This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

ANDOVER-HARVARD LIBRARY
AH 6KXE E

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE

767
55-13

MISSIONARY HERALD.

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

CONTAINING

Period. 1191
V. 40

THE PROCEEDINGS OF THE 1844

American Board of Commissioners for Foreign Missions:

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1844.

VOL. XL.

BOSTON:
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.
1844.

Digitized by Google

CP.92.10

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and all the profits devoted to the promotion of the missionary cause.

Digitized by Google

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih—see Syria.
Abenaquis, mission to, 14,95; number of communicants, 14; increase, 14; opposition, 14,95.
Ahmednuggur mission, 6,31,59,211,221,223, 273,374,393,406,412; native helpers, 6,225; interest among the mahars, 6,406–12; admissions to the church, 6,31,212,393; thanksgiving, 6; congregations, 6,31,59, 222; Seminary, 6; schools, 59,221,223,374; death of Mrs. Burgess, 6; letter of the mission, 31; encouragement at Seroor, 31,374; report of Mr. French, 59; first convert at Seroor, 60; journal of Mr. French, 221–3; report from the Ahmednuggur station, 223; state of the Ahmednuggur church, 224; tours of Mr. French, 273–5; tour of Mr. Ballantine, 406–12; persecution of native helpers, 412.
Africa, South, mission to Zulus in, 2,151,153, 181,212,286; Inkanyezi abandoned, 2; new station at Umgeni River, 2; labors among the Dutch, 2; emigration of Zulus, 2; the mission relinquished, 2,181; Doct. Adams's visit to the Zulu country, 151–3; Natal a British colony, 153; prospect at Natal, 153; Mr. Grout at Cape Town, 181; mission resumed, 182; governmental encouragement, 183,286; aid furnished to Mr. Grout, 212.
Africa, West, exploration in, 2,63; mission to, 2,31,62,112,176,183,212,239,248,320, 349,379,381; station at Cape Palmas, 2; exploration of the Gaboon River, 2; station commenced, 2; Cape Palmas relinquished, 2; schools at the Gaboon, 2,112, 184,248; Pangwe people, 2; Mr. James's removal to Gaboon, 31; new station, 31, 63; adverse influences, 62; prospect, 112; the French, 112; health, 113; Romanism, 176; annual report, 183; stations, 183; church organized, 184; preaching, 184; press, 185; civilization, 185; American squadron, 212; superstition, 239; congregation, 248; death of Mr. Campbell, 320, 379; French aggression, 349–52,381.
Alleghany—see New York Indians.
American and Foreign Bible Society, 207
American and Foreign Sabbath Union, 207
American Bible Society, 208
American Board:—survey of its missions, 1–14; finances, 33,64,105,142,177,213,249, 320; annual meeting, 321,325; proceedings of the annual meeting, 325–49.
American Education Society, 209
American Home Missionary Society, 208
American Peace Society, 246
American Seamen's Friend Society, 208
American Sunday School Union, 246
American Temperance Union, 210
American Tract Society, 208
Amoy—see China.
Anniversaries—see the different societies and "missionary meetings."
Arabic Type, 170–2
Asheta—see Mountain Nestorians.
Athens—see Greece.

Bader Khan Bey—see Mountain Nestorians.
Badger, Mr., visit to Mar Shimon, 5
Bangkok—see Siam.
Baptist (American) Board of Foreign Missions:—mission in Arracan, 101,207; appeal for the Karens, 391.
Baptist Home Mission Society, 207
Baptist (English) Missionary Society:—mission in West Africa, 113; in Calcutta, 136; anniversary, 239.
Baptist Triennial Convention, 207
Batticotta—see Ceylon.
Beirût—see Syria.
Bombay, mission at, 5,31,141,211,269,359, 369,372; admissions to the church, 5; preaching tours, 5,269,369; schools, 5; printing, 6; death of Mrs. O. Allen, 6; seriousness, 31; frigate Brandywine, 141; death of Mr. Graves, 212; Mr. Hume's visit to Goa, 269–73; death of Mrs. A. C. Allen, 359; Mr. Hume's tour in the Southern Concan, 369–72; obituary notice of Mrs. A. C. Allen, 372.
Borneo, mission to, 8,157,176,285,307,315; Chinese boarding school, 8; station at Karangan, 8; Dyaks, 157; labors and schools at Pontianak, 158; Messrs. Doty and Pohlman to go to China, 285,309; general let-

Digitized by Google

ter, 307; Karangan station considered, 307–11; appeal for aid, 311; journal of Mr. Thomson, 315–9.
Brahmin converts, 246
British and Foreign Bible Society, 242
British and Foreign Sailor's Society, 243
Broosa, station at, 3,52,119,166,266,299,421; native helpers, 3; Mr. Schneider's excursion around Lake Nice, 52; the past and present, 119; journals of Mr. Schneider, 166–9,266–9; journal of Mr. Powers, 299–301; opposition, 420.

Canton—see China.
Cape Palmas—see West Africa.
Cattaraugus—see New York Indians.
Ceylon, mission to, 7,69,83,86,88,104,127, 133,160,211,285,320,375,421; native helpers, 7,89; number of churches, 7; communicants, 7; places of worship, 7; average attendance, 7; seminary, 7,69,211,285; printing, 7; schools, 84,86; excommunicated members, 86; deaths, 87; discouragements, 87; the past, 88; native converts, 89; return of missionaries, 104; general letter, 127; admissions to the churches, 127; native Christians, 127–133; love potions, 133; eastern parishes, 133; a wedding, 134; Poneryn, 134; temperance, 135; journal of Mr. Whittelsey, 160–3; opinion of British residents, 320; death of Mr. Apthorp, 375; help needed, 421.
Cherokee Advocate, 210
Cherokees, mission to, 10,359,389,394; native helpers, 10; Mr. and Mrs. Potter, 10; churches, 10,359,389; benevolence, 10; admissions to the church, 10,359,394; temperance, 10,359,389; schools, 10,389; printing, 10; general view of the mission, 389–90; John Huss, 389.
Chavagacherry—see Ceylon.
China, mission to, 8,32,109,138,141,175,176, 193,217,248,276,397,421; treaty of peace, 8; five ports, 8,110; Hongkong, 8; distribution of missionaries, 8; hospital at Canton, 8,32,217; general meeting, 32; need of laborers, 32,110,175,218; plan of operations, 32,111; Protestant missions in China, 32,111,277; general letter, 109; Mr. Abeel on infanticide, 138,194,394; death of Mr. Dyer, 141; journals of Mr. Abeel, 176, 193–8,397–401; excursion to Cheang Chau, 194; obstacles, 218; Chinese empire, 276; death of Mrs. Ball, 421.
Choctaws, mission to, 11,69,177,359,387,394; native helpers, 11; new station at Mount Pleasant, 11; death of Mr. Olmstead, 11; churches, 11,387–9; admissions to the churches, 11,69,177,389,394; number of communicants, 11,389,394; congregations, 11; schools, 11,387–9; government appropriation for schools, 11; the past year, 359, 387; general view of the mission, 387–9.
Clear Water—see Oregon Indians.
Church Missionary Society:—mission in Guinea, 67; exploration of the interior, 67; anniversary, 240.
Concan, Southern—see Bombay.
Constantinople, station at, 3,24,27,49,78,113, 115,142,203,225,227,355,358,361,362,363, 420; native helpers, 3; Jews in, 3; Hebrew Spanish Bible, 3; seminary, 3,80; progress among the Armenians, 3,4,25,29, 203,358,420; preaching services, 3,4,25; opposition, 3,27,29; Hohannes, 4; missionary spirit of the Armenians, 4,25; journals of Mr. Dwight, 24–7,113–5,225–7; journal of Mr. Homes, 27–30; censorship, 27,29, 116; persecution, 29,117,228,230; journal of Mr. Schauffler, 49–52; journals of Mr. Hamlin, 78–82,225–7; martyrdoms, 116, 212; toleration, 117,212; inquiry, 142; the past and present, 203; temperance, 227; letters from Mr. Dwight, 355–7; town in the interior, 356; letter from evangelical Armenians, 361; interesting conversions, 362; death of Mugudich, 363.

Dakotas—see Sioux.
Dibble's History, noticed, 210
Dindigul—see Madura.
Doer of the Word, noticed, 392
Donations, 34,70,105,142,178,213,249,286, 321,359,394,422.
Dwight—see Cherokees.
Dyer, Rev. Samuel, death of, 141

Embarkation of missionaries, 32,69,213
Erzeroom, station at, 3,73,141,234,285,292, 295; native helpers, 3; journals of Mr. Jackson, 73–8,295–6; progress, 73; opposition, 73–8,141; persecution, 76–8; general letter, 141; Mr. Peabody's tour in Pasin, 234–239; Sivas, 285; Mr. Peabody's journal, 292–5.
Ewa—see Sandwich Islands.

Fairfield—see Cherokees.
Finances of the Board—see American Board.
Foreign Evangelical Society, 2
Foreign Mission Society of the Valley of the Mississippi, anniversary, 32.
Fort Snelling—see Sioux.
French Evangelical Missionary Society:—mission in South Africa, 95.

Gaboon River—see West Africa.
Goa, Mr. Hume's visit to, 269
Good Water—see Choctaws.
Greece, mission to, 3,285; printing, 3; books distributed, 3; congregation, 285.

Hana—see Sandwich Islands.
Hilo—see Sandwich Islands.
Honey Creek—see Cherokees.
Hongkong—see China.
Honolulu—see Sandwich Islands.

Indian biography, 37
Inkanyezi—see South Africa.

Jerusalem—see Syria.
Jews—see Constantinople.
Jones, Commodore—see Sandwich Islands.

Kailua—see Sandwich Islands.
Kaluaaha—see Sandwich Islands.
Kaneohe—see Sandwich Islands.
Kamehameha III.—see Sandwich Islands.
Karangan—see Borneo.
Kau—see Sandwich Islands.
Kealakekua—see Sandwich Islands.
Kohala—see Sandwich Islands.
Koloa—see Sandwich Islands.

Lac Qui Parle—see Sioux.
Lahaina—see Sandwich Islands.
Lahainaluna—see Sandwich Islands.
La Pointe—see Ojibwas.
London Missionary Society:—missions in Polynesia, 99; anniversary, 244; jubilee, 418.

Madras, mission at, 6,30,31,61,104,125,211, 248,285,320,393,405; native helpers, 6; schools, 6,211,320; admissions to the church, 6,211; obituary notice of Mrs. Winslow, 30; church dedicated, 31; Mr.

Digitized by Google

Ward's duties, 61; the Aurora, 62; enlargement desired, 62; cholera, 104; suttee, 125; brahmins baptized, 285; progress in India, 393,405; death of missionaries, 405; call for laborers, 405.
Madura mission, 6,90,104,121,123,141,159, 176,201,211,219,249,285,301,393,421; native helpers, 6; admissions to the church, 6,104, 122, 141,176, 211,219,285,301,302; congregations, 7,159; inquirers, 7,123; schools, 7,90,217; seminary, 6,160; death of Doct. Steele, 7; obstacles, 90; inquiring villages, 91,211,220,304,405; opinion of Mr. Smith, 104; journal of Mr. Cherry, 121–3; cholera, 122,123,201; help needed, 124,159,421; native church, 124; Romanism, 124,302; death of Mr. Dwight, Mrs. North, Mrs. Cherry, 205; annual report, 219; native benevolent societies, 220; trials, 285,421; journal of Mr. Lawrence, 301–5; sickness of Mr. Crane, 393.
Malcolm Peth—see Bombay.
Manepy—see Ceylon.
Maps: Erzeroom, 75; Kaluaaha, 149; Oroomiah, 254; Broosa, 266; Borneo, 314; Oregon, 385.
Mar Yohannan—see Nestorians in Persia.
Massachusetts Sabbath School Society, 246
Missionary meetings:—at Cincinnati, 32; in Central and Western New York, 357–8; at Rome, 421.
Missions—statistics of, 172; moral wonders of, (English,) 281.
Molokai—see Sandwich Islands.
Mosul—see Mountain Nestorians.
Mount Hermon—see Syria.
Mount Lebanon—see Syria.
Mount Pleasant—see Choctaws.
Mount Zion—see Cherokees.

Nestorians, Mountain, mission to, 5,23,58,69, 82,135,141,164,165,202,263,265,367,368; death of Mr. Hinsdale, 5; peril of Doct. Grant, 5; Messrs. Bliss and Smith, 5; Mr. Badger, 5; Nestorians attacked by the Koords, 5; Mosul, 5; cruelty of the Koords, 23; captives, 23,202,263; efforts for the Nestorians, 23,24; state of the Nestorians, 58,135,202,263; professions of Koordish chiefs, 59; courtesy of Bader Khan, 82; revolt and slaughter of the Nestorians, 82,202,263; death of Mrs. Laurie, 141; obituary notice of Mrs. Laurie, 164; letter from the mission, 164; health and deaths, 164; encouragement at Mosul, 166; murder of the Mafrian, 264; death of Doct. Grant, 265; excitement against the papists, 367–9.
Nestorians in Persia, mission to, 4,31,69,104, 171,225,253,259,261,289,358,414,421; native helpers, 4,5; reinforcement, 5; disposition of the ecclesiastics, 5; Mar Yohannan, 5,69,77,104,259,261,262,289,416,421; seminary, 5; schools, 5; press, 5; popery, 31,255,259,261; general letter, 69; Nestorian type, 170–1; religious interest, 225; Mr. Perkins's journals, 253–9,414–17; Doct. Wright's journal, 259–61; general letter, 261; expulsion of the Jesuits, 261; Mr. Stoddard's first impressions, 289; subsequent views, 290; encouragement, 291, 358; opposition threatened, 421.
New works on missions, noticed, 141,210,239.
New York Indians, mission to, 13,93,94,213; native helper, 13; number of Indians, 13; late treaty, 13; schools, 14; revival, 14; number of communicants, 14; increase, 14, 93; temperance, 14,93,94; progress at Cattaraugus, 213.
Nice, description of, 55
Nicomedia, Christians in, 3
North American Indians—see Abenaquis, Cherokees, Choctaws, New York Indians, Ojibwas, Oregon Indians, Pawnees, Sioux, Stockbridge Indians.
Norwalk—see Choctaws.

Ojibwas, mission to, 13,177,319,390,394; native helpers, 13; obstacles, 13; Pokeguma, 13; new station at Red Lake, 13,391; church at La Pointe, 13; progress, 13,177; treaty with the United States, 13; church at Pokeguma, 177; revival at La Pointe, 319; opinion of Messrs. Stuart and Hulbert, 394.
Old Shusco, life of, 37
Oodooville—see Ceylon.
Oregon Indians, mission to, 12,104,177,384, 386; Indians near Waiilatpu, 12; congregations, 12; prospect at Tshimakain, 12, 384; schools, 11,12; printing, 12; emigrants, 177; help needed, 177; revival at Clear Water, 177; report from Waiilatpu, 386; disturbances, 386.
Oriental type, 170–2
Oroomiah—see Nestorians in Persia.

Panditeripo—see Ceylon.
Park Hill—see Cherokees.
Paulet, Lord George—see Sandwich Islands.
Pawnees, mission to, 11; government teachers, &c. 11; attack of the Sioux, 111.
Peter Maritz Berg—see South Africa.
Pine Ridge—see Choctaws.
Pokeguma—see Ojibwas.
Pontianak—see Borneo.
Port Natal—see South Africa.
Presbyterian Board of Foreign Missions, 208
Prison Discipline Society, 246
Punahou—see Sandwich Islands.

Red Lake—see Ojibwas.
Red River Settlement, 390
Religious Tract Society, 243.

Sandwich Islands, mission to, 8,14,18,20,21, 22,31,32,44,47,49,104,141,145,147,148,150, 176,186,189,191,278,358,381,383; native helpers, 9; Doct. Judd dismissed, 9; death of Mrs. Locke, 9,15; admissions to the churches, 9,16,18,31,48,358,383; death of church members, 9,383; number of communicants, 9,17,186; revivals, 9,17,48,49, 148,278; congregations, 48; common schools, 9,15,16,191,381,383; seminary at Lahainaluna, 9,15; female boarding school at Wailuku, 9,15; Hilo boarding school, 9,16; school for young chiefs, 9,16; manual labor school, 9,16; school for missionaries' children, 9,16; benevolence, 9,15,148, 383; native ministry, 9; moral and social condition, 9; temperance, 10,17,176,188, 192; Romanism, 10,17,19,47,94,186,189, 191,278,358; foreign aggression, 10,20; Lord Paulet, 10,20,187; recognition of independence, 10; annual meeting, 14,118; general letter, 14; changes of missionaries, 15; revival at Kohala, 18,19; services at Kohala, 18; tour of Mr. Bond, 19; British commission, 20; excesses, 20; protest of Doct. Judd, 21; King's proclamation, 21; protest of Com. Kearney, 22; the restoration, 23,187,189,191; Admiral Thomas, 23,104,186,192,279; Mr. Coan's visit to Mauna Loa, 44; tours of Mr. Paris, 49; reinforcement, 32; edition of the Bible, 104; death of Mr. Locke, 104; death of Bartimeus, 145; obituary notice

Digitized by Google

of Mr. Locke, 147; perils of the reinforcement, 150; Fayal, 150; tour of Mr. Coan, 186; church at Hilo, 186; visit and address of Commodore Jones, 189; volcanoes, 189; church at Ewa, 190; loss of Romish priests, 279; Mr. Lyon's church, 382.
Scotland, church of, grant of Jews' Committee, 3,49.
Seneca—see New York Indians.
Seroor—see Ahmednuggur.
Sevagunga—see Madura.
Siam, mission to, 7,31,155,156,198,200,285, 305,306,376,378,401; Chinese in Siam, 7; schools, 7; books and tracts, 7; panic, 7, 31; printing, 8,156; Mo imprisoned, 155; general letters, 156,306; progress, 156,285, 305,306; commerce, 156; new party of priests, 157,199; Mo released, 198; Chinese converts, 200,306; Chinese labors, 200; annual report, 305; general letter, 376; narcotics, intemperance, gambling, 376–8; rupture with the English, 378; excursion of Mr. Hemenway, 401,5.
Singapore, mission to, 8; mission relinquished, 8.
Sioux, mission to, 12,69,92,177,206,213,279; new station at Traverse des Sioux, 12; scarcity of food, 12; church, 12; progress, 12,177; printing, 12,13; prospects at Traverse des Sioux, 69,92; Lac Qui Parle, 92,213; prospect at Fort Snelling, 206; obstacles at Traverse des Sioux, 279.
Smyrna, station at, 3; native helpers, 3; printing, 3; death of Mugudich, 363.
Southern India, religious movement in, 248; statistics of missions, 172; of religion in the United States, 174.
Stockbridge—see Choctaws.
Stockbridge Indians, mission to, 13
Suttee, engraving of, 125;—see Madras.
Syria, mission to, 4,205,320,352,354,358,364, 417; native helpers, 4; revolutions on Mount Lebanon, 4; new station at Abeih, 4; printing, 4; services at Beirût, 4; Jerusalem relinquished, 4; distribution of missionaries, 4; annual report from Abeih, 205; movement at Hasbeiya, 320,352–5, 358,365–7,417; movement among the Maronites, 417.

Terumungalum—see Madura.
Terupuvanum—see Madura.
Thomas, Admiral—see Sandwich Islands.
Tillipally—see Ceylon.
Tract Society, English,
Tracy's Map of the World,
Traverse des Sioux—see Sioux.
Trebizond, station at, 3,231,297,299,421; Mr. Johnston's journal, 231; opposition, 297, 299,421; inquirers, 297; death of a pious Armenian, 297; Mr. Benjamin's removal, 421.
Tshimakain—see Oregon Indians.
Turkey, mission to—see Broosa, Constantinople, Erzeroom, Smyrna, Trebizond.
Tuscarora—see New York Indians.

Umgeni River—see South Africa.
Umlazi—see South Africa.
United States, religious statistics of,

Valley of the Mississippi, Foreign Mission Society of, anniversary,
Varany—see Ceylon.

Waialua—see Sandwich Islands.
Waiilatpu—see Oregon Indians.
Wailuku—see Sandwich Islands.
Waimea—see Sandwich Islands.
Waioli—see Sandwich Islands.
Wesleyan Missionary Society:—mission of in Guinea, 63; exploration of the interior, 63–7; anniversary, 241.
Wheelock—see Choctaws.

Zulus, mission to—see South Africa.

INDEX TO NAMES OF PERSONS.

The following index contains the names of the missionaries and assistant missionaries whose communications are inserted in this volume, and those about whom information is given.

Abbott, Amos, 6,223,224,412.
Abeel, David, 8,109,111,138,175,176,193,217,276, 277,397.
Adams, Miss Fidelia, 13.
Adams, Newton, 2,151,154,183.
Adger, John B., 3,355,361–3.
Agnew, Miss Eliza, 7.
Alexander, W. P., 8,15.
Allen, D. O., 5,141,373.
Allen, Mrs. A. C., 359,372.
Allen, Mrs. O., 6.
Andrews, C. B., 32,150.
Andrews, Seth L., 8.
Apthorp, G. H., 7,133,375,421.
Apthorp, Mrs., 133,134,375.
Arms, Miss Harriet, 11.
Armstrong, Richard, 8,176,191,278.
Avery, Miss Mary A., 10.
Ayer, Frederick, 13,390.

Bailey, Edmund, 8.
Baldwin, Dwight, 8,15.
Ball, Dyer, 8,110,176,217,277.
Ball, Mrs., 421.
Ballantine, H., 6,223,224,406,412.
Ballantine, Mrs., 406–12.
Benjamin, Nathan, 3,421.
Bingham, Hiram, 9,32.
Bishop, Artemas, 9,147,176,189.
Bliss, Asher, 13,93.
Bliss, Edwin E., 5.
Bond, Elias, 8, 18.
Boutwell, W. T., 13,177.
Bradley, Dan B., 7,31,378.
Bradley, Hanover, 13,213.
Breath, Edward, 4.
Bridgman, Elijah C., 8,32,175,217,248.
Brown, Miss Lydia, 8.
Burgess, Ebenezer, 3,6,31,212,223,393,411.
Burgess, Mrs., 6.
Burnham, Miss Anna, 11.
Bushnell, Albert, 69,212,320,379.

Digitized by Google

Butler, Elizur, 10,394.
Butrick, Daniel S., 10.
Byington, Cyrus, 11, 388.

Calhoun, Simeon H., 3.
Campbell, John M., 33,69,212,320,379.
Castle, Samuel N., 8.
Caswell, Jesse, 7,155,198.
Chamberlain, Levi, 8,20,104,278.
Cherry, Henry, 6,121.
Cherry, Mrs. 201,219.
Clark, E. W., 8,15,145.
Coan, Titus, 8,31,44,176,186.
Coan, Mrs., 9.
Conde, Daniel T., 8.
Condit, Miss A. C., 8,359,373.
Cooke, Amos S., 9.
Cope, Edward, 7,69,89,211,285.
Copeland, C. C., 11,388,394.
Copeland, H. K., 10,11.
Crane, N. M., 6,90,122,124,201,211,249,285,301-4, 393.
Crane, Mrs., 122.

Day, Kellogg, 10.
De Forest, H. A., 4,354,358.
Dibble, Sheldon, 8,15,210.
Dimond, Henry, 9.
Dole, Daniel, 9,104,147.
Doty, Elihu, 8,110,157,176,285,308,309,311.
Dunbar, John, 11.
Dwight, H. G. O., 3,4,79,113,116,142,227,355, 358,361,364.
Dwight, R. O., 6,201,393.
Dwight, Mrs., 201.

Eckard, James R., 7,89,104.
Eckard, Mrs., 104.
Eells, Cushing, 12,177,384.
Ely, Edmund F., 13.
Emerson, John S., 8,15.

Farrar, Miss Cynthia, 6.
Fisk, Miss Fidelia, 4.
Forbes, Cochran, 8.
French, Mrs. H. G., 7.
French, Ozro, 6,59,211,221,273,374.

Goodell, William, 3,203,358,361.
Grant, Ashbel, 5,23,58,69,82,135,164,165,202,211, 263.
Graves, Allen, 5,212.
Griswold, Benj., 2,112,184,239.
Griswold, Mrs., 2,112.
Grout, Aldin, 2,151,152,153,181,286.
Gulick, Peter J., 8,15.

Hall, Edmund O., 9.
Hall, Miss Margaret, 13.
Hall, Sherman, 13.
Hall, William, 13,94.
Hamlin, Cyrus, 3,78,225,361,362.
Hemenway, Asa, 7,401.
Hinsdale, A. K., 5.
Hinsdale, Mrs., 5.
Hitchcock, H. R., 8,15,141,148.
Hitchcock, Jacob, 10.
Hoisington, Henry R., 7,213.
Hoisington, Mrs., 213.
Holladay, Albert, 4.
Homes, H. A., 3,78,115,212,362.
Hopkins, Robert, 12.
Hotchkin, Ebenezer, 11,389.
Huggins, Alexander, 12.
Huggins, Miss Fanny, 12.
Hume, R. W., 5,31,269,369.
Hunt, P. R., 6.
Hunt, T. Dwight, 32,150.
Hunt, Mrs., 32,150.

Hurter, G. C., 4.
Hutchings, Samuel, 6,31,104.
Hutchings, Mrs. 104.

Ives, Mark, 8.

Jackson, W. C., 3,73,141,295,362.
James, Benj. V. R., 2,31,177.
Johnson, Edward, 9.
Johnson, Stephen, 7,306.
Johnston, T. P., 3,231,297,299,362.
Jones, Willard, 4.

Kerr, Miss Sarah, 11.
Keyes, N. A., 4.
King, Jonas, 3, 285.
Kingsbury, Cyrus, 11,177,388.
Knapp, Horton O., 9.

Ladd, Daniel, 3,120,299.
Lanneau, John F., 4.
Laurie, Thomas, 5,164,166,263,264,367,368.
Laurie, Mrs., 141,164,166.
Lawrence, J. J., 6,123,201,220,301.
Lindley, Daniel, 2,183.
Locke, Edwin, 9,104,147.
Locke, Mrs., 9,15,104.
Lyman, D. B., 8.
Lyons, Lorenzo, 8,358,381.

McDonald, Mrs., 8.
Marsh, Cutting, 13,37.
Meigs, Benjamin C., 7,88.
Meigs, Mrs., 7,88.
Merrick, James L., 4.
Minor, E. S., 7.
Moore, Miss Hannah, 10.
Mudgett, Miss Sophia, 13.
Munger, S. B., 6.
Muzzy, C. F., 6,177,201,285,405.
Myers, Miss Catharine E., 4.

Nevius, Elbert, 8,373.
Nevius, Mrs., 373.
North, Alfred, 8,201.
North, Mrs., 201.

Ogden, Miss Maria C., 8.
Olmsted, Jared, 11.
Olmsted, Mrs., 11.
Osunkhirhine, P. P., 14,95.

Paris, John D., 8,30,44,47.
Parker, Benj. W., 9,147,177.
Parker, Peter, 8,32,109,111,217,277.
Parker, Mrs., 111,277.
Peabody, Josiah, 3,76,235,292,295,362.
Peet, Lyman B., 7.
Perkins, Justin, 4,5,31,225,253,289,358,414,421.
Perkins, Mrs., 253.
Pierce, Mary E., 7.
Pogue, John F., 32,150.
Pohlman, W. J., 8,110,157,285,309,311.
Pond, Gideon H., 12.
Pond, Samuel W., 12,206.
Poor, Daniel, 7,83,88,127.
Poor, Mrs., 88.
Potter, Joshua, 11,389.
Powers, P. O., 3,119,299,362.

Rice, William H., 8,358,383.
Riggs, Elias, 3.
Riggs, Stephen R., 12,69,92,177,279.
Robinson, Charles, 7.
Rockwood, Gilbert, 13,93.
Rogers, Edmund H., 9.
Rowell, George B., 9,15.

Sawyer, Miss Sophia, 11.

Digitized by Google

Schauffler, W. G., 3,49.
Schneider, Benj., 3,52,119,120,166,266,299-301, 362.
Scudder, H. M., 213.
Scudder, Mrs. H. M., 213.
Scudder, John, 6,213.
Smith, Asa B., 9,147.
Smith, Azariah, 5,212,265,367.
Smith, Eli, 4,320,352.
Smith, Miss Esther, 10.
Smith, James W., 9.
Smith, John C., 7,86,104.
Smith, Lowell, 8,15,148,176,278.
Smith, Miss Maria M., 9.
Spalding, Henry H., 12,177.
Spaulding, Levi, 7,104,135,320.
Spaulding, Mrs., 104.
Spooner, Miss Abigail, 13.
Sproat, G. T., 13,320,394.
Steele, John, 7.
Steele, Mrs., 6.
Steele, W. H., 8,158,308.
Stetson, Miss Ellen, 10.
Stocking, W. R., 4,261,262.
Stoddard, David, 4,5,104,289.

Taylor, Horace S., 213.
Taylor, Mrs., 213.
Temple, Daniel, 3.
Thomson, F. B., 8,157,315.
Thomson, W. M., 4,205,285,358,364,417.
Thompson, Miss Nancy, 10.
Thurston, Asa, 8,31,32,49.
Tracy, Ira, 8.
Tracy, William, 6,141,159,421.

Van Dyck, C. V. A., 4,205.
Van Lennep, Henry, 3.

Walker, Elkanah, 12,177,384,386.
Walker, William, 2,31,62,184,248,349,351,3
Ward, F. D. W., 6,31,61,90.
Ward, Nathan, 7,69,211.
Wheeler, Leonard H., 13,319.
Whitcomb, Miss Hannah T., 13.
Whiting, G. B., 4,205,320,352,354,367.
Whitman, Marcus, 12,177,386.
Whitney, Samuel, 9,32.
Whitney, Miss Maria K., 32,150.
Whittelsey, S. G , 7,134,160,285.
Whittlesey, Eliphalet, 32,150.
Whittlesey, Mrs., 32,150.
Williams, S. W., 8,110,141,217,248.
Williamson, T. S., 12,212.
Wilcox, Abner, 8.
Wilson, J. L., 2,31,63,112,184,212,248,350 381.
Wilson, Mrs. 112,350.
Wilson, Mrs. M. H., 2.
Winslow, Miron, 6,30,104,125,201,211,248, 320,393,405.
Winslow, Mrs., 6,30.
Wood, G. W., 3,80,81,361,420.
Worcester, S. A., 10,359,390.
Wright, Alfred, 11,69,387.
Wright, Asher, 13.
Wright, Austin H., 4.
Wyman, Robert, 7,69,89,211,285.

Youngblood, William, 8,157,316-8.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. JANUARY, 1844. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE commencement of a new year presents a suitable occasion for contemplating the progress of the missionary work, during the last few months. Such a review may be attended with a twofold advantage. 1. It will impart clearness and definiteness to our impressions respecting the different missionary fields, and thus prepare us to read with more intelligence and profit the future communications of those who are laboring in these fields. 2. It will give us instructive views of that great plan in accordance with which God is accomplishing his designs of mercy to the heathen world. The events of the period which is now to be reviewed, to go no further back, are sufficient to show us that Christians have much to learn in relation to this whole subject. Of nothing is it more true than of missions, that God's thoughts are not our thoughts, and his ways are not our ways. On the one hand, a nation which has been compassed about with an impregnable wall for years, is thrown open, as it were in a single day, to all who may wish to make known the death of an atoning Savior. And this result, so desirable and so animating, has been effected by means directly and palpably at war with that gospel which is about to carry its blessings to this vast population. On the other hand, a people which was regarded, a few months ago, as presenting unusual encouragement to missionary labor, is now scattered and peeled; its "princes are become like harts that find no pasture, and they are gone without strength before the pursuer."

The reader of this survey, as he passes from one missionary station to another, inquiring, "Watchman, what of the night?" will often seem to hear in reply, "The morning cometh, and also the night." The brightest picture of missionary progress is not without its shades; the darkest is not without some gleams of light. Hence the Christian will rise from contemplating the labors of our representatives in the missionary field, feeling that while he is called upon to thank God and take courage, he is also admonished to pray with augmented frequency and fervency that the days of darkness and rebuke may be shortened. Indeed, one of the lessons which God is impressing upon his people with peculiar solemnity and urgency at the present time, is the indispensable necessity of the influences of the Spirit in the prosecution of the missionary enterprise. "Not by might, nor by power, but by my Spirit, saith the Lord," is the language of his providence in every portion of the world.

Digitized by Google

AFRICA.

SOUTHERN AFRICA.

UMLAZI, near Port Natal.—Newton Adams, M. D., *Physician*, Mrs. Adams.

PETER MARITZ BURG, the capital of the Dutch Colony.—Daniel Lindley, *Missionary*, Mrs. Lindley.

UMGENI RIVER, six miles north-east of Natal.—Aldin Grout, *Missionary*, Mrs. Grout.

(3 stations; 2 missionaries, 1 physician, 3 female assistant missionaries;—total, 6.)

Early in 1841, the success of Mr. Grout's labors among the Zulus at Inkanyezi arrested the attention of their weak and capricious chief, Umpandi. At length his jealousy was so effectually aroused, that he began to kill those who had shown themselves friendly to the missionary. Mr. Grout did not consider it expedient or safe to remain at Inkanyezi; and hence, in September, 1841, he selected a new station on the Umgeni river, near Port Natal, where he immediately collected a large congregation of attentive hearers. The people at this place are chiefly Zulus, and—could they be sure of a fixed abode—would furnish a fine field for a missionary. As Port Natal, however, has now become a British colony, it can hardly be expected that so large a body of natives will long be suffered to reside in its immediate vicinity.

Mr. Lindley has continued his labors among the Dutch farmers, receiving from them his entire support. Recent political occurrences have induced him to retain his connection with the Board.

The war between the English and Dutch interrupted the labors of Doct. Adams for a season, but his opportunities of usefulness have generally been as numerous as in former years. In consequence of the cruelty of Dingaan and his successor, the Zulus are constantly emigrating to the neighborhood of Port Natal.

In view, however, of the unsettled state of the population, our disadvantages as foreigners in prosecuting a mission in the presence of a young English colony—should difficulty arise from apparently conflicting interests—and the strong probability that the English Wesleyan missionaries will spread themselves over the ground, looking also at the limited resources of the Board and the rapidly increasing demands of other missions, the Committee have resolved to discontinue this mission, and are now making arrangements to that effect.

WESTERN AFRICA.

FAIR HOPE, Cape Palmas.—Benjamin Van Rensselaer James, *Printer* and *Catechist*, Mrs. James.

GABOON RIVER.—John Leighton Wilson, Wi
Walker, Benjamin Griswold, *Missionaries*;
Wilson, Mrs. Griswold.

(2 stations; 3 missionaries, 1 printer, 3 femal
sistant missionaries;—total, 7.)

On the 17th of May, 1841, Mes
Wilson and Griswold proceeded to
leeward on a voyage of inquiry and
ploration. Guided by the providenc
God, as there was much reason to beli
they found an eligible position on
Gaboon river, near the equator.
Wilson remained at the new statio
make arrangements for receiving
mission, and Mr. Griswold returned
Cape Palmas to aid in its removal.
Walker and Mrs. M. H. Wilson arri
at Gaboon in December, and Mr. G
wold in the following month. Mr. Jar
remained in charge of the mission p
mises and schools at Fair Hope. T
Committee, however, have deemed it
visable to discontinue the mission
Cape Palmas. But our labors at t
station are by no means in vain. T
schools at Rocktown and Fishtown ha
been transferred to the American Epis
pal missionaries; and most of those w
have been instructed in our mission
Fair Hope, and who give evidence
piety, will become teachers at Gabo
The acclimation, experience, and kno
edge of African manners, character a
climate, gained at Cape Palmas, a
valuable acquisitions.

In May of the last year, three scho
were in successful operation;—one
girls taught by Mrs. M. H. Wilso
and two for boys under the care
native Africans from Cape Palmas. Oth
schools have undoubtedly been open
since the last communication from t
missionaries. The number of preachi
stations, on the first of June, was fou
at all of them the attendance was e
couraging. Those who live near t
missionaries profess to observe the Sa
bath, and to conform to various requir
ments of the gospel. Mr. Walker h
commenced another station at Kin
George's town, twenty-five or thirty mil
in the interior. Other villages are plea
ing with earnestness for missionaries a
teachers. Popery and the slave trad
will probably interpose the most seriou
obstacles to the success of the missio
Mr. Griswold and Mrs. M. H. Wilso
were united in marriage in July.

The interior of Africa opens a prospe
of great interest. Mr. Wilson, while o
a visit to the upper waters of the Gaboo
became acquainted with several individu
als, living ten or twelve days' journe

Digitized by Google

inland. His description of them corresponds with what Mr. Burgess heard at Zanzibar, on the other side of the continent, as the report of trading companies said to penetrate seventy-five days' travel from the coast. The Pangwe people are reported to have no connection with slavery and the slave-trade. How important that protestant missionaries should enter and occupy a country which they are the first to make known to the Christian world.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., Nathan Benjamin, *Missionaries*; Mrs. King, Mrs. Benjamin.

(1 station; 2 missionaries, 2 female assistant missionaries;—total, 4.)

There are more than fifteen hundred young men in the schools and the university of Athens, and with many of these our brethren converse with great plainness, and not without an apparent influence on their understandings. Preaching is also continued as usual, but the outpouring of the Spirit is still withheld. About 900,000 pages in books and tracts were printed by the mission at Athens the past year. About 17,000 books and tracts were distributed, a part of which were received from Smyrna. The effect of the late revolution in Greece on the operations of the mission, cannot be predicted with confidence.

ASIA.

TURKEY.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, William G. Schauffler, Henry A. Homes, Cyrus Hamlin, George W. Wood, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schauffler, Mrs. Homes, Mrs. Hamlin, Mrs. Wood. Six native helpers.

SMYRNA.—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep, Simeon H. Calhoun, *Missionaries*; Mrs. Temple, Mrs. Riggs, Mrs. Adger, Mrs. Van Lennep. Eight native helpers.

BROOSA.—Benjamin Schneider, Philander O. Powers, Daniel Ladd, *Missionaries*; Mrs. Schneider, Mrs. Powers, Mrs. Ladd.

TREBIZOND.—Thomas P. Johnston, *Missionary*, Mrs. Johnston.

ERZEROOM.—William C. Jackson, Josiah Peabody, *Missionaries*; Mrs. Jackson, Mrs. Peabody. One native helper.

(5 stations; 17 missionaries, 16 female assistant missionaries, 15 native helpers;—total, 48.)

The labors of this mission are in the Armenian, Greek, Turkish, and Jewish-Spanish languages. The Jews of Constantinople were originally from Spain, they write the language of that country in Hebrew, and hence it is called Hebrew-Spanish. When the Turkish language is printed with the Greek alphabet, it is called Greco-Turkish; when with the Armenian, it is called the Armeno-Turkish. Mr. Schauffler's labors are devoted to the Jews. He has translated the Old Testament into Hebrew-Spanish; and it was to superintend the printing of this, with the Hebrew text on the opposite page, that he went to Vienna. The chief rabbi at Constantinople has given a formal approval and recommendation of this translation of the Old Testament, with the condition that it be sold to the Jewish people only by Jews, and the work is well received. The Committee of the General Assembly of the Church of Scotland on the scheme for the conversion of the Jews, have made a grant to the Board of £2,162, to aid the Jewish branch of the Turkey mission, especially in the circulation, gratuitously or at reduced prices, of the Scriptures.

The other printing, which was done at Smyrna, amounted to 7,116,400 pages, and was in the Armenian, Armeno-Turkish, Greek, and Bulgarian languages. The books and tracts have been widely dispersed over the Turkish empire. The Armenians have the whole Bible in the Armeno-Turkish and in their ancient tongue; they have the New Testament also in modern Armenian.

The seminary at Bebek, under the care of Messrs. Hamlin and Wood, has twenty pupils, all of whom are boarding scholars; this institution promises important results to the Armenian nation. A boarding school for girls is much needed; females are receiving less benefit from the great movement now in progress than males. Schools for Jewish children, were the funds provided, might be opened without any difficulty.

The spirit of religious inquiry is manifestly advancing among the Armenians. Mr. Dwight received calls from more than a thousand persons during 1841—exclusive of those who attended his stated services and his theological lectures—by far the greater part expressly for religious conversation; many of them were from different and distant places, to which they carried back whatever of light they obtained. Indeed the truth is branching forth in all directions, and apparently taking deep root. In Nicomedia alone the company of believers has increased to more than sixty.

At Mr. Dwight's preaching service, since the commencement of 1843, there have generally been twelve or more new attendants every Sabbath. In October, 1842, it was deemed advisable to suspend

Digitized by Google

the service in consequence of a violent and threatening opposition on the part of some Armenians formerly reckoned as brethren. The unexpected and painful change of views, feelings, and conduct in these persons, was owing to their forming an acquaintance with individuals who had imbibed errors, which now threaten the peace and unity of the Episcopal churches of England and America. The persecuting spirit appeared to be directed more especially against Hohannes; and the obstruction to his usefulness thus created induced him to gratify a desire, long cherished, of coming to this country to prepare himself, as he supposed he could not do at Constantinople, for preaching the gospel. Mr. Dwight's preaching was resumed, after a few weeks, at the earnest request of the Armenian brethren. But the disposition to persecute has not subsided; threats have been recently uttered which look forward to the extermination of Protestantism.

The true spirit of missions is reviving among this people. In the early part of last year, the Armenian brethren at Constantinople met for prayer and conference in a retired part of the hills adjacent to the capital, and there agreed to send one of their number, at their own expense, on a missionary tour among their less favored brethren in the interior of Asia Minor. Extracts from the journal of this domestic missionary were published in the December Herald.

The native brethren have a spirit of prayer which indicates the presence of the Holy Spirit. Of their own accord, they have set apart the first Tuesday of every month for special prayer to God in behalf of their nation. It is not strange, therefore, that new inquirers are coming forward, while opposers of the gospel are yielding to its influence. Among the striking and very gratifying features of the times, Mr. Dwight mentions a change in the taste of the people as to preaching. The legends and fables, formerly so acceptable, do not satisfy. In one or two cases, vartabeds have requested the use of sermons on Christian duties that they might preach them to their people.

SYRIA.

BEIRÛT.—Eli Smith, John F. Lanneau, Nathaniel A. Keyes, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Lanneau, Mrs. Keyes, Mrs. De Forest, Mrs Hurter.—Six native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, *Missionaries*; C. V. A. Van Dyck, M. D., *Physician*; Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck.—One native helper.

(2 stations; 5 missionaries, 2 physicians, 1 printer, 7 female assistant missionaries,—seven native helpers; —total, 22.)

The revolutions to which Mount Lebanon has heretofore been exposed, have occupied the minds of the people, and thus interfered with the successful preaching of the gospel. They have also rendered the investment of the funds necessary for making permanent arrangements, unsafe and injudicious. During the past year, however, a good house has been obtained at Abeih, about fifteen miles south of Beirût, and well situated for a Druze station. The seminary, when revived, will probably be at this place. The Arabic printing has amounted to 1,708,000 pages. More books have been circulated the past year, than in any former year. The mission has several substantial and useful native helpers, men who give evidence of piety. There is an open field for labor. Twice on the Sabbath the brethren at Beirût preach to a respectable congregation of natives. Two evenings in the week are devoted to expositions of the Scriptures and prayer at native houses; and the general intercourse with the people of the country, especially with the Druzes, is extensive. There is a large number of enlightened individuals in Syria, whom, we may hope, fear will not always restrain from avowing their convictions.

The station at Jerusalem has been suspended, and Mr. Whiting joins Mr. W. M. Thomson and Doct. Van Dyck, at Abeih. Messrs. Smith, Lanneau, Keyes, Hurter, and Doct. De Forest, will reside at Beirût.

The future prosperity of the mission depends, under God, chiefly on the piety, zeal, and unity of the mission, and on its being well sustained in numbers, the means of usefulness, and the prayers of Christians. At the same time we must bear in mind that it is under an arbitrary and irresponsible government, and amid a people deceptive, restless, and subject to those outbreaks and overturnings which attended the subversion of the feudal and ecclesiastical institutions of the dark ages in the nations of Europe. Such missions require firm nerves and the martyr spirit in missionaries, and faith and patience in their supporters.

NESTORIANS OF PERSIA.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; Miss Catharine E. Myers, Miss Fidelia Fisk, *Teachers*.—Twelve native helpers, six of whom are preachers.

Digitized by Google

(1 station; 7 missionaries—one a physician, 1 printer, 8 female assistant missionaries, and 12 native helpers;—total, 28.)

Mr. Perkins and Mar Yohannan, accompanied by Mr. Stoddard and several female helpers, reached Oroomiah in June. They were received by the Nestorians with unexpected demonstrations of joy. The Lord still gives the mission favor in the eyes of the ecclesiastics and the people. The native mind is gradually coming to a perception of the great doctrine of justification by faith alone. The people are generally docile and teachable, but some of the ecclesiastics are slow to receive the truth. Several priests, however, are becoming good preachers.

Priest Abraham is growing in knowledge; he is bold in his exhibitions of the truth, but prudent and forbearing towards those who differ from him. Priest Yohannan preaches with a good degree of faithfulness. Priest Sergis, of Degala, declares the way of salvation just as he finds it in the Bible; he has some rare qualifications for an able preacher.

The seminary contains seventy pupils, and the female boarding school eighteen. There are forty-three free schools in thirty-six villages, containing 763 pupils. The whole number under instruction is therefore 851. The press is embarrassed by the want of a more perfect type. A new font, cut by Mr. Hallock, under the superintendence of Mr. Perkins, is on the way to the mission. The introduction of the press and printed books has led to a reorganization of the schools, with an improved system of teaching.

MOUNTAIN NESTORIANS.

Mosul.—Thomas Laurie, *Missionary*; Asahel Grant, M. D., *Physician*; Mrs. Laurie, Mrs. Hinsdale.

Edwin E. Bliss, Azariah Smith, M. D., *Missionaries*; Mrs. Bliss; destined to this mission, but not arrived.

(1 station; 3 missionaries—one a physician, 1 physician, 3 female assistant missionaries;—total, 7.)

The history of this mission, during the last few months, has been full of eventful incident. On the 26th of December, 1842, Mr. Hinsdale was called away from a field of labor which seemed to him unusually promising. About the same time, the jealousy of the Turkish government, and the suspicions of the Koords, began to be aroused; in consequence of which the former became unfriendly to the moral improvement of the Nestorians, and some of the latter endeavored to take the life of Doct. Grant. With the advice of their brethren at Constantinople, Mr. Bliss and Doct. Smith are residing at Trebizond, till they can ascertain the will of the Lord concerning them.

Early in the spring, before the snow had melted from the mountains, and while our brethren were at Mosul, the Nestorian patriarch was visited by Mr. Badger, a missionary of the English Society for Propagating the Gospel, who carried with him presents and letters from dignitaries of the Church of England. This interview was sought in no feeling of kindness to our missionaries; how far it was successful, has never transpired.

It has been obvious for several months, that the mountain Nestorians were in danger of losing the independence which they have hitherto asserted. In the month of June, Bader Khan Bey, the chief of Bubtan, united with Nooroolah Bey, the chief of the Hakary Koords, in a general attack upon the patriarch and his people. The Pasha of Mosul, at the head of a Turkish army, advanced upon the southwest of Tiyary. The Nestorians were unable to meet this overwhelming force. Their enemies swept through the mountains like a devouring fire. Diss, the late residence of the patriarch, was completely subdued—its inhabitants slain, captured, or driven into exile. Tiyary, with the exception of four or five villages, shared the same fate. The mission-house, recently commenced at Asheta, is now occupied by the victors. The three remaining districts voluntarily submitted to their invaders.

Doct. Grant and Mr. Laurie are now at Mosul, waiting for clearer indications of the divine will in respect to their future movements. They regard their present position as favorable for missionary effort in behalf of the Jacobite Syrians. The hope of doing something for the Nestorians is not yet abandoned.

BOMBAY.

Bombay.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hume.

Malcolm-Peth.—Allen Graves, *Missionary*; Mrs. Graves.

(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

Five persons have been received into the mission church within a few months, and there are a few inquirers. Mr. Hume has made several preaching tours, during which he found a number of persons who possessed a knowledge of the fundamental doctrines of Christianity, acquired, as they said, at Bombay. The boys' schools are in a flourishing state; those for girls, however, have suffered from the excite-

Digitized by Google

ment occasioned by the baptisms of last January. The printing done by this mission, in 1842, amounted to 1,792,000 pages. Mrs. Allen, the sister of Mr. Graves, died on the 5th of June, 1842.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott; Miss Cynthia Farrar.—Seven native helpers.

SEROOR, 28 miles from Ahmednuggur.—Ozro French, *Missionary*; Mrs. French.—One native helper.

In this country.—Sendol B. Munger, *Missionary*; Mrs. Munger.

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers;—total, 18.)

The prospects of this mission have become very encouraging within the last two years. The Mahars, a large and intelligent caste of the Hindoos, are more than usually accessible to the missionaries. Toward the close of 1842, the native assistants reported a growing interest in their exhibitions of the truth, and a strong desire to receive further instruction. Many of their hearers had announced their intention of joining the annual pilgrimages, hoping to meet some of the missionaries, and learn from them the wonderful things of the gospel. Messrs. Ballantine and Abbott went to Kolhar, about thirty-five miles from Ahmednuggur, for the purpose of gratifying this desire. It was a season of great interest to the missionaries, and it gave promise of an abundant harvest at no distant day. While at this place of heathen festivity, and upon their way, both in going and returning, they addressed large assemblies that seemed eager to know if there was, in very deed, a sinless gooroo, a perfect Savior. Some of the Mahars, who conferred with the missionaries during this excursion, have since united with the church. Who can tell but the very *castes* of India, heretofore regarded as one of the greatest obstacles to the spread of the gospel, may become, in the hands of Him who "is wonderful in counsel and excellent in working," a mighty instrument for the advancement of his cause?

During the year 1842, seventeen natives were received into the church at Ahmednuggur. In six families at this place, not an adult remains unconnected with the church. The last day of the year was observed by the missionaries and their native brethren as a day of thanksgiving and praise. Several additions have been made to the church since that time. The congregation at Ahmednuggur upon the Sabbath is about two hundred; at Seroor it is about fifty.

The seminary contains forty-fo pils; the other boarding schools, five; in the free schools, 418 are r ing instruction. Mrs. Burgess d cholera on the 24th of June, 1842. evident that a great harvest is to be ered in this field; but the labore few.

MADRAS.

ROYAPOORUM, a northern suburb of Madras.- uel Hutchings, Ferdinand D. W. Ward, *Missio* Mrs. Hutchings, Mrs. Ward.—Two native help

CHINTADREPETTAH, a southwestern suburb dras.—Miron Winslow, *Missionary*; Mrs. Wi —One native helper.

BLACK TOWN, where the printing office is.—P R. Hunt, *Printer*; Mrs. Hunt.

In this country.—John Scudder, M. D., *Mis ry*; Mrs. Scudder.

(3 stations; 4 missionaries—one a physician, ter, 5 female assistant missionaries, and 3 native ers;—total, 13.)

This mission was instituted with a ticular reference to the facilities it w afford for the execution of Tamil print The Committee have never intende enlarge it beyond the limits designa by this plan. At the commencemen the last year, there were thirteen schools at Madras, containing 550 pup but some of them have since been disn sed for want of funds. In three ot schools there were sixty-six pupils. T mission church consists of thirty- members; seven have been added t within a few months.*

MADURA.

DINDIGUL.—John J. Lawrence, Nathaniel M. Cra *Missionaries*; Mrs. Lawrence, Mrs. Crane.—Ele native helpers.

MADURA FORT.—Robert O. Dwight, *Missiona* Mrs. Dwight, Mrs. Steele.—Seven native helpers.

MADURA, East Station.—Francis Asbury, *Nat Preacher*.—Four native helpers.

TERUMUNGALUM.—William Tracy, *Missiona* Mrs. Tracy.—Five native helpers.

TERUPUVANUM.—Clarendon F. Muzzy, *Missio ry*; Mrs. Muzzy.—Five native helpers.

SEVAGUNGA.—Henry Cherry, *Missionary*; M Cherry.—Three native helpers.

(6 stations; 6 missionaries, 7 female assistant m sionaries, 1 native preacher, and 35 native helpers; total, 49.)

Except in the departments of educatic and native assistants, the statistics of th mission are incomplete. Considerabl additions have been made to the churc es; indeed, the number of communican at three of the stations is greater than th whole number connected with the mi

* The death of Mrs. Winslow has been announce in some of the public journals. No letter containi the intelligence has been received.

Digitized by Google

sion in 1842. The stated hearers upon the Sabbath amount to more than a thousand. There are many inquirers, and some candidates for the privileges of the church. Efforts are made at the several stations to instruct the native helpers, school-masters, and church members; the gospel is preached in the schools.

The boarding scholars amount to 200; in the free schools there are 3,835 pupils. A seminary has been opened, with thirty-four members. The removal of the children from their native villages to the institution, occasioned considerable misapprehension and excitement; but the issue has been for the furtherance of the gospel.

Frequent and earnest appeals come from our brethren at this mission for additional laborers. "The whole field is open from one end of the land to the other." But the means are wanting to supply the vacancies occasioned by death. The place of Doct. Steele, who died on the 6th of October, 1842, has not as yet been filled.

CEYLON.

Tillipally.—Daniel Poor, *Missionary*; Mrs. Poor.—Eight native helpers.

Batticotta.—Benjamin C. Meigs, Edward Cope, Robert Wyman, *Missionaries*; Nathan Ward, *Physician*; Mrs. Cope, Mrs. Wyman, Mrs. Ward. Seth Payson, *Native Preacher*.—Twelve native helpers, including the teachers in the seminary.

Oodooville.—Levi Spaulding, *Missionary*; Mrs. Spaulding; Miss Eliza Agnew, *Teacher*; Nathaniel Niles, *Native Preacher*.—Five native helpers.

Manepy.—John C. Smith, *Missionary*; Eastman S. Minor, *Printer*; Mrs. Minor.—Four native helpers.

Panditeripo.—Three native helpers.

Varany.—George H. Apthorp, *Missionary*; Mrs. Apthorp.—Six native helpers.

Chavagacherry.—Samuel G. Whittlesey, *Missionary*; Mrs. Whittlesey.

Out-stations.—At Caradive, Moolai, Valany, Valverty, Achuvaly.

In this country.—Henry R. Hoisington, James R. Eckard, *Missionaries*; Mrs. Hoisington, Mrs. Eckard, Mrs. Meigs.

(7 stations, and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 native preachers, and 38 native helpers;—total, 64.)

This mission has seven churches under its care; the number of communicants in March, 1843, was 373; of these, fifty-two had been admitted within the preceding year. There are twenty-four places of worship, the average attendance at which exceeds 2,000. The forty native helpers connected with this mission do not include the teachers of free schools, thirty-two of whom are members of the church.

The seminary contains 184 pupils, the two boarding schools have 120; in seven select schools for boys there are 373 pupils, and in seventy-six free schools there are 2,129 boys, and 1,201 girls;—in all, 4,007. Those who are now admitted to the seminary at Batticotta, furnish their own clothing and give security for the payment of their board. Fifteen young men belonging to this institution were received into the church in November, 1842; fifteen members of the female boarding school at Oodooville were also admitted in March, 1843.

The results in the printing department, during 1842, were 31,500 volumes, 240,000 tracts, and 10,362,000 pages.

SIAM.

Bangkok, two stations.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, Lyman B. Peet, *Missionaries*; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. Hemenway, Mrs. Peet, Mrs. French; Miss Mary E. Pierce, *Teacher*.

(2 stations; 6 missionaries—one a physician, and 7 female assistant missionaries;—total, 13.)

The labors of this mission are divided between the Siamese and the Chinese residing in Siam, of whom there are supposed to be 500,000. The latter are more accessible than the former. Among the Chinese there is no obstacle to the multiplication of prosperous schools; while Siamese children are obtained with great difficulty. Were there funds to increase the number of Chinese schools, it is thought that a flourishing congregation might be collected; the number of attendants on public worship is now about twenty; and the Siamese congregation amounts to about thirty.

No restrictions have been laid upon the missionaries. They go where they please, preaching the gospel, and no man forbids them. Books and tracts have been freely and extensively circulated. By means of these, and by oral instruction, the missionaries suppose that a partial knowledge of the truth has been carried to almost every part of the kingdom. They are not without the hope, therefore, of soon reaping a glorious harvest. Having sowed the seed, they are looking for the early and the latter rain.

In consequence of a rumored war with the English, a few months ago, many of the publications, previously issued by the missionaries, were destroyed. It was feared that the possession of books and tracts would, in some way, excite the suspicions of the government. It is hoped that this obstruction will soon be removed. In the meantime, the missionaries will give themselves more exclusively to the preaching of the Word. The num-

Digitized by Google

ber of pages printed at this mission, during 1842, amounted to 1,826,308.

CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., *Missionaries*; Samuel Wells Williams, *Printer*; Mrs. Ball.

CANTON.—Peter Parker, M. D., *Missionary*; Mrs. Parker.

AMOY.—David Abeel, D. D., *Missionary*.

In this country.—Ira Tracy, *Missionary*; Mrs. Tracy.

(3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

The treaty of peace entered into between China and Great Britain, on the 20th of August, 1842, has at length been definitively ratified. Five of the principal ports of the empire are now open to Americans, as well as to the English. The island of Hongkong has been formally ceded to the British nation; Mr. Bridgman, Doct. Ball, and Mr. Williams have already commenced operations at that place. Doct. Parker has again opened his hospital at Canton under favorable auspices. Mr. Abeel is prosecuting his labors at Kulangsu, near Amoy, greatly encouraged and animated by the free access which he has to all classes; men of rank and influence treat him with marked attention. Our brethren plead with great earnestness for additional laborers to strengthen the posts already occupied, as well as to commence new stations. No foreigners are regarded with more favor by the Chinese than Americans; no missionaries, it is presumed, will meet with fewer hinderances than those who go from this country. Messrs. Doty and Pohlman have permission to remove to China, if such a step shall receive the cordial approbation of the Borneo mission.

INDIAN ARCHIPELAGO.

SINGAPORE.

SINGAPORE.—Alfred North, *Printer*; Mrs. North.

(1 station; 1 printer, and 1 female assistant missionary;—total, 2.)

This mission has been suspended. Mr. North is expected to join one of the other missions, either in China or India.

BORNEO.

PONTIANAK.—Elihu Doty, William J. Pohlman, William H. Steele, *Missionaries*; Mrs. Doty, Mrs. Pohlman.

OTO KARANGAN.—William Youngblood, Frederick B. Thomson, *Missionaries*; Mrs. Youngblood, Mrs. Thomson.

Absent from the mission.—Elbert Nevius, *Missionary*; Mrs. Nevius; Miss A. C. Condit.

(2 stations; 6 missionaries, and 6 female missionaries; total, 12.)

Messrs. Doty and Pohlman devot time to the Chinese of Borneo. boarding school contained, at the mencement of 1843, eleven boys a girls; the congregations upon the bath are small. During a tour of s days which they made along th coast early in the year, they found ing evidence of the extension of th fluence.

Messrs. Youngblood and Thomso commenced a new station among th aks of Borneo, to whom the attenti the mission will hereafter be more p ularly directed. Oto Karangan is eighty miles northeast of Pontianak distance by water is not far from one dred and forty miles. The erecti buildings was commenced in the au of 1842; they were not completed, ever, till the ensuing spring. Our b ren have indulged the hope that the was about to place before them an door which no man would be able to They still find themselves embarra however, with serious difficulties.

In the month of May, Mr. Steele ceived permission to leave Batavia Borneo, without awaiting the expira of the year prescribed in such cases.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Setl Andrews, *Physician*; Mrs. Thurston, Mrs. Andr

KEALAKEKUA.—Cochran Forbes, Mark Ives, *sionaries*; Mrs. Forbes, Mrs. Ives.

KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. ons.

HILO.—David B. Lyman, Titus Coan, *Missi ries*; Abner Wilcox, *Teacher*; Mrs. Lyman, Coan, Mrs. Wilcox.

KOHALA.—Elias Bond, *Missionary*; Mrs. Bond

ISLAND OF MAUI.

LAHAINA.—Dwight Baldwin, *Missionary*; Baldwin, Mrs. McDonald.

LAHAINALUNA.—Sheldon Dibble, William P. exander, John S. Emerson, *Missionaries*; Mrs. Dib Mrs. Alexander, Mrs. Emerson.

WAILUKU.—Ephraim W. Clark, *Missionary*; mund Bailey, *Teacher*; Mrs. Clark, Mrs. Bailey; Maria C. Ogden.

HANA.—Daniel T. Conde, *Missionary*; William Rice, *Teacher*; Mrs. Conde, Mrs. Rice.

ISLAND OF MOLOKAI.

KALUAAHA.—Peter J. Gulick, Harvey R. Hitchco *Missionaries*; Mrs. Gulick, Mrs. Hitchcock; Lydia Brown, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Richard Armstrong, Lowell Sm *Missionaries*; Levi Chamberlain, Samuel N. Cas

Digitized by Google

Secular Superintendents; Amos S. Cooke, Horton O. Knapp, *Teachers;* Edmund O. Hall, Edmund H. Rogers, *Printers;* Henry Dimond, *Bookbinder;* Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond.

PUNAHOU.—Daniel Dole, *Missionary;* Mrs. Dole; Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary;* Mrs. Bishop.

WAIALUA.—Asa B. Smith, *Missionary;* Edwin Locke, *Teacher;* Mrs. Smith.

KANEOHE.—Benjamin W. Parker, *Missionary;* Mrs. Parker.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary;* Mrs. Whitney.

KOLOA.—James W. Smith, *Physician;* Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary;* Edward Johnson, *Teacher;* Mrs. Rowell, Mrs. Johnson.

Native Preachers.—Bartimeus, David Malo.

In the United States.—Hiram Bingham, *Missionary;* Mrs. Bingham.

(19 stations; 25 missionaries, 2 physicians, 12 male assistant missionaries, 42 female assistant missionaries, 2 native preachers;—total, 83.)

Doct. Judd, having been appointed interpreter and counsellor, in the place of Mr. Richards, who is absent on an agency for the King, he has been released from his connection with the Board. Mrs. Locke, wife of Edwin Locke, died on the 8th of October, 1842. Mr. and Mrs. Bingham are still detained in this country by the ill-health of the latter. A reinforcement is on its way to the islands.

Churches, Congregations, etc. The whole number of persons received into the different churches from the commencement of the mission, on examination, had reached, in the month of May, 30,605; of these, 5,296 were admitted in the preceding year. The deaths have amounted to 2,871; of these, 847 had occurred in the previous year. The number of communicants in regular standing, at the same date, was 23,804. There has been no extensive defection in the churches, and few have wandered so far from the right way as to destroy the hope which the missionaries have been permitted to indulge of their salvation. At every station on Hawaii, and at other places, there have been revivals of more or less interest; many backsliders have been reclaimed, and many sinners have been born again.

Schools, Seminaries, etc. Education is evidently advancing. An influence is going out from the seminaries to act upon the common schools, and this influence is reflected back upon the seminaries in the increased qualifications of those who apply for admission. The seminary at Lahainaluna has been in successful operation during the year; twenty-two of the oldest scholars have received certificates and left, while another class of fifty has been admitted. Arrangements are to be made for the instruction of a small class in theology. The female seminary at Wailuku, containing sixty-two pupils, has been in a prosperous condition. The Hilo boarding school has sixty-six boys, twenty-seven of whom are members of the church, and others give evidence of piety. In Mrs. Coan's school for girls there are twenty-two pupils, eighteen of whom are church members. The pecuniary wants of this school have been met by natives and friends. The school for young chiefs is fulfilling the expectations of those who established it. The expenses of the manual labor school, under the care of Mr. Locke, have been more than defrayed by the earnings of its twenty-two members. The school for the children of missionaries, which went into operation in July, 1842, has about thirty scholars.

The station and common schools were never, probably, in so flourishing a condition. Many school-houses have been erected, and parents manifest an increased interest in the education of their children. The progress made by the pupils in their studies has been more decided than heretofore.

Benevolence. Contributions have been regularly made at the Monthly Concert, partly in money, partly in the produce of the Islands, and still more frequently in labor. The direction of the donations has been various. Some have contributed to the erection of churches and school-houses; others to the support of native teachers; others to the assistance of native helpers. Four churches were dedicated during the year which closed in May, 1843. Others are in different stages of progress.

Native Ministry. Two Hawaiians have been licensed as preachers, and are acceptable and useful as such. A great number of others are employed by the missionaries having charge of the larger churches and districts, and devote nearly their whole time to conducting meetings, visiting and watching over the church members and others, and performing, under the superintendence of the missionaries, most of the appropriate duties of the Christian ministry in the neighborhood where they respectively reside. The seminary and station schools, and individual instruction, promise steadily to help forward the work of procuring a native ministry adequate to the wants of the

Digitized by Google

Islands. Still there are many obstacles, and much time must elapse before all that is desirable, shall be accomplished.

Moral and Social Condition. In the moral and social habits of that large portion of the Hawaiian people who fall under the influence of the mission, there is thought to be a steady and obvious improvement. A marked change in favor of temperance, especially in relation to the king and chiefs, has taken place. A national society has been organized, of which the king is president, and most of the chiefs are members. Local societies have been formed in many places. The laws restricting the sale of intoxicating liquors have been enforced.

The improvement in houses, furniture, dress, manner of living, industry, and social habits generally, is obvious and encouraging.

Obstacles. Romanism is penetrating to all parts of the islands, and, by bribery, deception, appeals to the weaknesses and passions of the people, opposition to schools, disregard of the wholesome enactments of the chiefs, by offering a refuge to disaffected and backsliding church members, is retarding those glorious results which the gospel is adapted to produce. But while this form of error is advancing in some places, at others it is making no progress, and at others still it is losing ground.

The interference of foreign powers in the political affairs of the islands has been very unpropitious. The proceedings of Captain Mallet, of the French sloop of war Embuscade, and Lord George Paulet, of the British man-of-war Carysfort, who visited Honolulu, the former in September, and the latter in February last, are in this respect, as well as the unfavorable bearing they have on public morals and the power of the laws, much to be regretted; especially the violent overthrow, for the time, of the Hawaiian government by Lord Paulet. To the honor of the British government, it should be mentioned that the piratical proceedings of this officer have not been sanctioned.

Recognition of Hawaiian Independence. During the year, this people, raised up from the lowest depths of ignorance and moral debasement, and, by the divine blessing on missionary labors, transformed from a savage to a Christian and, in a good measure, civilized community, have sent their representatives, Messrs. Haalilio and Richards, to request the United States and some of the European governments, to admit them into the great brotherhood of nations. To this request ou government, Great Britain, and F have responded by a full recognit the independence of the Hawaiian n What hath God wrought!

NORTH AMERICAN INDIAI

CHEROKEES.

DWIGHT.—Jacob Hitchcock, *Superintendent ular Affairs*; Kellogg Day, *Teacher*; Mrs. Hitc Mrs. Day, Miss Ellen Stetson, Miss Hannah M

FAIRFIELD.—Elizur Butler, *Missionary and cian*; Mrs. Butler, Miss Esther Smith.

PARK HILL.—Samuel A. Worcester, *Missi* Mrs. Worcester, Miss Nancy Thompson, Miss A. Avery; Stephen Foreman, *Native Preach Assistant*; John Candy, *Native Printer.*

MOUNT ZION.—Daniel S. Butrick, *Missio* Mrs. Butrick.

HONEY CREEK.—John Huss, *Native Preache*

(5 stations; 3 missionaries—one a physician, tive preachers, 2 male and 10 female assistant mi aries, 1 native assistant;—total, 18.)

Mr. and Mrs. Potter and Miss Sa continue their labors; not, howeve connection with the mission. Mr. H Copeland and wife have been transfe from the station at Dwight to the C taw mission.

There are five churches among Cherokees, containing, in all, two h dred and thirty members; twenty have been added within a few mon The church members generally apj well; at Fairfield they have manife not a little enterprise in erecting a ho for public worship and a school. B and other charitable societies have b organized there and at other places. the temperance society, organized in 18 one thousand seven hundred and fifty- names have been given, at least one th sand five hundred and sixty of whom Cherokees.

Five schools have been taught un the care of the mission, containing ab one hundred and ninety pupils. Ten twelve free schools, established and s ported by the Cherokee government, understood to have gone into operatio

At the mission press five thousand pies of the epistles of John, with an al nac for the Cherokees and one for t Choctaws, have been printed, amounti to about 140,000 pages. The whole nu ber of copies of works printed since Fe ruary, 1828, is about 76,300, and t whole number of pages about 3,725,00 including what has been printed at th press in the Creek, Wea, and Chocta languages, the amount is 4,725,000 p ges. The Cherokee government ha purchased a press and fonts of typ

Digitized by Google

and are, it is understood, about to publish a newspaper. The Baptist mission are understood to have introduced a press. Here, then, for this one tribe of North American Indians, are three presses, employed principally in printing, in an alphabet invented by a Cherokee, and furnishing probably the most perfect orthography in the world. This is the first of our aboriginal tribes which has introduced at its own expense the printing press; the first to establish and sustain a system of free schools; and the only people, for thousands of years, that has invented for its own use an alphabet.

CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, *Farmer and Mechanic*; Mrs. Wright, Mrs. Copeland, Miss Anna Burnham, Miss Sarah Kerr; Pliny Fisk, *Native Catechist.*

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Mrs. Byington; Charles C. Copeland, *Teacher.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, Miss Harriet Arms; Jonathan E. Dwight, *Native Catechist.*

NORWALK.— —— ——; Mrs. Olmstead.

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, *Teacher and Catechist*; Mrs. Potter.

(6 stations; 4 missionaries, 3 male and 10 female assistant missionaries, 2 native catechists;—total, 19.)

Mr. Joshua Potter and wife, recently appointed to this mission, have begun a new station on the Boggy river, in the western part of the Choctaw country; the Indians have made most of the preparations for his residence, and are expected to furnish most of the support for his family. Mr. Olmstead, a licensed preacher and teacher at Norwalk, died on the 19th of September.

The churches have all been enlarged, the aggregate increase having been somewhat more than one hundred. The whole number now connected with the five churches is four hundred and seventy-one —a greater number than is connected with any other mission of the Board, except the one at the Sandwich Islands. The congregations have generally been larger and more uniform than in former years, and at all the stations there have been indications of the presence of the Holy Spirit. "Religion and education," says one of the chiefs, "are now the subjects of deepest interest among our people."

Seven schools have been taught by the mission, containing about 230 pupils. Of these, fifty-four are boarding pupils. The Choctaw legislature have decided to found three seminaries for the education of boys, and four for girls, for the support of which they have appropriated the annual sum of $26,000. The schools for girls they propose to place under the immediate instruction and management of our mission. One of them has already been opened at Wheelock.

In connection with Christian knowledge and piety and general intelligence, temperance and good morals and social improvement are obviously on the advance. As the number of Choctaws able to read their own language is steadily increasing, the demand for books is becoming greater every year.

Three Choctaw young men, of promising character and intelligence, are now prosecuting their studies under the care of the missionaries, with the expectation, at no distant day, of becoming preachers to their people.

PAWNEES.

John Dunbar, *Missionary*; Mrs. Dunbar

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

Messrs. Allis and Gaston are still laboring among the Pawnees—the one as teacher and the other as farmer—under the patronage of the United States' government. One other teacher, three other farmers, and two blacksmiths are associated with them under the same patronage; and a promising beginning seems to have been made toward inducing the Pawnees to lead a settled, agricultural life, and enabling them to procure for themselves the means of a comfortable subsistence. Last spring about one third of the tribe assembled at their new location, and the prospect was that the remainder would follow their example as fast as arrangements could be made for receiving and aiding them.

But about that time the western bands of the Sioux and other tribes in that quarter commenced a series of attacks upon them, which have resulted in the loss, at different times, of about 250 members of the tribe and of about 400 horses; the last and most bloody assault was at their agricultural village. If these invasions are to be continued, that settlement must probably be abandoned. It is hoped that the government of the United States will effectually interpose. Mr. Dunbar, having the sole charge of all the affairs of the mission, with various other cares devolved on him by the agent, has had little time for giving regular Christian instruction to the Indians; and now just as the prospect of successful labor among

Digitized by Google

them was opening before him, all are dispersed by the savage assaults of their enemies. A reinforcement is much needed.

OREGON INDIANS.

Waiilatpu.—Marcus Whitman, M. D., *Physician and Catechist*, Mrs. Whitman.

Clear Water.—Henry H. Spalding, *Missionary*; Mrs. Spalding.

Tshimakain.—Cushing Eells, Elkanah Walker, *Missionaries*; Mrs. Eells, Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

The Indians near the Waiilatpu and Clear Water stations appear to be making encouraging progress, both in Christian knowledge and in the improvement of their social condition. About forty families plant near the former station, and one hundred and ten near the latter, the extent of their fields varying from one fourth of an acre to five or more acres. Some of them raise much more than they need for their own families through the year. The missionaries have furnished some aid in implements and seeds.

The congregation at Waiilatpu varies with the season of the year and the pursuits of the Indians, from twenty or thirty to four hundred; and at Clear Water it has risen, for months together, to about one thousand. Much serious attention to divine truth is observed, and sometimes deep impressions seem to be made. An advance in religious knowledge is obvious. Nearly all the Indians, whether near the stations or on their hunting excursions, observe daily worship, either in separate families or in a more public and united manner. At Tshimakain the attention to religious instruction has been less encouraging.

The school at Clear Water has much of the time embraced from two hundred to two hundred and thirty pupils—adults and children. Most of the instruction is given by lessons printed with a pen. Two schools at Tshimakain have embraced thirty or thirty-five pupils.

Two small books have been printed at the mission press;—one in the Flat Head language, and one in the Nez Percé.

Under the influence and with the aid of Doct. White, the United States' agent for the Oregon Indians, the bands about Clear Water have adopted a simple code of laws and elected a principal and subordinate chiefs.

About one thousand persons, with two thousand horses and cattle and wagons and other facilities for a settlement, have just crossed the mountains to settle in the Oregon country. Others are exp follow them next year. The imp of the mission is manifest. It sh strengthened with additional la The papists seem to be forming pl fully occupying the country.

SIOUX.

Lac Qui Parle.—Thomas S. Williams *sionary and Physician*; Alexander Huggins Hopkins, *Farmers and Assistants*; Mrs. Wi Mrs. Huggins, Mrs. Hopkins, Miss Fanny Hu

Near Fort Snelling.—Samuel W. Po *sionary*; Gideon H. Pond, *Farmer*, and their

Traverse des Sioux.—Stephen R. Rig *sionary*, Mrs. Riggs.

(3 stations; 3 missionaries, 3 male and 7 assistant missionaries;—total, 13.)

Mr. and Mrs. Riggs have re commenced a new station at Tr des Sioux on the St. Peter's river, one hundred and twenty miles ab junction with the Mississippi, and e five below Lac Qui Parle. Owing failure of the crops at the statio named, the Indians, embracing m the mission church, were dispersed d the winter and spring, seeking fo principally in the vicinity of Fort ling, where they obtained important though many of them have been in a of great destitution and suffering. of the church members, though dep of the stated means of grace, and exposed to temptation, seem to hav mained stedfast in their profession. year has of course been very unfavo for all departments of missionary Some have been in an inquiring sta mind, and one has been received int church.

The Indians are improving in habits and social condition. Their sion to manual labor is wearing off, even some of the high chiefs engag profitable labor. Their idolatry and perstitions are gradually disappea Some are erecting substantial dwelli in place of the skin or bark lodges w formerly sheltered them. If the pro sity to engage in savage warfare with Ojibwas and other neighboring tr could be effectually eradicated, the formidable barrier to their improve would be removed.

During the last autumn and winter Riggs was employed in superintend the printing of a portion of the Scriptu a hymn book, and three school books the Dakota language, partly at Bos and partly at Cincinnati. The num of copies was seven thousand four h

Digitized by Google

dred in all, and the aggregate of pages was eight hundred and eighteen thousand four hundred. The Sioux have now almost the whole New Testament in their own language, and the number of readers is constantly increasing.

OJIBWAS.

La Pointe.—Sherman Hall, Leonard H. Wheeler, *Missionaries*: Grenville T. Sproat, *Teacher*; Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

Pokeguma.—William T. Boutwell, *Missionary*, Mrs. Boutwell.

Red Lake.—Frederic Ayer, Edmund F. Ely, *Catechists*; Mrs. Ayer, Mrs. Ely.

(3 stations; 3 missionaries, 2 catechists, 1 other male and 7 female assistant missionaries;—total, 13.)

The war between this tribe and the Sioux, already adverted to, has prevented the return of the Indian settlers to Pokeguma, and keeps the bands nearest to the Sioux frontier in a state of constant agitation and alarm. This, of course, is a serious impediment in the way of successful missionary labor. Mr. Boutwell has resided at Pokeguma, and visited, as he was able, the Indians in their dispersion, instructing and watching over them. Mr. Ely resided most of the year with a few families near Fon du Lac. Mr. Ayer visited last winter some villages on Red Lake, five hundred miles west of La Pointe, where the openings for missionary labor seemed so promising, and the desire of the Indians so strong, that he returned, and with Mr. Ely set out about the first of April to begin a new station there.

At La Pointe the labors of the missionaries have been conducted much as in former years. Three have been received into the church. The meetings have been larger and more interesting than heretofore. Nearly every lodge has been visited as often as once a week. The missionaries and their instructions are uniformly received in a kind and friendly manner. The two schools taught at La Pointe have contained twenty-five or thirty pupils on an average, and the Sabbath School about thirty. The interest felt by the Indians in religious instruction, and the education of their children, appears to be increasing.

By a treaty negotiated last autumn with the United States, the Ojibwas have sold all their country between Lake Superior and the sources of the Mississippi river, except two or three large reservations. It is expected, however, that they will retain the occupancy of all except the mineral district on the Lake, for many years. The whole amount to be paid them for the land is $768,000. Farmers, mechanics, and teachers are to be introduced and supported among them. The provisions of the treaty appear to be equitable and judicious; and if they are faithfully carried into effect, and the Ojibwas wisely avail themselves of them, their condition may be greatly improved. The influence of the treaty negotiations on the Indians and on the mission was highly favorable.

Most of the New Testament, not already printed, has been translated, and will probably be printed the ensuing winter.

STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*, Mrs. Marsh.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

This remnant of Indians seems to have been improving in morals, but not in intelligence during the last ten years. During the last year they have, on their own petition, been admitted to citizenship in Wisconsin Territory, to which a strong party, embracing a majority of the church, are opposed. Thus new dissensions have sprung up among them, exerting a disastrous influence upon them in all respects, and placing them in a most unfavorable condition for missionary labor. The meetings have, however, been well attended. No additions to the church, which now contains about fifty, are reported.

NEW YORK INDIANS.

Tuscarora.—Gilbert Rockwood, *Missionary*; Mrs. Rockwood, Miss Hannah T. Whitcomb, *Teacher*.

Seneca.—Asher Wright, *Missionary*; Mrs. Wright, Miss Sophia Mudgett, *Teacher*.

Cattaraugus.—Asher Bliss, *Missionary*; Hanover Bradley, *Teacher and Catechist*; Mrs. Bliss, Mrs. Bradley; Miss Fidelia Adams, *Teacher*.

Allegany.—William Hall, *Missionary*; Mrs. Hall; Miss Margaret Hall, *Teacher*; Zechariah Jimeson, *Native Helper*.

(4 stations; 4 missionaries, 1 male and 9 female assistant missionaries, 1 native helper;—total, 15.)

The whole number of Indians on the five reservations in Western New York is about 3,000. The treaty mentioned in the last Annual Report will probably be carried into effect before another year shall terminate. The work of removal has already begun, and will probably be nearly finished before another summer. The sum allowed for the buildings and improvements which are to be left, it is said by judicious persons, will not more than half defray the expense of preparing others equally good in their new location. The whole body who remove must, there-

Digitized by Google

fore, be greatly impoverished. No arrangements have as yet been made for obtaining compensation for the mission property belonging to the Board which must be abandoned.

In the nine or ten schools taught in connection with the four stations, the whole number of pupils has been about two hundred and fifty, though the average daily attendance has not much exceeded half that number. Increased interest is manifested by the Indians in the education of their children.

The influences of the Spirit of God have been enjoyed, to a greater or less extent, at each of the stations. The attendance at the house of God has been more full than heretofore; many dissensions have been healed; backsliders have been reclaimed; increased spirituality and faithfulness have been manifest in the church members, and forty-three have been received into the church on profession. Others are candidates for admission. The whole number of church members is about two hundred and fifty. Temperance and good morals generally seem to be on the advance.

The prejudices of the heathen portion of the Senecas seem to be gradually wearing away. They place less confidence in their superstitions, and are more disposed to listen to Christian instruction. Many have been visited by the missionaries, and some of them are often seen at religious meetings.

ABENAQUIS.

Peter Paul Osunkhirhine, *Native Preacher.*

(1 station; 1 native preacher.)

In spiritual things the mission has been prosperous. Five Indians have been admitted to the church, and all who had been subjected to its censures, have been, on evidence of repentance, restored to its fellowship. The whole number received to the church since Mr. Osunkhirhine began his labors among this tribe is forty-six, of whom forty still survive, and are now members in good standing. An active opposition to the mission is still kept up by the papal priest, while the truth seems gradually to be gaining ground.

SUMMARY.

The number of missions sustained during the year is twenty-six; connected with which are eighty-six stations, at which are laboring one hundred and thirty-four ordained missionaries, seven of whom are physicians, eight other physicians, fourteen teachers, ten printer bookbinders, six other male and one dred and eighty-four female ass missionaries—making the whole nu of missionary laborers sent from country and sustained by the Board, hundred and fifty-six. If to thes added fourteen native preachers an hundred and sixteen other native hel the whole number of missionary lab connected with the missions and sust from the treasury of the Board, wi four hundred and eighty-six.

Organized by these missions and u their pastoral care are sixty-two chur into which had been received during year previous to the last reports fro different stations 5,465 individuals, which now embrace, in regular stan 25,313 members. This number doe include some hundreds of hopeful con among the Armenians, Nestorians, other communities in Western Asia.

The number of printing establishm connected with the missions is sixt with four type foundries, forty-three f of type, and thirty presses. Printing been executed for the missions in th three languages, exclusive of the Eng fifteen of which were first reduced written form by the missionaries of Board. The copies of works printe the mission presses during the past y exceed 600,000, and the number of pa is about 56,383,000; making the t number of pages printed for the missi since they commenced, about 442,056,

In the department of education missionaries have under their care se seminaries for educating preachers teachers, in which are five hundred twenty-four pupils; besides twenty- other boarding schools, in which are hundred and ninety-nine pupils, m than four hundred of whom are girls. free schools the number is six hund and ten, containing 30,778; making whole number of pupils under the care the missions, 32,000.

Sandwich Islands.

GENERAL LETTER FROM THE MISSIO

Health of the Mission—Changes.

THE last annual meeting of this mission w held at Honolulu; it commenced its sessions the 11th of May. A notice of the meeting, w a brief account of the harmony of its deliberati and the character of its exercises, will be fou on a subsequent page.

The General Letter first alludes to the health

Digitized by Google

the mission. No wasting disease has been permitted to invade their dwellings. Only one adult, Mrs. Locke, had died during the period embraced in this communication. "She was ready for the coming of her Lord. Her end was peace. We have the best reasons for believing that it was infinite gain for her to be absent from the body, that she might be present with the Lord. Her memory is precious, and it will long be cherished by those who knew her worth." Two other families have been visited with the chastening of the Lord. Mr. Baldwin and Mr. L. Smith have each been called to bury a child from their sight.

Some of the mission families have been obliged to leave their stations for a season, in pursuit of health. In most, if not all, of these instances, the experiment has issued favorably.

A change in the location of some of the missionaries had, for various reasons, become necessary. Mr. Clark, on account of enfeebled health, has been transferred from the seminary at Lahainaluna to Wailuku; Mr. Alexander takes his place in the seminary. Mr. Rowell is stationed at Waioli, which was lately occupied by Mr. Alexander. Mr. Gulick is now laboring on Molokai, in connection with Mr. Hitchcock.

Liberality of the Natives.

It appears from the General Letter, that six churches have been so far finished as to be suitable for holding meetings, and they have been formally dedicated to the worship of Jehovah. Others are in different stages of progress toward their completion.

The people have continued their monthly concert contributions in aid of the cause of benevolence. A very small part of the donations has been in money. A considerable portion has been in such articles as the Islands produce, and a still greater portion in labor.

These contributions and labors have been devoted to various objects, some to the building of meeting-houses and school houses, some to assist native school teachers, and some to assist native helpers, who spend most of their time in aiding the pastors in the discharge of their arduous duties among the people. These efforts, though small at present, are yet of some value; and it is hoped that they will be increased, till all their teachers and all their institutions, civil, literary, and religious, shall be entirely supported by themselves; and foreign influences and foreign teachers shall no longer be needed. The Lord hasten this period.

Schools.

The progress of education at the Islands appears to be encouraging and satisfactory. The establishment of schools, efficient and complete in all their arrangements, is a work which requires time and patience, even in the most favorable circumstances. But among the heathen, even after they have been rescued from the most appalling evils of their debasing belief, it must be a slow and toilsome process.

The cause of education is evidently advancing in these islands. An influence is going out from the seminaries to act upon the common schools, and then this influence is reflected back upon the seminaries; and in both cases the standard of education is raised. Candidates for the seminaries have, in every respect, better qualifications than formerly. Being better prepared for admission, their improvement is more rapid, and they leave with superior qualifications for teaching.

The condition and prospects of the most important institutions are reviewed in detail. The seminary at Lahainaluna, though somewhat embarrassed by the impaired health of two of its teachers, (Mr. Dibble and Mr. Clark,) has been in successful operation. Mr. Emerson assumed the responsibilities of instruction in August, 1842. At the commencement of the year, the number of pupils was one hundred and five; of whom fifty-one were in the first class, and fifty-two in the second. No class was received during the year. Instruction has been given in Mental and Written Arithmetic, Trigonometry, Algebra, Geography, Chronology, Composition, Scripture Geography and History, the Evidences of Christianity, and Music. A select class of about twenty has paid some attention to the English language. Twenty-two of the oldest scholars received their certificates and left the school at the close of the year. It was proposed to receive another class of fifty at the commencement of the current year. A small theological class will also be formed, and "thus the way will be prepared for the seminary to act on the spiritual wants of the natives with more directness and efficiency."

The Female Boarding School at Wailuku has sixty-two pupils. The system of education at this institution appears to be well adapted to secure the moral, mental, and physical training of the scholars.

At day-light the pupils repair to their gardens, where they exercise till they are called to prayers, at half past six. They breakfast at seven. After breakfast they are employed for an hour in sweeping their rooms and putting them in order. The time from nine to eleven is spent in study and recitation. The next half-hour they spend as they please. From half-past eleven to twelve they bathe and prepare their dinners. The time from

Digitized by Google

dinner (which they take at twelve) until two is at their own disposal, and much of it is spent in study. From two till four they give their attention to spinning, weaving, sewing, knitting, making mats, etc., under the instruction of Miss Ogden. The time from four to five they devote to exercise with the hoe. They sup at five, and the remainder of the day is at their own disposal. At the evening devotions they recite the "Daily Food," and receive such religious instruction as may seem appropriate. During the year, five of the girls have been married to graduates of Lahainaluna.

The Hilo Boarding School for Boys has sixty-six pupils, twenty-seven of whom are members of the church, while twelve or fourteen others give evidence of piety. Three graduates of the seminary at Lahainaluna have been employed as teachers, with advantage to themselves and to the school. Mrs. Coan's school has twenty-two pupils, eighteen of whom are professors of religion. All have made commendable proficiency in their studies. The pecuniary wants of the school have been supplied by the contributions of natives, and by the donations and efforts of friends.

The school for the young chiefs prospers. Most of the conversation among the pupils is in English; and they are fond of getting together in the school-room and listening to harangues from each other in our language. They seem to be making good proficiency in their studies, and, as they generally attend the native service twice on the Sabbath, and the English once, besides daily religious instruction from their teachers, their knowledge of the precepts and doctrines of the Bible must be increasing. Two of the oldest girls have, for a few months past, been taking lessons on the pianoforte. They learn music with very great ease. The health of the scholars has never been so good as during the past year.

The manual labor school, under the care of Mr. Locke, has been increasingly prosperous the past year. The avails of the boys' labor have defrayed the expenses of the school, and enough will probably remain to pay the expenses of the coming year. The number of scholars is twenty-two.

A school for the children of missionaries went into operation at Punahou, July 11, 1842. About thirty children have attended, sixteen of whom have been boarders.

The station and common schools were never in so flourishing a condition as at the present time. During the past year, many school-houses have been erected; parents have manifested an increased interest in the cause of education; and the progress of the children in their studies has been more marked than heretofore. At some of the stations quite a number of the children have gone to the Catholics; how many is not known. Having declared themselves Catholics, they attend a Catholic school, or stay at home, just as they please.

The teachers, besides superintending the common schools, have taught select schools, the design of which is to furnish instructors for the common schools and pupils for the seminaries. In some instances the teachers, in addition to their other labors, have performed the duties of pastors. On the other hand, many of the pastors have superintended the common schools in their respective fields, and a few of them have taught select schools for the purpose of training teachers.

Condition of the Churches.

The following statements cannot fail to excite emotions of gratitude in every pious heart. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

The past year has, on the whole, been a year of peace and prosperity to our Zion. No extensive defection has occurred in our churches. Of the many thousands of disciples under our care, few have so far wandered from the path of duty as to destroy our hope of their salvation. Some, indeed, have apostatized; and of others we stand in painful doubt. The mass are still children in understanding, children in consistency, children in stability, children in spirituality, mere babes in Christ. They need the most tender and watchful care, and the wisest and most patient guidance. They oppress us with parental solicitude; they move us to godly jealousy; they excite us to holy fear. And yet they are our joy and our crown. We hope for them, we rejoice over them; and we believe that we shall meet very many of them in glory. Through the merits of our great High Priest, and through the faithfulness of our eternal Shepherd, we expect to see them stand perfect and "complete in all the will of God," and reign with Christ forever and ever.

Every year gives us additional evidence that a great and glorious work of grace has been wrought in this land, and that true converts were greatly multiplied

Digitized by Google

among this people by the outpouring of the Spirit from 1837 to 1840.

We can also speak of the dew of heaven on the hills of our Zion during the past year. Although it has not, like some former years, been so signally marked as "*the year of the right hand of the Most High.*" At every station on Hawaii, and at many of the stations on the other islands, the Spirit has been poured from on high, and many sinners have been, as we trust, converted to God. Many who were formerly careless and hardened in sin have been brought to repentance; many professors have been quickened, and the cause of truth and righteousness has gained strength and made progress.

The accompanying table will exhibit a general view of the churches connected with this mission. It should be borne in mind that the population of these islands scarcely equals 110,000, and yet more than 5,000 persons have been admitted to the churches during the year.

Whole number received on examination,	30,605
" " " on certificate,	2,519
Whole number on examination last year,	5,296
" " on certificate last year,	954
Whole number received last year,	6,250
Whole number dismissed,	2,631
Dismissed past year,	1,124
Whole number deceased,	2,871
Deceased past year,	847
Suspended past year,	461
Remain suspended,	985
Excommunicated past year,	286
Remain excommunicated,	1,505
Whole number in regular standing,	23,804
Whole number of children baptized,	9,923
Baptized past year,	1,694
Whole number of children deceased,	168
Deceased past year,	49
Marriages,	994
Average cong. on the Sabbath at 15 stations,	14,550

That part of the General Letter which relates to the condition of the churches, concludes as follows:

In view of the grace which has thus far crowned our labors, in view of the rapidity with which this generation of Hawaiians is passing away, and in view of the certainty that we shall shortly meet them at the bar of our august Judge, we feel called upon to "gird up the loins of our minds," to "put on the whole armor of God," and to go forth to the spiritual warfare with new zeal and courage and self-consecration.

Romanism—Temperance.

You are doubtless kept fully advised by individual correspondents, of the progress of papacy on these islands. In some places this fatal error has made advances; in others it seems to be at a stand; and in others still its movements are retrograde. On the whole, the cause of the Romanists is vacillating. While some join, others leave them; so that nothing decisive can be predicted as to their prospects. One fact, however, remains unchangeably true, that they lay their plans and prosecute them in the true spirit of Jesuitism. And another remark is equally true, that those who cleave to them belong to a class who will not submit to the claims of a true and spiritual religion.

But the priests are subtle and dangerous foes, and we are unable to measure the disastrous consequences which have resulted and which will continue to flow from their introduction and their efforts among this people. We mourn that any of our flocks "are so soon turned aside unto another gospel;" but this has been permitted by the great Head of the Church for wise and holy purposes—purposes the accomplishment of which will issue in the good of Zion and the glory of her Redeemer. Our duty is to go forward in our work, relying solely on Him whom we serve in the gospel, and in faith invoking the Spirit, whose uplifted standard will form an impregnable rampart against this desolating enemy.

The statements which follow will be read with interest, as indicating greater self-control in the population of the Islands, than many have supposed. Since the General Letter was written, the temperance principles of the king have been put to a severe test. Immediately after the restoration of the sovereignty of the Islands by Admiral Thomas, Kamehameha III. attended several entertainments given in honor of that event; on some of these occasions the temptation to disregard the pledge must have been very strong. But Mr. Chamberlain says, under date of August 1st, "We are happy to learn that he has maintained his pledge of total abstinence; and in giving and receiving entertainments, he has not, so far as we know, in the least respect violated it."

The temperance cause has been gaining ground during the past year. Most of those who have united with our temperance societies, stand firm to their pledge, and a more healthful public sentiment has been formed on this subject. The king still remains true and firm to his principles of total abstinence, and he has recently emptied into the sea about a hundred and twenty gallons of ardent spirits, which had remained untouched in his storehouse from the time he first signed the total abstinence pledge.

The formation of temperance societies on board of very many whale-ships, which

Digitized by Google

have touched at these islands during the past year, and the pleasing progress which this cause is making among seafaring men, are facts which will not fail to cheer your hearts. We do not give details on this subject, as you will hear them from individuals.

General Meeting.

Our general meeting has been pretty fully attended, and our deliberations have been characterized with great harmony and Christian kindness. Early in the meeting we spent a day in fasting and prayer, and there have been frequent religious exercises during its whole progress. The fast day was a season of peculiar and solemn interest. It was a season of confession, of weeping, of humiliation, of supplication, of love. The dew of Hermon distilled on our hearts, and an influence more precious than the ointment on the head of Aaron, was shed upon our souls. The same sweet, heavenly influence seemed to rest upon us whenever we met for prayer and praise, and also when we gathered around the table of our common Lord. Subjects of conflicting interest were discussed in general meeting with great calmness and kindness; each one evidently "endeavoring to keep the unity of the Spirit in the bond of peace." On the whole, our meeting has been a season of refreshing from the presence of the Lord, for which we thank God and take courage. We shall return to our fields of labor, and to the cares and trials which await us, with renewed strength and zeal, and with hearts enlarged with faith and love, looking for the redemption of Israel, praying for the peace of Jerusalem, and resolving not to rest or keep silence, till Zion's "righteousness go forth as the light, and her salvation as a lamp that burneth."

LETTER FROM MR. BOND, MARCH 29, 1843.

Revival at Kohala.

Mr. Bond is stationed at Kohala, the north western district of Hawaii. He arrived at Honolulu, May 21, 1841, and soon removed to the field which he now occupies. The population under his pastoral oversight amounts to about six thousand. By keeping this fact in mind, the reader will be in a better condition to place a due estimate upon the season of refreshing which has been enjoyed at this station.

Through the goodness of God, some additions have been made to the church at this station, during the last eighteen months. Up to the close of the last mission year—April, 1842—one hundred and twenty-four had been received on examination, and fourteen by certificate. During the three past quarters of the current year, three hundred and fifty-nine have been received into Christian fellowship on profession, and two hundred and eighty-five now stand propounded, and will be received, the Lord willing, on the first Sabbath in April. The larger portion of these are the fruits of a general awakening which commenced in some portions of the field last October, and extended rapidly through our whole district. Since that time meetings have been more frequent and much more fully attended.

In all our neighborhoods, the morning prayer meeting is maintained; also the regularly appointed meetings on Wednesday and Saturday of each week. The Monthly Concert has been observed, besides other meetings which the people voluntarily sustain. On the Sabbath also our congregation has been very large—usually not less than eighteen hundred—although we have established three meetings on the Sabbath at as many outposts, where sermons are read and other exercises performed, for the accommodation of the feeble and most distant portions of our people, which I learn are well attended. We are greatly straitened here at the station in consequence of the smallness and poorness of our house of worship; but efforts are about to be made to remedy this evil, and we are hoping, therefore, that we shall by and by see a better house and a larger congregation gathered to worship God upon his holy day.

Every thing which illustrates and explains the internal economy of the churches at the Sandwich Islands is interesting and valuable. The following extract will throw some light upon the measures adopted by Mr. Bond to arrest the attention of the careless, and also to train the young disciple for the responsibilities of an avowed follower of the Lord Jesus Christ.

The increased attention to serious things appeared to originate, under God, in an attempt to organize our strength and bring it into action. This we did by dividing the whole field into seven parts, one part being assigned to each deacon, who was to see that meetings were held in every neighborhood as often as possible, and that none were left uninvited to attend. The consequences of this effort

Digitized by Google

were most happy. The work of the Lord began at once to prosper in our hands, and hundreds were found inquiring the way to eternal life. My list of inquirers soon numbered from twelve to fifteen hundred; with these I met and conversed individually in divisions, until I had seen them all, when they came together again for general instruction previous to our communion in January. By pursuing this course constantly, I am at length enabled to select such as have been of several months' standing as inquirers, and such as appear qualified to be united with the church of Christ, and upon the recurrence of our sacramental season they are received into our communion. I then commence anew with the inquirers, pursuing substantially the same course as before described. Meantime, delay causes a portion of those who had professed to be going towards heaven to go back to their old sins, so that we are saved the unhappy consequences of their admission to the church. At the present time, the number of those who profess to be seeking the Savior is about eleven or twelve hundred, according to my list of their names.

An Excursion—Romanism.

The church under the care of Mr. Bond contains about eighteen hundred members; these are scattered over a territory twenty miles long by fifteen broad. The careful oversight of such a flock, together with proper attention to those who are still excluded from the privileges of Christ's house, must require frequent visits to the different hamlets which compose the entire field. An account of one of these visits is here subjoined.

My last tour, performed in the latter part of December, 1842, was unusually interesting. The people every where welcomed me with warm hearts and with eager attendance upon the instructions imparted. Many followed me from village to village to listen to the truth preached, and to meet with their brethren in the worship of a common God and Savior. We found also a great proportion of the fallen members of the church, whose faces I never had before seen, ready to confess their sins, and craving readmission to the privileges of the church. Although I was much fatigued by the tour, my heart was greatly cheered by observing the happy state of things among the people. By dint of much hard labor and some peril, we succeeded in reaching the extreme village on our eastern boundary—a place never before trodden by a missionary, though our predecessors attempted it. You can hardly imagine the difficulty of access to this spot, over five or six precipices and their corresponding ravines, the latter of frightful depth as are the former of great height and difficulty of ascent. Awini, the little village mentioned, stands upon the top of a precipice of from 1,500 to 2,000 feet high. Up this we climbed—the hot sun pouring its full power directly upon our backs—until by the persevering and active use of hands and feet we gained the top, almost exhausted. Our garments were literally saturated with the perspiration which had issued from every pore, and our limbs, for a season, almost refused their office. But having refreshed our bodies with cold water freely applied, and after a short repose upon a native mat carefully prepared for us, our souls being also cheered by the unaffected and joyful welcome of the little group composing the population, we were prepared for further duties. We found the little hamlet to consist of five or six houses and a small school-house, to which latter we repaired. After examining the school of five members, and inquiring into the standing and views of the little band of disciples—seven in all—having also conversed with the impenitent portion of my small but interesting congregation, I endeavored to preach to them Christ and him crucified. After meeting we had a Hawaiian repast set before us, consisting of fowl, kalo, poi, and a calabash of shrimps direct from the water, which latter the natives devoured with great gust, all alive as they were. This done, we set out on our return, after the usual ceremony of shaking hands and saying our alohas, the natives meantime expressing their joy that at length they had seen their kumu (teacher) at their own homes. I need hardly add that we felt richly repaid for all our trouble by the welcome we received from this little insulated band of natives, and by the opportunity we enjoyed of speaking to them of Christ at their own doors.

Some of the devices and snares of Romanism are described by Mr. Bond. It is certainly surprising that the success of this "mystery of iniquity" has been no greater at Kohala.

It is now nearly a year since the priest from Waimea first commenced operations here. He established a native convert of theirs in Kaiholena, six or eight miles from this station, which place he makes his head quarters during his frequent visits to Kohala. At present, their operations are chiefly carried on by means of native

Digitized by Google

converts, who go about among our people continually, using all imaginable means, except those which are honest, to seduce the natives into that abominable delusion. In the business of proselyting, the disciples assuredly prove themselves worthy of their teachers. For example, they tell those whom they would convert to popery, that unless they embrace the Romish faith, the fish will no longer bite at their hooks, or come into their nets; that the God of the Catholics will forbid their food also to grow! These and a thousand such assurances they set before this credulous people, and you will not be surprised that they are received as the truth by some of these benighted souls, when it is recollected that every Catholic country affords ample testimony that credulity, quite as astonishing, is exercised in matters pertaining to their religion, even by those who claim a civilized and enlightened name.

Hitherto Romanism has made but little progress among us; not that multitudes are not just fitted to embrace that faith, but the chief cause of their lack of greater success has been the want of the constant presence of a regular priest. Great have been the Lord's preserving mercies toward us. Our church members have generally stood firm against this strong temptation; —for strong it is to a native mind, offering him, as it does, the indulgence of every lust with the promise of eternal life, and it is not a trait of heathen character, as found here, to consider the manner of securing an end, provided only the end be made sure. I have never yet heard of a solitary case of discipline in any Catholic church on the islands, though it is certain opportunities have not been wanting, had the priests felt inclined to exercise the rod of church censure upon immoralities of the grossest nature.

I can say, I trust with gratitude to God, that so far the entrance of Romanism among us has not at all diminished our congregation on the Sabbath, nor has it had any perceivably injurious influence on our people. Ten or twelve of our church members, who were chiefly under the course of discipline, have embraced that error; these are all who have listened to their seductions.

The influence of Romanism upon the schools in the district has been decidedly unfavorable. It is contrary to law for a child under fourteen years of age to leave his school. This statutory provision secures a regular attendance in many cases where nothing else would accomplish the object. But the La Place treaty exempts the children of Romanists from the requirements of this law; and many of them take advantage of it, thereby perpetuating the reign of their delusions.

Mr. Bond's account of the common schools—thirty-three in number—is encouraging. There are about one thousand pupils who receive instruction in these schools; all of them passed four examinations during the preceding year. "On the whole," Mr. Bond says, "we are considerably in advance of our last year's position. Twenty-three substantial school-houses have been completed, or are now in progress."

One other fact is deserving of notice. The contributions of the church to benevolent objects amounted, during the year, to two hundred and thirty dollars.

LETTER FROM MR. CHAMBERLAIN, AUGUST 1, 1843.

The British Commission—Excesses.

The Herald for July contained a brief notice of the indignity offered to Kamehameha III. and his people by Lord George Paulet, with an account of the arrangements made by the latter for the government of the Islands, until the pleasure of Great Britain should be fully ascertained. In the proclamation which was issued immediately upon receiving the cession of the king, Lord George Paulet formally and solemnly pledged himself "that the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the Commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the Commission in matters between foreigners resident on these islands." In direct disregard, however, of this promise, the Commission appointed for the provisional administration of the government, consisting originally of Lord George Paulet, Duncan F. Mackay, Esq., Lieutenant Frere, R. N., and the representative of Kamehameha III., proceeded to abrogate important statutes; among them was the law prohibiting violations of the seventh commandment. "In consequence of which," writes an eye witness, "and in view of the former habits and present feeble moral sense of this people, a flood of pollution threatens to inundate the land;" "the way seems to be rapidly preparing for intemperance, gambling, horse-racing and other demoralizing vices." Two months later, and indeed after the restoration of the Islands by Admiral Thomas, Mr. Chamberlain writes as follows:

The evils feared from the abrogation of the laws, are most lamentably rife at the present time at this port, where there are now no less than four ships of war—two of them frigates—in all of which

Digitized by Google

there are more than twelve hundred men, —all of them enjoying their stated periods of liberty on shore, allowed, as they are, without restraint to revel in the grog shops and brothels, of which the number is ample to the full content of every sailor. Scenes have been witnessed for a month or two that well correspond with the early period of the mission. The actors, however, are a different class. In those days, the moral taste of the community was pretty much of one character; now it is not so. Our good people lament this state of things and stand firm to their principles. There has been, indeed, a falling off from our congregations; but still our houses of worship are not deserted. It could not be otherwise than that the presence of so many strangers, taken in connection with the distractions of government, would cause interruption, engross attention, and draw off many from the place of worship. But we hope when the abrogated laws are restored to their action again, that there will be a different state of things. It will take a long time, however, to repair the mischief which a few months of unrestained indulgence have brought upon portions of the community.

Protest of Doct. Judd—Proclamation of the King.

The deportment of the king in this trying emergency appears to have been dignified and appropriate. His representative in the Commission already described—Doct. Judd—protested against the illegal acts of his associates and withdrew from their counsels. The king hereupon issued the following proclamation:

KNOW ALL MEN,

That according to private instructions given to our Deputy, he on the 10th of May issued a Protest on our behalf in the following words:

"Whereas, the undersigned was by Commission dated Feb. 27, 1843, appointed Deputy for his Majesty Kamehameha III., to the British Commission for the Government of the Sandwich Islands, under the Provisional Cession thereof unto Her Most Gracious Majesty Victoria, Queen of the United Kingdoms of Great Britain and Ireland;

"And whereas, in the prosecution of business by the Commissioners, many acts have been passed and consummated affecting the interests of Foreigners, resident on these Islands, and acts which virtually abrogate the bona fide obligations of the Government existing at the period of the Provisional Cession; to which acts the said Kamehameha III. did refuse assent through me his Deputy;

"And whereas, by an order issued April 27, 1843, to the Acting Governor of Oahu, and by subsequent orders, dated May 8, 1843, issued to all the Governors of these Sandwich Islands, the Commissioners, to wit, the Rt. Hon. Lord George Paulet, Captain of H. B. M. Ship Carysfort, and Lieut. John Frere, R. N., did virtually abrogate one of the existing laws of these Islands, by forbidding the imprisonment of persons found guilty of fornication, except in certain cases, not specified in the laws, as will appear more fully upon reference to said orders, violating thereby the solemn compact entered into under the Provisional Cession.

"Now, therefore, Be it known to all men, that I, the said Deputy for the said King Kamehameha III., do by these Presents, enter this my most solemn Protest against the acts, especially those above recited, of the said Commissioners, which have not the signature and approbation of me, the said Deputy, as will appear more fully upon reference to the Records of said Commission.

"And I do hereby most solemly Protest against the said Right Hon. Lord George Paulet and Lieut. Frere, Commissioners aforesaid, and all others whom it may concern, holding them responsible for their violation of the solemn Compact or Treaty entered into on the 25th day of February, 1843.

"Honolulu, Oahu, Sandwich Islands, May 10, 1843.
"G. P. JUDD, *Deputy for the King.*"

On the next day our Deputy withdrew from the British Commission by the following document, acting in our place and stead.

"Whereas, the undersigned Deputy for the King Kamehameha III., did on the 10th day of May inst., enter his Protest against Certain Acts of the British Commissioners for the Government of the Sandwich Islands;

"And whereas, the undersigned has been verbally informed this day, by the Rt. Hon. Lord George Paulet and Lieut. Frere, that one of the laws as made at the recent Council of the King and Chiefs, viz. 'A Law for the Licensing of Public Auctioneers,' shall not go into operation;

"And whereas, it now appearing evident to the undersigned that the terms of the Compact or Treaty entered into on the 25th of February, 1843, will not in future be respected by the British Commission;

Digitized by Google

"Therefore, Be it known to all men, that I, the said Deputy, Do by these Presents, Resign my seat in the said Commission, thereby withdrawing the said King Kamehameha III., from all future responsibilities in the acts of the said Commission.

"Done at Honolulu, Oahu, Sandwich Islands, at the Office of the British Commission for the Government of the Sandwich Islands, this 11th day of May, A. D. 1843.

"G. P. JUDD, *Deputy for the King.*"

We therefore publicly make known that we Kamehameha III., the King, fully approve and acknowledge the Protest and withdrawal of our Deputy as our own, and declare that we will no more sit with the British Commissioners, or be responsible for any acts of theirs which may encroach on the rights of foreigners.

The Rt. Hon. Lord George Paulet and his Lieutenant John Frere, having enlisted soldiers under the title of "the Queen's Regiment," maintaining them as a standing army out of funds appropriated by us for the payment of our just debts, which expense we consider quite uncalled for and useless; they having enforced their demand for the payment of the money by a threat of deposing from his trust an Officer of the Treasury, although contrary to the orders of the King and Premier to him, made known to the British Commissioners;

By these oppressions, by the trial of natives for alleged offences against the native government, cases which come not properly under their cognizance, and by their violating the laws, which, by the Treaty, were to have been held sacred until we hear from England; we are oppressed and injured, and feel confident that all good men will sympathize with us in our present state of distress; and now we Protest in the face of all men, against all such proceedings both towards ourselves, and foreigners, subjects of other Governments, on the part of the Rt. Hon. Lord George Paulet, Captain of H. B. M. Ship Carysfort, and his Lieutenant, John Frere, R. N., and take the world to witness that they have broken faith with us.

Lahaina, Maui, Sandwich Islands, June 24, 1843.

By me, (Signed,) KAMEHAMEHA III.
(Signed,) KEKAULUOHI, *Premier*

Protest of Commodore Kearney.

Having issued this proclamation, the king withdrew from the Islands; and, regardless of repeated solicitations addressed to him for the purpose of inducing him to return—accompanied, it is said, with threats of bringing him in irons, should he refuse to comply—he persisted in remaining till the arrival of the United States frigate Constellation, when he visited Honolulu and immediately entered into communications with Commodore Kearney. On the 11th of July, this officer issued the following protest:

To His Majesty Kamehameha III., King of the Sandwich Islands.

In the name and on behalf of the people of the United States of America and their Government, which the undersigned has the honor to represent, and in order to explain clearly for the information of all concerned, is issued,

A PROTEST.

Whereas, a provisional cession of the Hawaiian or Sandwich Islands was made by his Majesty Kamehameha III., King, and Kekauluohi, Premier thereof, unto the Honorable George Paulet, Commanding Her Britannic Majesty's ship Carysfort, (to wit) on the twenty-fifth day of February, eighteen hundred and forty-three—and whereas, the United States' interests and those of their citizens resident in the aforesaid Hawaiian Islands, are deeply involved in a seizure of His Majesty's Government under the circumstances, as well as in the act of the aforesaid King and Premier acceding thereto, under protest or otherwise, to affect the interests before cited:

Now therefore be it known, that I solemnly Protest against every act and measure in the premises: and do Declare that from and after the date of said cession until the termination of the pending negotiations between His Majesty's envoys and the government of Her Britannic Majesty, I hold his Majesty Kamehameha III. and Captain Lord George Paulet answerable for any and every act, by which a citizen of the United States, resident as aforesaid, shall be restrained in his just and undisputed rights and privileges, or who may suffer inconvenience or losses, or be forced to submit to any additional charges on imports or other revenue matters, or exactions in regard to the administration of any municipal laws, whatever, enacted by the "Commission" consisting of His Majesty King Kamehameha III. or his Deputy of the aforesaid Islands, and the Right Honorable Lord George Paulet, Duncan Forbes Mackay, Esq., and Lieut. Frere, R. N.

Given under my hand on board the United States' ship Constellation, at anchor off Honolulu, Oahu, this eleventh day of July, eighteen hundred and forty-three.

LAWRENCE KEARNEY,
Commander-in-Chief of the U. S. Naval Forces in the East Indies.

Digitized by Google

Restoration of the Islands.

Five days after the return of the king, Rear Admiral Thomas, commander-in-chief of the British forces in the Pacific, and consequently the official superior of Lord George Paulet, arrived at the same port. Mutual inquiries and explanations ensued between him and the king, which soon issued in a formal restoration of the sovereignty of the Islands to Kamehameha III. The conduct of Admiral Thomas appears to have been worthy of the highest praise. Immediately upon receiving intelligence of the usurpation of his inferior officer, without waiting for instructions from Great Britain, he proceeded to the Islands, and there resolved to atone for the indignity done to the king and his people as effectually and as speedily as possible.

A full account of the ceremonies connected with the restoration of the Islands has already been published in this country. The following incident, described by Mr. Chamberlain, is peculiarly gratifying.

At one o'clock the king and chiefs repaired to the stone meeting-house to offer public thanks for the singular interposition of Providence in favor of the nation. The king made a short address, stating that according to the hope expressed by him when he ceded the Islands, "the life of the land" had been restored to him; that now they—the people of his Islands—should look to him, and his rule over them should be exercised according to the constitution and laws. This address was followed by the interpretation of Admiral Thomas' declaration;—after which John Ii delivered an animated address suited to the joyful occasion. He referred to the gloom which had shrouded the nation, and the despondency which had brooded over many minds; these were now dispelled; joyful hope had sprung up, making every thing around bright and smiling. He referred to the auspicious event of the restoration as of the Lord, who had been mindful of the nation in its low estate, and as demanding from all grateful thanks and praise. The sentiments of the 126th Psalm seemed to be uppermost in his heart: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them."

Mr. Chamberlain concludes his letter by saying, "We feel that all which has taken place, is entirely of the Lord; a very singular concurrence of events marks the whole as of Him. It is marvellous in our eyes."

Mountain Nestorians.

LETTER FROM DR. GRANT, AUGUST 26, 1843.

Cruelty of the Koords—Captives.

THE following letter contains the latest intelligence from this interesting portion of the missionary field. It only confirms the accounts, already published in the Herald, of the disasters which have overwhelmed the Nestorians. The tale of devastation and of blood which first reached us, was not too highly colored; a more perfect knowledge of the facts has served to strengthen rather than to weaken our feelings of astonishment and horror at this most unjustifiable and wanton assault upon an ancient and venerable people.

There has been a rumor that Bader Khan Bey—the Buhtan chief—has returned again to the Nestorian country; but whether to renew the war against Tiyary, or to go against other tribes, is not stated. As the rumor wants confirmation, I am inclined to give it little credit. With all his fanatical zeal for the religion of the Koran, he is said to have prevented that indiscriminate, extirpating massacre of the Nestorians, which his more lawless and blood-thirsty Koords were bent upon; but whether from any other than selfish motives is not evident. He certainly did not restrain all excesses, if we may believe the report that some of the Koords amused themselves by tossing children into the air to try their skill in cutting them asunder while they were falling! Others, having driven a poor priest into a ravine, obliged him to take shelter under water, and pelting him with stones whenever he raised his head above the surface, cruelly sported with his sufferings till life was extinct!

On learning that the brothers and sisters of the patriarch had been sent by request of the Hakary chief to Julamerk, —where we feared that evil might befall them through that chief's enmity to Mar Shimon—we sent him a letter by our servant, begging him for the sake of his friendship to me (!) to treat them well, to regard me as in their place, and if he wanted any thing as a ransom for their liberty, to ask it of me. At the same time I instructed the servant to negotiate for their freedom, if it could be obtained for a moderate ransom or present. The immediate danger to which they are exposed, and the great difficulty of doing anything through the Turkish government, lead us to this measure. The

Digitized by Google

condition of those in captivity is very deplorable. More than six hundred, it is said, had been carried to Jesireh and Buhtan, and many of them distributed as presents among the officers of Bader Khan Bey. A Nestorian boy and girl have just been brought as a present from that chief to our pasha's lieutenant, together with a large sum of money for the pasha himself. He had already received some two thousand sheep from the Nestorian flocks, through the same channel. He has also forcibly taken from the Nestorians many lots of land which they had bought and cultivated in the district of Berwer, adjoining Tiyary. Still he says the war against the Nestorians has been carried on, not by his orders, but through orders from the pasha of Erzeroom, to which the Nestorian and all the Hakary country nominally belongs.

The rumor of war with Persia still continues; but nothing is certainly known except that terms of amity have not yet been settled. The Persians are said to be making aggressive arrangements, which Turkey does not appear to be preparing to meet, unless the large army collecting at the capital, for nobody knows what, is designed for this purpose, as some Turkish officers here affirm.

Further Efforts for the Nestorians.

The prospects of the Mountain Nestorians, it is evident from this and from previous letters of Dr. Grant, are of the most discouraging character. In some way, to us unknown and unimagined, God may overrule their trials for their spiritual, and even their temporal enlargement and prosperity. The present, however, is a day of captivity and affliction; "the adversary has spread out his hand upon all" their "pleasant things." Still, it will be seen that Dr. Grant has by no means abandoned the hope of doing something in their behalf.

In the midst of so much darkness you will not expect us to form any very definite plans of labor among the mountain Nestorians, and it may be premature to say anything more upon the subject. But though at the risk, it may be, of having my mental sanity called in question, I would here seriously suggest the inquiry for consideration, whether I may not, at some future day, attach myself as physician to the local governor of the Nestorians—a treacherous Koordish chief it may be—and thus have the superintendence of labors to be carried on mainly through native agents from Oroomiah, together with the distribution of books and the establishment of schools. I foresee that such a post would be full of privation, difficulty and danger; but it is the only feasible plan that I can anticipate for a long time to come. I throw out the suggestion at this early day that it may receive that deliberate and prayerful consideration which its importance demands. Would the churches sustain me in the risk?

In the mean time we shall see what can be done for the few Nestorians in the nearer mountains, this side the mountain tribes. With this object we have just made arrangements with the priest of Sherman, (see an account of the tour of Mr. Hinsdale and myself in the August Herald, 1842, pp. 312, 313,) to open a school in his village without delay, intending soon to take a tour in that direction with a view to further operations. We hope and trust that you will not hastily abandon this field, and that your next letter will give us more liberty to do good to all about us, as the Lord shall give us opportunity. We have already ventured to send for a new supply of Arabic books and Scriptures for the Christians of this place and vicinity.

Constantinople.

JOURNAL OF MR. DWIGHT.

Encouraging Appearances—Interest for the Jews.

THE journal which has furnished the following extracts, embraces the incidents of the second quarter of 1843. In its general character, it is much like previous communications from the same mission. And until the work of grace, now in progress in Turkey, shall present some new features, this resemblance must be expected to continue. When "the kingdom of God cometh not with observation," we are not to anticipate the frequent recurrence of thrilling incidents. The thoughtful Christian, however, will rejoice in the still small voice, whenever and wherever heard.

The paragraphs which follow, clearly indicate the spread of evangelical sentiments.

April 10. A number of persons were in the room of the patriarch's vicar, and one of them asked the vicar what he thought of the book which H. had recently published against the Protestants. The vicar replied that it was a very unwise thing to publish such a book; "for," said he, "it must be acknowledged by all that we have many errors and superstitions in our own church. We should like to get rid

Digitized by Google

of them if we could, but this is difficult owing to the prejudices of the people. Now the effect of this book may be to bring a reply from the Protestants, and they will enter into an examination of our church, and bring up many things which we cannot explain, and it is much better that they should be left alone." The book referred to is a very weak production of one of their most learned men, written under the direction and at the expense of the Lazarists or Jesuits.

28th. A man of some character, from a large Armenian town near Tocat, called on me and seemed very anxious that evangelical principles should be spread in his nation. He informed me that some of our books, sent to his town, had been circulated and read, and had produced great effect. This man says that he perceives a wonderful change in the minds of the people in his town, and that they only need to hear the true gospel preached when they are all ready to embrace it. It is not to be supposed that this statement is literally true; but there can be no doubt that there is, not only in that town, but in many other places in the interior, a wonderful preparation for the reception of the gospel in its purity.

The doctrinal soundness and the Christian benevolence evinced in the subjoined extract are truly gratifying.

May 2. To-day Mr. Schwartz, a missionary to the Jews, accompanied me to our room in the khan. One of our Armenian brethren coming in, I introduced Mr. S. to him as a missionary to the Jews. This individual said, "God sent Moses, a man endowed with great wisdom and grace, to endeavor to lead the Jews in the right way; but they would not listen to him. God afterward sent Joshua and Samuel and David and all the prophets; but to none of them would the Jews listen, and against all of them they rebelled. At last God sent his only begotten Son, saying they will surely reverence him. But him they took and destroyed. After all this, what hope now has our brother of benefiting the Jews, when even Christ himself could not bring them in the right way?"

Mr. S. answered that Christ had promised his disciples that if they believed, they should do greater works than he did. "Yes," replied the Armenian, "by the power of the Holy Spirit you may expect to succeed. The Spirit of God is your only hope."

Our Armenian friends, one and all, show the deepest interest in every effort for the conversion of the Jews, and hence they are exceedingly delighted to see any one who is laboring for the spiritual good of this people. Much of the conversation to-day was upon the evil influence of the superstitions of nominal Christians in deterring the Jews from coming to a knowledge of Christ. They see idolatry in all the churches, and they know that this is hateful to God; they are, therefore, confirmed in their belief that Christianity is an imposture. Reference was made to the fact that in the Armenian churches a great change is going on in regard to the use of pictures, the greater part of which have been removed, and the patriarch's church has set the example of having passages of the scriptures painted in large letters on the walls.

Man-Worship—Prohibited Books—Purgatory.

3. One of my Armenian visitors to-day related some of the circumstances of an interview which he lately had with a Greek priest. The priest met him, and, according to custom, asked, "How do you do?" The Armenian replied, "Very well," though the proper answer, according to Greek usage, would have been, "I worship you." The priest inquired why he did not return the customary answer. The individual said, "Because I should then be telling a lie, for I do not worship any one but God." The priest said, "But I am not a common man; I am a priest." "Yes," replied the Armenian, "you are a priest, but notwithstanding you are a mere man, and cannot be a proper object of worship." "But," said the priest, "if you cannot worship me, you should worship this," pointing to his ecclesiastical cap, the symbol of his office. "That cap," said the Armenian, "is a mere piece of cloth; it is not God that I should worship it. It was manufactured here in this city, and I know the man who made it. Why then should I worship it?" "You are a wicked man and an unbeliever," said the priest, and he turned and went away in anger.

On the 10th of May, Mr. Dwight preached for the first time, in a formal manner, to Armenian females; four walked not less than three miles to attend the service. One was forty-five or fifty years old; her sentiments are decidedly evangelical.

She told me that recently an ecclesiastic called at her house, and, seeing a

Digitized by Google

copy of the modern New Testament upon her sofa, opened it, and when he found that it was from the Smyrna press, he threw it from him with great anger. "Why," asked the woman, "do you thus cast that book away? Did you find something bad in it that you were disgusted with it?" "No," replied the priest, "but these books are forbidden to you, and you have no authority to read them." The woman replied, "But I shall read it as much as I please. When did you ever come to me and read and explain the Gospel? Now that we have it in a language that we can understand, do you tell me not to read it? I shall read it, for it is the word of God."

The blinding influence of unsound doctrinal views is seen in the following extract.

16. A week or two since, a papal Armenian sent me two passages of Scripture to explain. One was Isaiah iv. 4: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." The other was Malachi iii. 3: "And he shall sit as a refiner," etc. Both of these passages he considered as proof texts for the papal doctrine of purgatory! I wrote a brief exposition, endeavoring to show the true meaning of the prophets, and that on no fair principles of interpretation could either passage be regarded as having the slightest allusion to purgatory.

To-day I have received a note from the same man, whom I have never yet seen, in which he requests me to expound Matthew xxiv. 22. "And except these days should be shortened," etc. This passage he also believes to bear upon purgatory! He closes his note by saying that if I give such a shuffling explanation to this verse as I did to those in the prophets, he shall put me down as being altogether in error. "What," asks he, "were you thinking of? Did you suppose that you had to do with some ignorant person that you hastened so through your former exposition?" I have replied to him by showing some additional proofs of what in itself is so plain; and I have also given a pretty full exposition of the passage in Matthew; and at the close, I beg that if I am in an error he will point it out. I also reminded him that the very first step in the road to wisdom, is to become acquainted with our own ignorance. This individual is, like many others, exceedingly ignorant and bigoted, and positive in his opinions, moreover, just in proportion to his ignorance. Still he seems to be a serious-minded man, and I am not without hope that by kind and conciliating treatment, he may yet be led to renounce his errors and receive the truth in love.

Love of the Brethren—Interesting Conversations.

23. One of the brethren remarked that formerly he soon became tired of the society of those whom he chose for his companions. He invariably found in each individual some disagreeable trait of character, and he was continually leaving his old acquaintances for new ones. "Now," said he, "I find my love increasing more and more towards the brethren, and I never wish to leave their society. It often happens that I leave my business to make a call upon a Christian brother; and when we are talking together of Christ and his kingdom and spiritual things I find it very hard to break away and resume my business again. And whereas formerly every one whom I could find was in the habit of evil speaking, lying, swearing, etc., now I find among the brethren an entirely different spirit. They are men of sincerity and truth, and worthy of all confidence."

Another brother related some conversations which he has recently had with opposers. One man who has never seen us, told him that he had ascertained from a very authentic source that in America we are in the habit of going naked into church, where the most abominable rites are practised. "And," said he, "they may pretend to believe the gospel now, and to try to bring men to act according to it, but all they want is to secure the men to their side and then they will show their infidelity and wickedness." Our friend listened for a while in silence to this talk, and then he said, "What possible motive can these men have in coming here, and preaching to us the gospel, and expending large sums every year in printing the Scriptures and other good books, if their real character and objects are what you suppose? Surely they would not begin by publishing the gospel, if they wanted to bring men to such a disgraceful mode of worship as you describe. If that was their real object, all they would need to do would be to open a place for worship somewhere in the city, and introduce their ceremonies at once, and you may depend upon it, thousands would soon be attracted there,

Digitized by Google

not only of Christians, but of Turks and Jews; such an exhibition as you describe would gratify the natural passions of man, and would need no circuitous method to commend it to the natural heart.

24. To-day, two Armenian females called with the husband of one of them. I read a part of 1 John ii., and commented upon it, and afterwards kneeled down and prayed with them. One of them is an elderly woman, who, I afterwards learned, was formerly exceedingly bigoted. Through the frequent conversations of one of the pious priests, she has had her eyes opened, and I was surprised today to find an ignorant woman of her age so fully convinced of the truth of evangelical views, and apparently so interested in them. What growing evidence have we of the special work of the Holy Spirit here! O that all hearts might be touched with the same divine influences!

June 15. One of our Armenian brethren called and inquired, with much solicitude, whether I could not point out some way by which he could keep himself free from sin. He remarked that he found sin continually returning upon him, and this was true of particular sins which he thought were long ago subdued. It was truly gratifying to me to see this instance of tenderness of conscience, and I gave our brother such counsel as appeared to me appropriate to his case.

JOURNAL OF MR. HOMES.

Jesuitism—Demand for Books — Opposition.

THE department of labor assigned to Mr. Homes is the oversight of the book distribution at Constantinople. Eight or ten booksellers in that city are constantly supplied with the different publications of the mission. From this point also the gospel, in a written form, has penetrated to many cities and villages which have never been visited by the living teacher. Some of the extracts which are given below, contain cheering evidence of the success of this branch of missionary effort.

The employment of Mr. Homes necessarily brings him into contact with men of almost every creed and condition; his journal, therefore, must be somewhat miscellaneous in its character. This fact will account in part for those unlovely exhibitions of eastern society which so frequently recur.

March 25, 1843. I have frequent calls from two young men who have been for a considerable time students in the Jesuit's school at Galata. They are quite anxious, apparently, to receive religious instruction; one of them has the prayers of pious brother for his conversion. The other is engaged in teaching French to pasha; he was a student in our first Armenian High school in Pera. They both spontaneously mentioned to me several cases in which their Romish instructors had taught them that falsehood was justifiable, especially where the intention was good, and the equivocation dexterous.

29. I find it impossible to obtain books from our Smyrna press as fast as they are called for. With the present limited amount of pecuniary means, printing goes on slowly, binding goes on slowly, and yet the demand for our publications is beyond that of any former period. Of many of the books that have been printed by us, no copies remain to supply the wants of the people.

The change alluded to in the following paragraph, was owing to the untoward influence exerted by persons holding opinions which are now disturbing the peace and unity of many churches in England and America.

31. In addition to the names of two who formerly gave us evidence of being in the right path, and have now turned away from the gospel which we preach, we must mention that of S—— Aga, a young banker. From having been a very meek man, who seemed to seek nothing so much as to advance in Christian knowledge, he has become bitter and vituperative, and warns all against us. The same causes operated on him, as in the case of the other two.

Censorship—Gross Delusions.

A new source of inconvenience to the missionaries, in the prosecution of their book distribution, is mentioned below.

A lot of books forwarded to us in Arabic have been detained at the custom house, and sent to the director of the government press who is chief censor. This is the first time that we have felt the operation of the ill-digested censorship of the Turks. The officer to whom I addressed myself, and urged the injustice of the seizure and the innocent character of the books, saying that they were in Arabic, and for Arab Christians, replied, that "he knew nothing about religion in the matter, but that his orders were to stop all books printed in the Mussulman character." Thus, notwithstanding there are hundreds of thousands of Christians who use the Arabic character, because the Koran is written

Digitized by Google

copy of the modern New Testament upon her sofa, opened it, and when he found that it was from the Smyrna press, he threw it from him with great anger. "Why," asked the woman, "do you thus cast that book away? Did you find something bad in it that you were disgusted with it?" "No," replied the priest, "but these books are forbidden to you, and you have no authority to read them." The woman replied, "But I shall read it as much as I please. When did you ever come to me and read and explain the Gospel? Now that we have it in a language that we can understand, do you tell me not to read it? I shall read it, for it is the word of God."

The blinding influence of unsound doctrinal views is seen in the following extract.

16. A week or two since, a papal Armenian sent me two passages of Scripture to explain. One was Isaiah iv. 4: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." The other was Malachi iii. 3: "And he shall sit as a refiner," etc. Both of these passages he considered as proof texts for the papal doctrine of purgatory! I wrote a brief exposition, endeavoring to show the true meaning of the prophets, and that on no fair principles of interpretation could either passage be regarded as having the slightest allusion to purgatory.

To-day I have received a note from the same man, whom I have never yet seen, in which he requests me to expound Matthew xxiv. 22. "And except these days should be shortened," etc. This passage he also believes to bear upon purgatory! He closes his note by saying that if I give such a shuffling explanation to this verse as I did to those in the prophets, he shall put me down as being altogether in error. "What," asks he, "were you thinking of? Did you suppose that you had to do with some ignorant person that you hastened so through your former exposition?" I have replied to him by showing some additional proofs of what in itself is so plain; and I have also given a pretty full exposition of the passage in Matthew; and at the close, I beg that if I am in an error he will point it out. I also reminded him that the very first step in the road to wisdom, is to become acquainted with our own ignorance. This individual is, like many others, exceedingly ignorant and bigoted, and positive in his opinions, moreover, just in proportion to his ignorance. Still he seems to be a serious-minded man, and I am not without hope that by kind and conciliating treatment, he may yet be led to renounce his errors and receive the truth in love.

Love of the Brethren—Interesting Conversations.

23. One of the brethren remarked that formerly he soon became tired of the society of those whom he chose for his companions. He invariably found in each individual some disagreeable trait of character, and he was continually leaving his old acquaintances for new ones. "Now," said he, "I find my love increasing more and more towards the brethren, and I never wish to leave their society. It often happens that I leave my business to make a call upon a Christian brother; and when we are talking together of Christ and his kingdom and spiritual things I find it very hard to break away and resume my business again. And whereas formerly every one whom I could find was in the habit of evil speaking, lying, swearing, etc., now I find among the brethren an entirely different spirit. They are men of sincerity and truth, and worthy of all confidence."

Another brother related some conversations which he has recently had with opposers. One man who has never seen us, told him that he had ascertained from a very authentic source that in America we are in the habit of going naked into church, where the most abominable rites are practised. "And," said he, "they may pretend to believe the gospel now, and to try to bring men to act according to it, but all they want is to secure the men to their side and then they will show their infidelity and wickedness." Our friend listened for a while in silence to this talk, and then he said, "What possible motive can these men have in coming here, and preaching to us the gospel, and expending large sums every year in printing the Scriptures and other good books, if their real character and objects are what you suppose? Surely they would not begin by publishing the gospel, if they wanted to bring men to such a disgraceful mode of worship as you describe. If that was their real object, all they would need to do would be to open a place for worship somewhere in the city, and introduce their ceremonies at once, and you may depend upon it, thousands would soon be attracted there,

Digitized by Google

not only of Christians, but of Turks and Jews; such an exhibition as you describe would gratify the natural passions of man, and would need no circuitous method to commend it to the natural heart.

24. To-day, two Armenian females called with the husband of one of them. I read a part of 1 John ii., and commented upon it, and afterwards kneeled down and prayed with them. One of them is an elderly woman, who, I afterwards learned, was formerly exceedingly bigoted. Through the frequent conversations of one of the pious priests, she has had her eyes opened, and I was surprised today to find an ignorant woman of her age so fully convinced of the truth of evangelical views, and apparently so interested in them. What growing evidence have we of the special work of the Holy Spirit here! O that all hearts might be touched with the same divine influences!

June 15. One of our Armenian brethren called and inquired, with much solicitude, whether I could not point out some way by which he could keep himself free from sin. He remarked that he found sin continually returning upon him, and this was true of particular sins which he thought were long ago subdued. It was truly gratifying to me to see this instance of tenderness of conscience, and I gave our brother such counsel as appeared to me appropriate to his case.

JOURNAL OF MR. HOMES.

Jesuitism—Demand for Books—Opposition.

The department of labor assigned to Mr. Homes is the oversight of the book distribution at Constantinople. Eight or ten booksellers in that city are constantly supplied with the different publications of the mission. From this point also the gospel, in a written form, has penetrated to many cities and villages which have never been visited by the living teacher. Some of the extracts which are given below, contain cheering evidence of the success of this branch of missionary effort.

The employment of Mr. Homes necessarily brings him into contact with men of almost every creed and condition; his journal, therefore, must be somewhat miscellaneous in its character. This fact will account in part for those unlovely exhibitions of eastern society which so frequently recur.

March 25, 1843. I have frequent calls from two young men who have been for a considerable time students in the Jesuit's school at Galata. They are quite anxious, apparently, to receive religious instruction; one of them has the prayers of a pious brother for his conversion. The other is engaged in teaching French to a pasha; he was a student in our first Armenian High school in Pera. They both spontaneously mentioned to me several cases in which their Romish instructors had taught them that falsehood was justifiable, especially where the intention was good, and the equivocation dexterous.

29. I find it impossible to obtain books from our Smyrna press as fast as they are called for. With the present limited amount of pecuniary means, printing goes on slowly, binding goes on slowly, and yet the demand for our publications is beyond that of any former period. Of many of the books that have been printed by us, no copies remain to supply the wants of the people.

The change alluded to in the following paragraph, was owing to the untoward influences exerted by persons holding opinions which are now disturbing the peace and unity of many churches in England and America.

31. In addition to the names of two, who formerly gave us evidence of being in the right path, and have now turned away from the gospel which we preach, we must mention that of S—— Aga, a young banker. From having been a very meek man, who seemed to seek nothing so much as to advance in Christian knowledge, he has become bitter and vituperative, and warns all against us. The same causes operated on him, as in the case of the other two.

Censorship—Gross Delusions.

A new source of inconvenience to the missionaries, in the prosecution of their book distribution, is mentioned below.

A lot of books forwarded to us in Arabic have been detained at the custom-house, and sent to the director of the government press who is chief censor. This is the first time that we have felt the operation of the ill-digested censorship of the Turks. The officer to whom I addressed myself, and urged the injustice of the seizure and the innocent character of the books, saying that they were in Arabic, and for Arab Christians, replied, that "he knew nothing about religion in the matter, but that his orders were to stop all books printed in the Mussulman character." Thus, notwithstanding there are hundreds of thousands of Christians who use the Arabic character, because the Koran is written in

Digitized by Google

Arabic, that character is to be regarded as peculiarly Mussulman and sacred, and all books in it are to be regarded as suspicious till examined. I obtained the books, however, after a few days' examination.

In reading the two following paragraphs, we are naturally reminded of the language of Hosea, "My people are destroyed for lack of knowledge."

April 1. It is a common belief of Christians here that it is safer to commit some glaring sin after a holy act, as partaking of one of the sacraments, than some time before. Thus an individual in a fit of anger, excited almost enough to murder his comrade, suddenly restrains himself, exclaiming, "First let me partake of the sacrament of Christ's body, and then see what I will do to you." When the great fast of Lent came, our domestics rigidly observed it the first two days, then on Saturday, having gone to confession, they partook of the Lord's supper, or rather the holy bread. The twenty-four hours of Sabbath were not passed before they felt emboldened to break the fast till very near the end of it, when again they sanctified themselves that they might partake of the sacrament. After confession, or after mass, they think that they are free from past sins and prepared to die. And they do not wish to commit a new heinous sin, or series of sins, without having the old score wiped out, that they may begin again as little in debt to God as possible.

3. To a man of the people to-day, whom I was endeavoring to instruct in the gospel of Christ, I said, "Do not you know what is right and wrong, and what God requires of you as his creature?" His reply was affecting; and yet it would be given by thousands in this empire. "What do I know about these things? I only know what my priest tells me."

Zeal for the Truth—The Clergy and Laity.

17. B. C. says that the reason of his not receiving lessons in English from me, as he had been wont, is that his uncle, a great banker, extorted a promise that he will no longer visit the Americans. He told his uncle that he came because we explained the Scriptures to him; he gave the promise to come no more, on condition that the uncle would provide some one else who would thus explain the Bible to him. As this promise has not been fulfilled, he now considers himself free to come to us. He said that he had had many conversations with his friends on that way which is "spirit and truth," and that some of them had seemed to embrace the Word with joy. But as soon as they learned that he had been with the Americans, and that they could attach the name "Protestant" to his doctrines, they pretended that their consciences were free from receiving them as Christian teaching and as obligatory upon them.

22. Our book distributer has returned from Nicomedia. The brethren there, in view of his youth and inexperience, dissuaded him from proceeding any farther with an enterprise which demands, not only undoubted piety, but also much address, tact, and boldness. Being full of zeal for the work, he shed many tears of regret that he could not be allowed to proceed. In that town the very boys in the streets have become so familiar with a word which we have never introduced ourselves, that they call out "Protestant" to the evangelical Armenians as they pass through the streets. The Mussulmans also have become acquainted with the word and with the distinctions implied by it. The bishop of that place, an intellectually enlightened man, though unwilling to bear his cross, said in conversation with an evangelical priest, "It seems to me that much of what I see in our church is just like a performance at the theatre."

Greater attention to the rights of the laity, it will be seen, is one of the signs of promise in the churches of the East.

25. From various towns in the interior —Magnesia, Aivali, Mytilene, and other places—I have heard of important difficulties which have arisen between the Greek clergy and their flocks. These contests are not conducted in a right spirit on either side; but in several instances the cause has been the injustice of the ecclesiastics and the bold assertion of their righteous claims on the part of the people. Light, for many years past, has been breaking in upon the people of the East, and many of these contests are connected with the schools, which have introduced a new power into the nation. The ecclesiastics desire to secure the control of the whole,—teachers, scholars, and expenses.

Praying in an unknown Tongue—Persecution—Currency.

May 1. All who are acquainted with

Digitized by Google

the Eastern churches, know that the people universally pray to God in languages which they do not understand. But still the knowledge of this fact conveys but little information of the absurdities of the practice. Each form of words found in the popular prayer books, is supposed to have some particular virtue in it when uttered by a petitioner, whether he understands it or not, just as if it were an incantation. In calamity, on a journey, in sickness, when undertaking a new enterprise, the individual searches for the appropriate petition, repeats the syllables like a parrot, and imagines that it is an acceptable prayer. And many know not whether they have offered the right prayer or not. A woman once exclaimed, "O God repent and I will pardon you," instead of "O God, I repent, pardon me." After her religious teacher had in vain attempted to set her feeble mind right, he told her that it was no matter whether she said it aright or not, that God would hear her according to her intention and desire, and not according to her words.

6. B—— said that he was now obliged to live day and night in his shop; that his father had told him that he should not read books from our press in his house, and that if he intended to persist in going to see the Americans he must go and live elsewhere. And thus it is proved here also that Christ came not to send peace but a sword, and that a man's foes shall be they of his own household.

8. An Armenian has called and besought me, with tears in his eyes, to pray for his brother, who bitterly opposes the truth, and seems to be far from the kingdom of heaven.

It appears from the following statement that the Turkish Empire, in common with so many nations, participates in the embarrassments of the currency question.

13. The gradual and regular decay of the Turkish government is strikingly indicated by the depreciation of its currency. The piastre, a few years since, was estimated at half a dollar; it is now about four cents. The coin being chiefly copper is often counterfeited, and the counterfeit is said sometimes to contain more silver than the genuine. A month or two since, many counterfeiters were seized, millions of piastres of false money were stopped, and in view of this evil, and the intolerable fluctuations of the exchange, the government has resolved to introduce silver coin. If it succeeds it will be a remarkable proof that there is yet much life and vigor in the government. But there is reason to fear that it will be only effected by such forced tamperings with the existing currency as greatly to oppress the already impoverished people.

Seizure of Books—Spread of the Gospel.

27. Another lot of Turkish books, destined for us, has been seized at the custom-house. Five different times have I sent to get them liberated. They were taken first to the sultan's palace; thence they were carried to the Grand Mufti; at last the answer was that this lot of books might be taken, but that if any more should be brought, we should have trouble with them. A printer's ornament on the outside of one, somewhat resembling a cross, has been made a ground of objection. The exception to another volume is that, in speaking of God, the writer says, "God is in every place," which with the Mohammedans is blasphemy; for they say that "God is exempt from place." In respect to another, it is said that it treats of "morals," and this is one of the sacred sciences of the Mussulmans, and should not be treated of by infidels. The objection to the whole is, in general, that they are from Christian presses, and may be made an entering wedge to introduce works of a more alarming character.

Still, however, the books which are issued from the mission press are obtaining a constantly increasing circulation.

June 8. The following is an extract from a letter received from Amasia. "The Armenians of this region at first did not wish to receive your books, being afraid of the arch-bishop at Tocat, who, while he was patriarch at Constantinople, ordered the burning of a number of your publications. However, the individual to whom I had consigned them, and who is regarded as the most learned man of the city, applied to the chief of the convent of Marsivan, a very tolerant man, and asked if he might devote himself to the sale of these books without fear, and received permission. This superior, not long since, came to see me and spent a long time with me. I send you twenty dollars received for books over and above my expenses. There are here about five thousand Armenians, who, besides the Turkish, speak Armenian. The Greeks are but about five hundred, and speak only the Turkish language. The Armenian Catholics of Tocat are very fanatical

Digitized by Google

and a priest of theirs at the fair, last year, anathematized all those who should presume to buy any of your books; but he bought for himself two dollars worth."

30. Besides the books I have put up for our brethren in Broosa, Trebizond, and Erzroom, I have lately sent books to Tiflis, Cesarea, Varna, Adrianople, Odessa, Ada Bazar, and Lefké, and have encouraging reports of the favor with which they have been received. An Armenian bishop near Odessa, very much enlightened and devoted to the welfare of the nation, has lately been appointed Catholicos of Etchmiadzin. When some of our books were offered to him, a few months since, he received them joyfully, expressing his gratitude to those who made such excellent books, also his hope that all would freely read them. It is remarkable how many men, personally known to us to be intellectually acquainted with the truth, are elevated to offices of importance among the Armenians.

Madras.

DECEASE OF MRS. WINSLOW.

It was mentioned upon a previous page that the death of Mrs. Winslow had been announced in the public journals, but that no letter containing the intelligence had been received. This was owing to the loss of the steamer which brought the overland mail of July from Bombay; and though some of the letters were subsequently saved, none from the missions have yet reached this country. At length, however, communications of a later date have been received from Mr. Winslow and his brethren at Madras, which show that the apprehensions already entertained were not groundless.

It now appears that Mrs. Winslow died on the 20th of June, leaving three children, the youngest of whom was only ten days old. Her maiden name was Anne Spiers. She was the daughter of Archibald Spiers, Esq., formerly of the Madras Medical Service; she was born at Cuddalore on the 21st of May, 1812. Having lost her mother in infancy, she was sent, with her two sisters, to England, when she was about three years of age. Under the pastoral care of Hon. and Rev. Baptist W. Noel, her religious views and principles were matured at an early period; the fruits of the Spirit soon began to appear, as in other ways, so also in her efforts to do good. A Ladies' Association had been previously formed in London for sending female teachers to India and other places in the East, and Miss Spiers was requested to go out in this capacity. She finally consented to do so, and left England in August, 1836. Not finding a sphere of labor among native females prepared for her, she became assistant governess to the Military Female Asylum, where she found, among the four hundred inmates, full employment for her zeal and talents.

On the 12th of September, 1838, she was married to Mr. Winslow. During the subsequent years of her life, she had the oversight and partial instruction of several schools; her labors were abundant and judicious, and their fruit remians. The following notice of her last hours is taken from the Madras Christian Instructor and Missionary Record.

From the accession of the fever, she was not at any time probably altogether in her right mind; though not wholly deranged. She generally knew those around her, and on religious subjects was uniformly calm and collected. If her reason was at fault, her feelings were right. Her heart was in the right place. It was the trembling, disturbed needle still settling towards the pole. It was interesting, and sometimes affecting, to see the controlling influence of her religious feelings, when her mind was most disordered. If unwilling to take food or medicine, which was difficult from the soreness of her mouth, she only needed to be told that it was her duty, and that she ought to take it, praying to God for a blessing; when, meditating a little and moving her lips as in prayer, she would summon her resolution and take whatever was offered. She was not probably sensible of her danger, for she could not reason upon it. Except some occasional complaint of her head, she always expressed herself as feeling quite well. But there were evidently some thoughts of death. Once she said of her infant, "God will take care of dear baby." At another time when it was remarked to her inquiringly, "You are not afraid to die," she seemed to understand what was meant; and after thinking a little, said very distinctly, "No, why should I?" When it was asked further, will it not be better to die, and go to Jesus? Her countenance brightened, and she seemed to try to answer in the affirmative, but was unable.

There was only one instance when any thing to the contrary of this appeared, and it was when her mind first wandered. She then for a short time spoke of her unworthiness and sins, and with much weeping exclaimed, "Can such a sinner as I be saved?" Addressing her husband, she asked very earnestly, "What do you think? do you think so?" When re-

Digitized by Google

minded of the fulness and freeness of salvation by Christ, and that He has said, "Him that cometh unto me I will in no wise cast out," she became calm, and, requesting her husband to pray with her, no more expressed any doubt. Indeed, prayer, or reading of the word of God, always soothed her, however disturbed; and she frequently said, "My mind is too weak to guide itself, you must pray with me." Once on awaking from sleep, a little more refreshed than usual, she said affectionately to her husband sitting by her, "How good God has been to us, 'Bless the Lord, O my soul,'" etc. repeating several of the following and similar verses, in a very happy state of mind. It seemed then almost that the crisis was past, and not only that her heart but her mind was right. But it was only a gleam of sunshine from her soul, through the dark cloud which enveloped her intellect; a cloud not to be removed till the mortal should put on immortality.

Pleasant would it have been to know her dying thoughts; but it was not necessary for the fullest confidence, that, while the pupils of her school, the domestics of her family, her husband and children, and several dear friends were weeping round her dying bed, she had already "Come unto the spirits of the just made perfect," and that while prayer ascended from faltering lips below, her soul was commencing the song of Moses and the Lamb above.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Coan, under date of March 30th, says, "Since I commenced this letter, I have made a tour through Hilo which has been blessed to the church and to the impenitent. The Lord still carries on his work here."

Mr. Paris, in a letter dated April 28th, gives a deeply interesting account of a revival which had been enjoyed at Kau during the preceding year. The number admitted to the church on examination, during the same period, was eight hundred and forty-eight.

Mr. Thurston, under date of May, 1st, makes a similar report respecting Kailua. During the previous year, he admitted to the church on examination seven hundred and thirty-nine.

WEST AFRICA.—From a letter of Mr. James, dated Fair Hope, October 2d, it appears that he was expecting to remove to Gaboon river in December. He had received a letter from Mr. Wilson, dated August 23d. The prospects of the mission continued to be encouraging; Mr. Walker had commenced a new station twenty-five or thirty miles up the river. Commodore Perry had offered to render the missionaries any assistance that might be in his power.

NESTORIANS.—Mr. Perkins, writing from Oroomiah, August 12th, says, "The papists—a part of whom skulked and lingered behind in the country when all were ordered out of Persia, last year—are again lifting high their heads, and even attempting to take possession of Nestorian churches by coercive measures. How long or how far they will run this career, is known only to Him whose we are and whom we serve. We shall, without doubt, have a hard struggle with them."

BOMBAY.—Mr. Hume, under date of September 25th, says, "Of late more than usual interest has been manifested by the congregations on the Sabbath. Their seriousness and marked attention have excited in us a hope that the Word will not be preached in vain, and that we may ere long be permitted to see the visible fruit of our labors."

AHMEDNUGGUR.—Mr. Burgess, in a letter dated July 15th, says that the state and prospects of the Ahmednuggur station are much as they were when last reported.

At Seroor, Mr. French has about sixty regular hearers on the Sabbath; the number has increased since the erection of a mission chapel. On the 2d of July, the first convert from heathenism was received into the church. He is a Brahmin by caste, and about forty years of age. A letter of the mission, dated August 23d, says;

The character of the first convert is encouraging, and the manner in which the people have witnessed the conversion, verifies the opinion that there is less reason to expect confirmed opposition at Seroor than at most other places. The operations of the station did not suffer in the least. Though the convert was the principal teacher in the Boarding School, nothing was said about the removal of a single pupil; on the other hand, the number of applications for admission has increased since that event.

MADRAS.—On the 8th of June, a new mission church was dedicated at Royapoorum,—a northern suburb of Madras. The cost of the building has been nearly liquidated by donations made in the city or its vicinity; a collection of $250 was taken up in the Scotch church. Messrs. Hutchings and Ward preach in the new church to about two hundred and fifty hearers. One native was baptized on the Sabbath after the dedication.

SIAM.—Doct. Bradley, writing from Bangkok in March last, says, "The tract panic is slowly subsiding. The Holy Spirit appears to be especially near to us. Our own hearts are a good deal revived, and there is more solemnity and seriousness among some to whom we preach."

Digitized by Google

CHINA.—A letter from Mr. Bridgman, dated July 31st, says that a meeting of the entire mission was held at Hongkong on the 15th of the same month. The result of their deliberations was as follows:

1. We want all the men you can send us, that we may sustain missions at Canton, Hongkong, Amoy, Ningpo, and Shanghai. We need six at Amoy immediately; and there should be four or five at each of the other places as soon as possible. We think that the brethren at Borneo who understand Chinese, should come here.
2. Preaching of the gospel, with a view to the immediate conversion of the Chinese, should be the first, second, and third objects with us all; this should be prosecuted in all ways and by all means, both in season and out of season.
3. Revision of the Scriptures and preparation of tracts, with the distribution of the same, should be carried on as we are able.
4. Primary schools should be supported at each of the principal stations, as there are means at command; the first, second, and third objects of these schools to be the conversion of the pupils.
5. A seminary of a high order—to grow out of the primary schools for the purpose of educating those who are hopefully pious and who give promise of being helpers in the work of missions—should be established as soon as practicable.

Alluding to the increased expenditure which would be required to carry out the foregoing plan, Mr. Bridgman says, "These are the lowest demands that we dare make; and what are they for 360,000,000 souls!"

The last semi-annual letter of this mission, dated July 1st, contains the following summary of the operations of all the Protestant missionaries, who are devoting themselves to the evangelization of China.

Public preaching in English has been statedly conducted at Canton, Macao, Hongkong, and Kulangsu; and the amount of direct labor with the people during the time under review has been ten times what it ever was before in the same interval, and it will increase. At Hongkong and Kulangsu, congregations, varying from ten to a hundred, are gathered every Sabbath, and instruction is also daily given to those willing to hear. The attendance and attention at these meetings are encouraging; and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, congregations and churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, religious services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of schools, and preparation of tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two churches have been formed at Hongkong, one under the care of Mr. Shuck, the other under that of Mr. Dean, making three Protestant churches in China.

The Medical Missionary Society is carrying on its operations with renewed vigor. The influx of patients at Canton has been almost too great for one man, and Doct. Parker has had the assistance of Doct. Macgowan of the American Baptist Board of Foreign Missions. The Hospital at Macao has been removed to Hongkong.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 4th of December, the following missionaries and assistant missionaries embarked from Boston in the brig Globe for the Sandwich Islands, viz., Rev. T. Dwight Hunt, of Rochester, N. Y., and Mrs. Hunt, of Newark, N. J.; Rev. Eliphalet Whittlesey, of Salisbury, Ct., and Mrs. Whittlesey, of Newark, N. J.; Rev. John F. Pogue, of Wilmington, Del.; Rev. Claudius B. Andrews, of Kinsman, O.; Miss Maria K. Whitney, of the Sandwich Islands.

Mr. Hunt is a graduate of Yale College and of Auburn Theological Seminary; Mr. Whittlesey was educated at Williams College and New York Theological Seminary; Mr. Pogue pursued his academical course at Marietta College, and his theological at Lane Seminary; Mr. Andrews, after graduating at Western Reserve College, also received his theological education at Lane Seminary. Miss Whitney is the daughter of Rev. Samuel Whitney of the Sandwich Islands mission. She came to this country when quite young, and now returns as an assistant missionary. Mr. Whitney accompanied Messrs. Bingham and Thurston to the Sandwich Islands in 1819; he is stationed at Waimea, on the island of Kauai.

The missionaries received their instructions from one of the secretaries in the First Church, Newark, N. J., on the evening of November 23d. Addresses were delivered by Rev. E. Cheever, of Newark, N. J. and by Mr. Whittlesey.

Among the articles carried out by the Globe, are the former pulpit and communion table of the Centre Church, New Haven, Connecticut. The congregation to which they have hitherto belonged, has presented them to the First Church at Honolulu; and they are to be placed, if they shall reach the Islands, in the substantial and costly edifice which has been recently erected in that place, and the expense of which has been principally defrayed by the king. The owners of the Globe have generously granted a free passage to this novel and venerable tribute of Christian sympathy and affection.

ANNIVERSARY OF AN AUXILIARY.

THE Foreign Mission Society of the Valley of the Mississippi, Auxiliary to the American Board of Commissioners for Foreign Missions, held its eleventh anniversary at Cincinnati on the 4th of November, Rev. J. C. Brigham, D. D., in the chair. Prayer was offered by Rev. F. Bartlett, agent of the society; at the close of which, Doct. George L. Weed, Treasurer and Assistant Secretary, presented reports which exhibited a compre-

Digitized by Google

hensive view of the operations of this auxiliary. The amount of agency performed on this wide field, during the last year, was less than it has been in previous years. The sum of $9,446 69 was paid into the treasury at Cincinnati; in addition to this, $7,634 61 from this field were transmitted directly to the treasurer of the Board; —making the whole sum received from the territory embraced within the operations of the society $17,081 30. This amount varies but little from the receipts of the preceding year; but of the $7,634 61 paid directly into the treasury of the Board, about five eighths were the legacy of a single individual, late of St. Louis. In consequence of a vote passed by the last General Assembly of the Cumberland Presbyterian Church, the congregations connected with that body are now open to the appeals of the Foreign Mission Society, and a few of them have been visited with much satisfaction; the amount received from them, however, has been inconsiderable. The Missionary Herald is still reprinted at Cincinnati; its circulation is about 2,200. The report concludes with the following appeal:

In concluding their report the committee would express the deep conviction that on the churches and their pastors rests the responsibility of carrying forward this great work. The necessity has long been felt, by every friend of missions, that the present stationary position of the Board cannot much longer be maintained with safety. Since 1837, the Board has done nothing but hold its own. It has made no advance—has no more missionaries in the field, or the command of any more resources, while the world has changed with astonishing rapidity. Doors which seemed then to be hopelessly shut, have since been opened, and the means of access to almost every nook and corner of the earth, afforded in abundance. God, in his providence, has loudly called for progress, but the call has met with no response. How can it be done? Societies cannot do it; the missionary society is but the executive committee of the church; it can do only what the churches authorise, and enable it to do.

Agents are only occasional and temporary helpers in the work. The church is the marshalled host of God to conquer the world for Christ. The ministry are the heaven appointed leaders of the sacramental host. To them, not only the society looks for support, but God looks for faithful, persevering, self-denying action, in spreading his gospel. To them the world looks for the means and instruments for its restoration to truth, and purity, and salvation. Shall they look in vain? We appeal to the churches.

Much labor has been expended and many lives have been sacrificed in exploring unknown lands, investigating the moral and religious condition of different nations, taking the guage of human ignorance and vice and wretchedness, and preparing the way for efficient action, by learning unknown languages, preparing books and tracts in those languages, teaching hundreds of thousands to read, awakening extensively a desire to improve their condition, sowing the seed of divine truth in, perhaps, some millions of minds, and learning the most eligible points and modes of operation; and now when the bastions are tottering, and the walls crumbling, now when scaling ladders have been prepared, when our front ranks have gained the summit, and planted their banner on the walls, when some of the enemy have surrendered, and others are flying—is this the time to sound a retreat, or even to stop and discuss the matter whether to prosecute the war or no? The groans of millions pining away in the dungeons of error and superstition, call us to the rescue!

Addresses were delivered by Dr. Brigham, Rev. Harvey Curtis, the late General Agent of the society, Rev. J. M. Campbell, an accepted missionary of the Board, Rev. E. R. Beadle, late a missionary to Syria, and Rev. Chauncey Eddy, a delegate from the Board to attend the meeting of this auxiliary.

FINANCES OF THE BOARD.

Four months of the current financial year have already elapsed; it is time, therefore, to look at the receipts, and to inquire what is the probability that the sum necessary to sustain the missions on their present scale, will be realized. The average monthly expenditures are $22,242; while the monthly receipts, since the 1st of August, have only averaged $15,929, leaving a monthly deficit of $6,313.

It may be thought, perhaps, that the first third of the year is less productive than the remaining two thirds. In the absence of special causes, however, this seems not to have been the case hitherto. During the six years preceding the last, the average receipts were $254,615; of this sum, $85,414—more than one third—were paid into the treasury within the first third of the year.

Another view of this subject deserves a passing notice. It will be remembered that the commencement of the last financial year was regarded as unusually inauspicious. At the end of four months the receipts amounted to only $63,890; at the end of seven months they had barely risen to $128,555. Then it was that the Prudential Committee addressed their letter to pastors, the effect of which will not soon be forgotten. The friends of missions became alarmed in view of the crisis which seemed to be approaching; and nobly did they come to the rescue. But what is the state of the treasury now, as compared with its condition at the corresponding date of last year? The receipts of the first four months of the present year are actually less than they were on the 30th of November, 1842. If the past is an index of the future, a heavy debt will have accumulated, long before the close of the year.

These facts are submitted to the public, not for the purpose of suggesting the adoption of any specific measures, but because the friends of missions have a right to know the perils which beset the enterprise in which they are engaged. The remedy is mainly, if not wholly, with the pastors. This remark applies with peculiar force to those who have resolved to dispense with the assistance of agents in making their annual contributions. Most unfortunate would it be, if the first fruits of

Digitized by Google

the experiment which so many are making, should be the embarrassment of our benevolent operations, especially after the grateful return of prosperity to all our borders.

DONATIONS,

RECEIVED IN NOVEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of which from Mrs. S. Van Bergen, Coxsackie, and Mrs. A. Bronk, Troy, for *Robert Bronk*, Ceylon, 20;) 794 63

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 1st pres. ch. m. c. 69 92; theol. sem. soc. of inq. 27; 96 92
Cayuga, Pres. ch. 8 00
Genoa, 1st pres. ch. coll. 13 85; m. c. 9 25; 1st cong. ch. 1 58; 24 68
Homer, Cong. ch. 100 00
Preble, Pres. ch. 50 00—279 60

Berkshire Co. Ms. Aux. So. T. Green, Tr.
New Marlboro', S. par. 13; N. par. 14 47; 27 47
Sandisfield, 35 00
Stockbridge, S. cong. so. 49 32; m. c. 42; 91 32
Williamstown, Sab. sch. for *Ebenezer Kellogg*, Ceylon, 20 00—173 79

Boston, Ms. S. A. Danforth, Agent, (of which from Miss M. B. H. 5;) 83 96

Brookfield Asso. Ms. A. Newell, Tr. 200 00
Dudley, Gent. 45; la. 43 60; m. c. 29 31; 117 91
Hardwick, m. c. 9; Mrs. H. 1; 10 00
So. Brookfield, Rev. W. A. Nichols, to const. Rev. LYMAN WHITING an H. M. 50 00—377 91

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
East St. Johnsbury, Cong. ch. and so. m. c. and coll. 43 00
St. Johnsbury, E. & T. Fairbanks, 100 00
Walden, La. 16 56—159 56

Chittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Essex, Cong. ch. m. c. 11 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Portland, 2d ch. m. c. 36 24; High-st. ch. do. 25 17; 3d ch. 45; 106 41

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Gloucester, W. par. m. c. 10 58
Marblehead, Mr. Niles's so. 5 00
Salem, m. c. in S. ch. 16 06—31 64

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bridgeport, Cong. ch. m. c. 36 18; coll 83; NATHANIEL S. WORDEN, wh. const. him an H. M. 100; 219 18
Brookfield, Gent. 11 25
Danbury, Cong. ch. m. c. 178; coll. 77 50; 255 50
Monroe, Cong. ch. m. c. 11 36; la. 28 07; 39 43
New Fairfield, Cong. ch. coll. 25 00
Stratford, Cong. ch. wh. const. Miss CATHARINE O. WALKER an H.M. 100 00
Trumbull, Cong. ch. coll. 23 67; m. c. 10 25; 33 92—684 28

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenfield, Coll. 50 00
Greenwich, a Friend, 100; 1st cong. ch. and so. wh. and prev. dona. const. Rev. E. D. BRYAN of Port Chester, N. Y. an H. M. 37 88; 137 88
South Norwalk, 2d cong. ch. m. c. 26 10
Southport, Cong. ch. m. c. 4 25
Stanwich, Gent. and la. 42 38; m. c. 11; 53 38—271 61

Geneva & Vic. N. Y. C. A. Cook, Agent.
Avon, Free ch. cong. 2 41
Bellona, wh. and prev. dona. const. Rev. ALFRED EDDY an H. M. 7 24
Bristol, 1st cong. ch. 10 52
Clyde, 1st pres. ch. and sab. sch. 35 00
East Palmyra, 13 00
Erwin Center, Miss A. M. 2 00
Geneva, Pres. ch. Rev. M. P. Squier, 10; Mrs. L. Cook, for *James Pitney Cook*, Ceylon, 20; a friend, 11; 41 00
Lakeville, Pres. ch. 5 50
Millville, Cong. ch. m. c. 12 00
Mt. Morris, Mrs. Pratt, 94
Palmyra, Pres. ch. 112 00
Perry, Two indiv. 1 21
Phelps, Pres. ch. 38 30
Port Gibson, 5 00
Richmond, 1st cong. ch. 51 23
Sandusky, O. Cong. ch. m. c. 18 62
Waterloo, Pres. ch. and cong. 49 97; juv. sew. so. 7 69; sab. sch. 2 34; 60 00—415 97

Grafton Co. N. H. Aux. So. W. Green, Tr.
Hanover, La. benev. so. for a sch. in Ceylon, 30 00

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Pine Orchard, a friend, 250; ded. am't to be paid for Journal Am. Temp. Union, 100; 150 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Hadley, Russell gen. benev. so. 100 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Burlington, La. 2 75
East Granby, A friend, 20 00
East Hartford, La. 130 63
East Windsor, 1st so. m. c. 8 05
Farmington, La. (of which from H. Thompson, 20; and dona. from A. Thompson const. Rev. FREDERICK T. PERKINS of E. Cambridge, Ms. an H. M.) 230 20
Hartford, 1st so. gent. 136 50; m. c. 3 53; N. so. gent. 50; 190 03
Manchester, Gent. 70 00
Suffield, 1st so. m. c. 10 00
Windsor, m. c. 20 15; la. 33 69; 53 84—715 50

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 7 63; la. 12 57; 20 20
Middletown, 1st so. 104 27
Worthington, Gent. 100 53; la. 100; 200 53—325 00

Lincoln Co. Ms. Aux. So. Rev. J. C. Goss, Tr.
Bath, C. Crooker, for *Charles Crooker*, Ceylon, 120 00

Litchfield, Co. Ct. Aux. So. C. L. Webb, Tr. 195 09
Bridgewater, Ch. 24 22
New Milford, 1st cong. so. 201 83
South Britain, Coll. 94 45
Winsted, Coll. 71 85
Woodbury, N. so. coll. 112 56—700 00

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, Miss L. Osborn, for *Maria B. Peabody*, Ceylon, 20; 1st cong. ch. 6 22; 26 22

Michigan Aux. So. E. Bingham, Tr.
Detroit, Pres. ch. m. c. 8 97
Farmington, Pres. ch. 1 25
Pontiac, C. B. and Rev. M. M. 4 00
Stoney Creek, Pres. ch. and so. 31 00
Webster, Pres. ch. and so. 14 44
White Pigeon, Pres. ch. and so. 25 00
Ypsilanti, Pres. ch. wh. and prev. dona. const. Rev. WM. S. CURTISS of Ann Arbor, and Rev. JUSTIN MARSH of Stoney Creek, H. M. 75 55—160 21

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Fitchburg, Relig. char. so. to const. Mrs. HARRIET N. BULLARD and ABEL FARWELL, H. M. 213; J. T. Farwell to const. Miss ELIZABETH M. FARWELL an H. M. 100; 313 00
Pepperell, Sab. sch. for *Harriet Pepperell*, Ceylon, 18 00—331 00

Middlesex South, Ms. Conf. of Chs. O. Hoyt, Tr.
Wayland, m. c. and coll. 86 25

Middlesex Asso. Ct. H. C. Sanford, Tr.
Lyme, N. Matson, 10 00
Westbrook, Rev. Mr. Hyde, 2 50; Mrs. G. 1; 3 50—13 50

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Dansville, 1st pres. ch. 32 18
Ogden, Pres. ch. 26 50
Rochester, 3d pres. ch. (of which to const. SELAH MATHEWS an H. M. 100;) 195 93; brick pres. ch. 352 10; 548 03
Tioga, Pa. Z. Brisbee, 1 00—607 71

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
Fairhaven, Cong. ch. and so. 11 61

Digitized by Google

New Haven, 1st ch. and so. 25; union m. c. 47 01; 3d ch. do. 16; Church-st. ch. do. 9 41; Yale coll. do. 17; James P. Hait, wh. const. him an H. M. for miss. to W. Africa, 140; Prof. Larned, 15; Prof. Thacher, 10; Prof. Fitch, 5; a lady av. of watch, 25; av. of pencil and ring, 2 87; C. Candee, 1 50; W. and F. H. 75c; a friend, 1; 315 54—327 15

New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. 22; la. 36 38; m. c. 2 16; 60 54
East Haven, Gent. 56 75; la. 52 18; 108 93
Guilford, Gent. 50; la. 37 16; 87 16
North Madison, Cong. ch. and so. 30 00
Wallingford, Cong. ch. and so. 51 22—337 85

New Haven Co. Ct. Western Conso. A. Townsend, Jr. Tr.
Bethany, Gent. 50; la. 10; 60 00
Hamden, Mt. Carmel, 20 50; m. c. 15 50; 36 00
Humphreysville, 1 00
Milford, 1st so. sab. sch. for *Elizabeth Fowler*, Ceylon, 31 67—128 67

New London & Vic. Ct. Aux. So. C. Chew, Tr.
New London, 1st Cong. ch. m. c. 83 39; gent. 75; la. 82 25; la. sew. so. 40; coll. 58 88; 2d cong. ch. gent. and la. 448 70; 788 22
Stonington, Benjamin Pomeroy, wh. const. him an H. M. 100 00—888 22

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 654 50

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dover, Evan. ch. and so. m. c. 28 02
Franklin, m. c. 21 37
Roxbury, Eliot ch. m. c. 24 40
Sharon, Cong. so. wh. and prev. dona. const. Rev. Lebbeus R. Phillips an H. M. 22 00
Stoughton, m. c. 18 71; indiv. 19 26; 37 97—133 76

Old Colony, Ms. Aux. So. H. Coggeshall, Tr.
Rochester, Sippican, m. c. 29 00

Oneida Co. N. Y. Aux. So. A. Thomas, Agent.
Boonville, 1st cong. ch. m. c. 12 00
Deerfield, C. Preston, 10 00
New Hartford, Mrs. Risley, 4; E. W. 1; 5 00
New Haven, J. Dowd, 10 00
Remsen, Welsh miss. so. 10 00
Sangersfield, Cong. ch. 10; Mrs. A. Ford, dec'd, av. of beads, 4 31; 14 31
Utica, Welsh cong. ch. 20 00
Whitesboro', Pres. cong. 27 00—108 31

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Hampton, Cong. so. m. c. 11; la. cent asso. 17; 28 00

Rutland Co. Vt. Aux. So. W. Page, Tr.
Brandon, Coll. 39 20; m. c. 22 74; 73 94
Mr. and Mrs. J. Button, 12; 50 00
Fairhaven, W. C. Kittredge,
Orwell, Ch. and cong. wh. and prev. dona. const. Rev. Rufus S. Cushman an H. M. 46 11
Pawlet, Coll. 106 60—276 65

Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.
Charlestown, m. c. 25 00
Croydon, Ch. and cong. 16 50
Goshen, m. c. 5 00—46 50

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
East Stafford, Gent. 22; la. 20 70; 42 70
Ellington, Gent. 65 78; la. 35 68; 101 46
North Coventry, Gent. 29 22
Somers, Gent. 33 09; la. 36 08; m. c. 8 80; 77 97
Vernon, 1st so. la. 61 68—313 03

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 291 51

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Hudson, 5 84; Wes. Res. coll. 7 36; Rev. Pres. Pierce, 10; Cuyahoga Falls, 13 32; Burton, 16 67; Rev. D. Witter, 5; Mantua, Mr. Holbrook, 4; Edinburg, a bal. 75c; Rome, 1 37; Morgan, 7 14; G. Quigley, 5; Austinburg, 7 50; Ashtabula, 11 14; Kingsville; 3 52; A. Nettleton, 10; Geneva, 18 48; S. Fitch, 10; C. Stow, 10; Madison, J. Hubbard, 12; Unionville, 2 72; Painsville, 7 94; Kirtland, 6 01; Brownhelm, C. Peck, 10; Solon, Mr. Ward, 1; Warren, m. c. 15; Wayne, H. Babcock, 4; R. C. 2; O. F. 1; av. of paper, 4 75; ded. disc. 1 25; 212 26

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', E. par. sab. sch. for *Charles Walker*, Ceylon, 20 00

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Woodstock, Muddy Brook, Mr. Boutelle's so. 300; Village Corner, so. 74 69; S. par. gent. 31; 405 69

Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Norwich, J. Newton, 20 00

Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.
Auburn, Gent. 71; la. 33; m. c. 11; chil. in sab. sch. 23c. 115 23
Holden, Gent. 121 04; la. 80 22; m. c. 42 45; 243 71
Leicester, Gent. 227 25; la. 121 25; m. c. 60 50; sab. sch. 17; (of wh. to const. Rev. Joseph L. Partridge an H. M. 100; for *Joshua Murdock*, Ceylon, 20;) 426 00
Oxford, Gent. 122; la. 131 25; m. c. 147; 400 25
Paxton, Gent. 50 24; la. 20; m. c. 15; 85 24
Princeton, Gent. 41 47; la. 45 20; m. c. 42; 128 67
Rutland, Gent. 35 18; la. 37 42; m. c. 18 43; 91 03
Shrewsbury, Gent. 73 55; la. 66 30; m. c. 30 86; 170 71
West Boylston, Gent. 34 39; la. 63; m. c. 17 94; 115 33
Worcester, Mr. Miller's so. m. c. 182 62; gent. 75 45; la. 64 18; Mr. Sweetser's so. m. c. 402 57; gent. 197 63; la. 422 37; inf. sab. sch. class, for Madura miss. 4 50; Mr. Smalley's so. m. c. 456 65; gent. 105; la. 67 27; offi. and others of State Lunatic Hospital, 73 75; 2,051 99

3,828 16
Ded. am't prev. ackn. 3,158 26—669 90

Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
6 87
Athol, Gent. 40 49; la. 19 64; m. c. 47 17; 107 30
Hubbardston, Gent. 32; la. 24 50; m. c. 16; 72 50
Petersham, Gent. 28 97
Phillipston, Gent. 57 86; la. 32 72; m. c. 9 67; 100 25
Royalston, Gent. 40 91; la. 44 14; m. c. 12 10; S. par. m. c. 11 10; 108 25
Templeton, Gent. 51 96; la. 37 76; m. c. 44 57; 134 29
Winchendon, Gent. 37 43; la. 47 35; m. c. 7 16; 91 94

650 37
Ded. c. note, 3 00—647 37

York Co. Me. Conf. of Chs.
Parsonsfield, I. Hodson, 3 00

Total from the above sources, $12,297 12

VARIOUS COLLECTIONS AND DONATIONS.

A Friend, 10 00
Albany, N. Y. 4th pres. ch. 100 00
Albion, N. Y. 1 50
Andover, Ms. W. par. la. miss. asso. 35 00
Austerlitz, N. Y. Cong. ch. and so. 27 25
Brighton, Iowa, Miss I. Hitchcock, 6 00
Buskirk's Bridge, N. Y. P. V. N. M. 1 50
Caldwell, N. J. Pres. ch. 4 93
Camden, Me. Fem. miss. so. 15 50
Canterbury, N. Y. Rev. D. Crane, 5 00
Carlisle, Pa. Pres. ch. 34 00
Centreville, N. Y. Pres. ch. 15 00
Charlestown, Ms 1st ch. and so. 172 08
Chelsea, Ms. Winnisimmet ch. and so. m. c. 28 89
Cleveland, O. Miss Waldron, 50
Connecticut, a friend, 50 00
Crown Point, N. Y. A. Penfield, wh. and prev. dona. const. Mrs. Ann Harwood an H. M. 50 00
East Bloomfield, N. Y. 1st cong. ch. and so. 150 00

Digitized by Google

East Cambridge, Ms. m. c. 6 50
Florida, N. Y Pres. ch. sab. sch. 1 80
Franklin, N. Y. Juv. miss. so. 3 00
Greenville, N. Y. A. Wakeley, 4 00
Harpersfield, N. Y Pres. ch. and so. 13 90; Mrs. L. Davenport, 10; Mrs. L. H. 5; 28 90
Jefferson, N. Y. Pres. ch. 14 00
Kensington, Pa. 1st Pres. ch. miss. asso. 20; coll. 16 14; 36 14
Kingston, R. I. m. c. 10 00
Lexington, Va. J. W. Paine, 50
Little Children, by Doct. Scudder, 3 47
Lynchburg, Va. Rev. T. Atkinson, 1 50
Macon, Ga. E. Graves, 48 50
McKean, O. Pres. ch. 7 58
Mobile, Ala. Mrs. C. H. 5; Mrs. H. C. O. 2; 7 00
Monrovia, N. Y. Cong. ch. (of wh. for *George Taylor*, Ceylon, 12;) 57 00
Newark, N. J. 2d pres. ch. Miss J. Ward, wh. and prev. dona. const. THOMAS WARD of New York an H. M. 50 00
Newark Village, Del. Ch. 14 82
Newton, Ms. W. par. B. Eddy, 5 00
Nittany Valley, Pa. Ch. 22 50
Norfolk, Va. a lady, 5 00
Norristown, Pa. Pres. ch. m. c. 41 25; indiv. 68 75; 110 00
Northville, Mich. J. Crane, 7 00
Philadelphia, Pa. 1st pres. ch. J. A. Brown, 100; cash, 100; Rev. A. Barnes, wh. const. ALBERT H. BARNES an H. M. 100; G. F. Dale, wh. const. Mrs. MARGARET DALE an H. M. 100; J. Smith, wh. const. CHARLES BERTODY of Leicester, Ms. an H. M. 100; A. Fullerton, 50; W. Ragieul, 50; A. R. Perkins, 50; J. Fassitt, 50; J. W. Paul, 30; E. A. Holmes, 30; J. Bayard, 30; J. S. Kneedler, 25; W. Wurts, 25; S. H. Perkins, 20; H. I. Williams, 20; T. Beadle, 20; indiv. 248; la. 630; Clinton-st. pres. ch. m. c. 50; J. M. Paul, 100; G. W. Fobes, 25; J. Borland, 25; J. Bruen, 20; indiv. 137 50; la. 81 50; 5th pres. ch. W. Worrell, 50; J. W. Throckmorton, 25; G. W. Mc Clelland, 25; W. C. Coates, 20; coll. 21 50; indiv. 34; la. 2 50; sab. sch. for *Delia S. Waterman*, Ceylon, 20; West. pres. ch. sab. sch. miss. so. for ed. of two hea. youths, 40; S. I. 2 50; a lady, av. of chain, 6 50; a friend, 5; 2,469 00
Plessis, N. Y. Pres. ch. 7 23
Poughkeepsie, N. Y. 1st pres. ch. 50 00
Providence, R. I. Richmond-st. ch. and so. 215 24; m. c. 53; 268 24
Salem Co. Pa. Pres. ch. m. c. 25 11
Sandwich Islands, Miss M. Ogden, 51 25
Saratoga Springs, N. Y. Mr. Fraser, 1 00
Selma, Ala Mrs. E. White, 2 50
Smithfield, N. Y. m. c. 10 00
South Hero, Vt Cong. ch. m. c. 10 00
Spring Mills, Pa. Pres. ch. 23 75
Stamford, N. Y. J. King, 5 00
St. George, Del. Fem. benef. asso. (of wh. for *Letitia H. Howe*, Dindigul, 20;) 37 30
*Syracuse, N. Y.*a lady, 10 00
Troy, N. Y. 1st pres. ch. 54; Nail Factory, m. c. 11 21; Wadham's Mill so. 4 75; 69 96
Troy, W. T. 1st cong. ch. 55
Turkey Cove, N. C. L. H. Greenlee, 7 00
Waldsboro', Me. 1st cong. ch. and so. 39 52; gent. 7; la. 13 75; juv. so. 4 06; 64 33
Willsboro', N. Y. Cong. ch. m. c. 15 00
Unknown, N. L. 10 00

$16,585 70

LEGACIES.

Amherst, Ms. Mrs. E. Ely, by D. Mack, Jr. Ex'r, (prev. rec'd 400;) 24 40
Keene, N. H. Eli Metcalf, by E. Parker, Ex'r, 500 00
Medfield, Ms Artemas Woodward, by E. F. Woodward, Ex'r, (prev. rec'd 300;) 100 00
Monroe, Ct. Miss Hepsey Hawley, by S. Sterling, Tr. 479 81

$1,104 21

Amount of donations and legacies acknowledged in the preceding lists. $17,689 91. *Total from August 1st, to November 30th,* $63,719 62.

DONATIONS IN CLOTHING, &c.

Albion, N. Y. A box for Mr. Coan, Sandw. Isl.
Bellville, N. J. A box, fr. la. char. so. for Borneo, 38 75
Bakersfield, Vt. A box, fr. la. benev. asso. for Sandw. Isl. miss. 31 00
Castile, N. Y. A box fr. la. miss. so. 33 33
Clinton, N. Y. A barrel, fr. la. sew. so. and others, for Dr. Bradley, Bankok, 56 95
Cummington, Ms. 1st par. socks and stockings, fr. fem. benev. so.; E. vil. clothing, &c. fr. Miss M. L.
Enosburg, Vt. A box, for Cattaraugus miss.
Fairfield, Ct. One keg, for Mr. Dimond, Sandw. Isl.
Fishkill, N. Y. A box, fr. la. of 1st R. D. ch. for Mr. Thomson, Borneo.
Franklin, N. Y. Clothing, fr. la. benev. so. of 1st cong. ch. 25 00
Newark, N. J. A box, fr. Dr. Jackson, for Mr. Whiting, Jerusalem.
New Haven Ct Two boxes fr. S. B. Champion, for Dr. De Forest, Beyroot.
New York City, A box, fr. Mrs. Anner, for Mr. Dimond, Sandw. Isl.
North Greenwich, Ct. A box, for Mr. Knapp, Sandw. Isl.; a barrel.
Norwich, Ct. A box, fr. H. G. Ripley, for Mrs. Parker, Sandw. Isl.
Orleans, Ms. Clothing, fr. la. benev. asso. for Mr. Peet, Siam, 7 50
Orwell, Vt. A box.
Philadelphia, Pa. (via), A barrel, for L. Chamberlain, Honolulu.
Pittsford, Vt. A box, fr. la. sew. cir.
Rindge, N. H. A box, fr. la. char. so. 24 47
Sudbury, Ms. Clothing, fr. la. miss. so. for Mr. Walker, W. Africa, 13 15
Temple, N. H. A box, fr. sew. so. for Ojibwa miss.; 1 doz. hoes, fr. C. Perry.
Truro, Ms. A box, fr. juv. so. for Mr. Emerson, Sandwich Islands.
Tunbridge, Vt. Panoplist and M. Her. 33 vols. fr. Rev. D. H. Williston.
West Exeter, N. Y. A barrel of dried fruit, fr. L. S. Tenny, for Mr. Castle, Sandw. Isl.
Willsborough, N. Y. A box.
Wilson, N. Y. A box, fr. miss. so.
Unknown, A box, for Mr. Schneider, Broosa; a bundle.

The following sums have been received by Rev. W. Potter, Agent of the AUX. SO. of the Valley of the Mississippi :—

East Tenn. and Virginia. Knoxville, 2d pres. ch. 337 56; Mt. Horeb, Pres. ch. 6 05; friends, 5; Greenville, 97 31; Jonesboro', a bal. 20 70; Westminster, St. Paul's and Bethesda, wh. const. Rev. NATHANIEL HOOD an H. M. 50; Tazewell, Ind. sub. 32 05; Kingsport, Coll. and av. of ring, 14; Calhoun, 3 70; Cold Spring, 18 37; Blountville, S. Rhea, 55; R. P. Rhea, 15; W. & L. Gammon, 10; Blountville and Papersville, chs. 82 24; Sapling Grove, Va. Rev. J. King, 25; J. Smith, for schol. at Sandw. Isl. 25; New Market, Pres. ch. 12; Maryville, Pres. ch. 36; Chatanooga, Pres. ch. 18 76; Cleveland, Pres. ch. 8 18; Rev. R. E. Tedford, 5; Philadelphia, Pres. ch. 16 28; Athens, Pres. ch. 17 80; Washington, 8; Camp Creek, Pres. ch. 1 25; Eusebia, coll. 17 38; New Hope, 5; Telico Plains, 5; Madisonville, 14 50; Unitia, 9 27; New Salem, 1; Rogersville, wh. const. Rev. GEORGE MATHES an H. M. 50; Kingston, Pres. ch. 17 75; Anchor and Hope, Va. ch. a bal. 2; Abingdon, Pres. ch. 18 50; Miss E. White, 10; Mrs. S. Preston, for Char. miss. 10; Jonesville, Pres. ch. 16 05; 1,096 79

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. FEBRUARY, 1844. No. 2.

American Board of Commissioners for Foreign Missions.

INDIAN BIOGRAPHY.

OLD SHUSCO, THE JUGGLER.

THE biography of a consistent Christian is always instructive. His position in society may be very humble; his history may seem to be utterly bare of incident; and yet the study of his interior life, a familiar acquaintance with his trials, his temptations, and his victories, cannot fail to make us wiser and better. "As in water face answereth to face, so the heart of man to man." By contemplating the conflicts of another, we are better prepared for our own. And if the change wrought in the character which is submitted to our inspection, be very great, if we find a long career of reckless depravity terminating in an old age of humble, watchful piety, we shall have new and most impressive views of that grace which has produced the transformation.

The history of old Shusco furnishes a significant illustration of the adaptation of the gospel to every class and condition of mankind. At the time of his conversion, he was ignorant, degraded, and wretched. Within a very few years, he became truly and emphatically "a new creature." We shall find him, in the course of the following narrative, though unable to read even the Bible, thoroughly acquainted with the leading doctrines of Christianity. We shall discover in him, instead of the pollutions of heathenism, "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Though poor, infirm, and dependent, we shall also see that he enjoyed that "peace of God which passeth understanding." With such an instance before us of the blessings conferred upon a benighted pagan, who can find it in his heart to deny this gospel to the millions who are sitting "in darkness and the shadow of death?"

The following sketch has been prepared by Mr. Marsh, the missionary of the Board to the Stockbridge Indians. As several years have elapsed since

Digitized by Google

the death of Shusco, many incidents that might have been collected at an earlier date, are now doubtless forgotten, or remembered too imperfectly to be given to the public. Enough remains, however, to convey a tolerably correct idea of his life and character.

SHUSCO BEFORE HIS CONVERSION.

OLD SHUSCO, as he was familiarly called, was an Ojibwa Indian. The place of his birth was probably near the island of Mackinaw, which is situated in the strait that connects Lake Huron with Lake Michigan. He was left an orphan when about ten days old; he came under the care of six different individuals during his childhood and youth. When he was about fifteen years of age, his grandfather undertook to convert him into a juggler, by requiring him to blacken his face with coal and fast ten days; the only nourishment which he took during this period was a cup of broth. Near the expiration of this time, he had a dream in which he thought he was visiting an old, grey-headed man towards the rising sun, who applied to him to heal a child that lay at the point of death. Having effected the cure by means of a drum which the old man furnished, he delivered the boy to the overjoyed father. The old man then made him a great many presents; among them was a drum, which he received with the assurance, that when any person was sick this would enable him to heal the malady. With this dream Shusco's grandfather was highly gratified, and told him that he wished to make him a medicine man. He then took him to his lodge; but life had become almost extinct in consequence of the long abstinence already mentioned. The grandfather speedily obtained a drum, such as Shusco had seen in his dream, and soon the latter commenced the practice of the healing art, as the old man who lived toward the rising sun had taught him.

But finding that he had not been thoroughly initiated into the mysteries of a medicine man, he fasted a second time, for five days; and again he dreamed that the old grey-headed man from the east sent for him. Having arrived at the end of his journey, the old man prepared a little tent, into which he was desired to enter. This was constructed in the form of a truncated cone, open at the top. Soon he heard a loud rushing noise, and something seemed to leap into the tent. Immediately the place began to tremble, as if shaken by a whirlwind, and he heard some one speaking to him from above. After this second dream, he was considered a much wiser man than before. Having thus perfected himself in the mysteries of juggling, whenever he was consulted in behalf of the sick, he would construct a tent, similar to the one he had seen in his dream, and enter it. Soon it would tremble as if shaken by a whirlwind; after which a worm would drop from his tongue; and then the man-i-to (spirit) would be considered as having come to impart the desired information.

This Satanic art—for such Shusco always called it after his conversion—he continued to practise from youth to old age; and he was regarded as a great man among his people. In addition to this, he was a notorious drunkard. He was accustomed to say of himself, that he could not be satisfied with a ten days' drink, but that he drank as long as he could obtain the means of intoxication.

In common with many of the aborigines, Shusco believed in the transmigration of souls. He used to affirm that he had previously existed, and that he had lived with a grey-headed man above. "He sent me away one day upon an errand, and told me that I must not return until I was grey-headed like himself." Accordingly, when Shusco's grandfather told him that at death he would go to the west, he confidently maintained the contrary, affirming that he should return above to the old man with whom he previously lived.

SHUSCO'S CONVERSION.

In the conversion of old Shusco, we have a striking exemplification of the apostle's remark, "The weakness of God is stronger than men." The humble instrument employed to guide him into the way of life was his own wife, who had been converted some time previously. As Jesus was precious to her soul, she recommended the Savior to her husband, and "wept," as she said, "over him."

Digitized by Google

Shusco's account of the efforts which she made to lead him to the knowledge of the truth was as follows. "I did not know that the practices of Indian jugglers were made up of rank and sinful errors, till my wife, whose heart had been turned by the missionaries, told me that such was the fact. I had no pleasure in listening to her statements, and often turned away, declaring that I was satisfied with the religion of my forefathers; still she seized every opportunity of talking to me on the subject. She told me that all who adhered to the Indian jugglers, were no better than open servants of the evil spirit. She had in particular four long conversations with me on the subject, and explained to me who God was, and what sin was, as it is written in his book. I had previously believed that there was one Great Spirit, who was the master of life, and had made men and beasts. But she explained to me the true character of this Great Spirit, the sinfulness of the heart, and the way in which it is turned from evil to good. By degrees I was able to understand what she said. She told me that the Holy Spirit alone could make my heart better, and that the souls of all who died, without having felt this power, would be forever miserable. I did not relish these conversations, but I could not forget them. When I reflected upon them, my heart was not fixed and unshaken, as it was before. I determined that I would not look into futurity any longer, nor practise the me-tas' art. After a while I saw more fully, that the Indian ceremonies were all bad, and I determined to renounce them altogether, and to give heed to what was declared in the Scriptures."

Shusco felt, for the first time, that he was a sinner, and in danger of being punished forever, in the spring of 1828. He had gone to his sugar camp, on an island, at some distance from Mackinaw. At first he thought he would ask the old man whom he had always consulted in juggling, for permission to leave his service; but his sins pressed upon him so heavily that he soon forgot to make the request. He seemed for some days overwhelmed with a sense of his sins as against a holy God,—so much so that he would walk around his kettles, not knowing why he did so. He became so inattentive to his business that he poured the syrup into the sap. Indeed he could scarcely eat or sleep. He said that an evil spirit seemed to haunt him continually, as he went round to gather sap; nay, it animated his very shadow. His wife inquired what was the matter; she told him, at the same time, that he looked pale. He replied that he was sick at heart. "You must pray," said she, "to God, and he will forgive you." "How can he forgive so great a sinner as I am? I have spent all my life in sinning against him." "But," she answered, "he will forgive you if you pray to him; for he forgave me, and I know that he will forgive you also." At last Shusco tried to pray, but he found no relief. He continued in this state of mind for some two weeks; at length one night he was almost in an agony of mind. His sins rose up before him in such awful forms that, as it seemed to him, God could not have mercy on such a sinner. He retired to his accustomed place for prayer, knelt, and prayed more earnestly than ever before. During this conflict it seemed to be one great desire of his heart that God would take away the love of strong drink, and he did so. "Immediately," said he, "my burden was gone. The hard thing in my heart was taken away. I was not sick any more." He now returned to his lodge, went to bed, and slept quietly during the remainder of the night. The next morning he felt perfectly well; God seemed to be very near. "My heart," said he, "was filled with love to him and to his children. I went out of doors. Oh! it was very pleasant; the sun shone bright; the trees and every thing around looked as they had never looked before. When I sat down to eat my breakfast, Sarah said to me, 'How do you feel now?' 'Very happy; my heart is not sick now, and I think I love God.' 'What day,' said she, 'is it to-day, Shusco?' 'I told her prayer-day.' 'What makes you think so?' 'Why it is prayer-day (Sabbath) to me. We must not work to-day, but pray to God.' We both prayed, and I was very happy." Thus the first impulse of this son of the forest, as soon as he was converted, was to remember the Sabbath day to keep it holy.

He now thought of the missionaries at Mackinaw; and although he had formerly shunned them, he now felt a strong desire to see them, especially on that day (Sabbath.) At this time he had probably never been within the walls of a sanctuary; but now he was anxious to visit the courts of the Lord without delay. The next day he said to his wife, "We must not stay here any longer to make sugar; but we must go to Mackinaw; for I want to see the missionaries." "So we gathered up our

Digitized by Google

things," he subsequently remarked, "and went to see the missionaries, to tell them, 'I love God now, and am very happy.'" As soon, however, as he reached the island his heart was filled with pity for his poor, drunken brethren. The news of his conversion spread rapidly. All exclaimed, "What hath God wrought?" with wonder and delight. At first it seemed almost too much to believe that he had become a disciple of Christ; but when his deep humility, and love to all, especially to Christians, were apparent, there was no room for doubt.

From this time he continued to live by the faith of the Son of God. He was uniformly spiritual, cheerful, and prayerful. He was at times suddenly prostrated by sickness,—the consequence, no doubt, of his former dissipated habits; but at these seasons he appeared more than usually animated, always expressing a strong desire to depart and be with Christ, if it was his will; for then he would sin no more. There was one thing, however, for which he sometimes said he desired to live longer; it was that he might take care of his infirm and aged wife.

His lodge now ceased to be a place for drunkenness and revelry; for such it had ever been when liquor could be obtained. It became the resort of all who loved to pray and praise God. Here the Christian Indians often met for prayer and religious conversation; for either of these Shusco was always ready. "Behold! he prayeth," was as true of him as it was of the once persecuting Saul. He placed a high estimate on the prayers of Christians; and often did he send requests to the missionaries that they would pray for him. He would say that the bad spirit was coming upon the Island, and the Indians would be tempted to drink, and it was his great desire to be preserved from falling into temptation. This was particularly true of those seasons when the Indians collected on the island, and there was more or less intoxication. One circumstance will show how much he felt his dependence upon the Holy Spirit, and how earnestly he sought his aid. On a certain occasion, when the Indians were coming to the island, he had many fears—as some of them were his wife's relations—lest he should fall into temptation. When the time came, he resorted, as usual, to prayer. One morning he was gone out a long time; his wife did not know what had become of him, and she began to fear that he had gone and joined his brethren in drinking. But he had retired, like Jacob of old, to wrestle with the angel of the covenant; and he became so deeply engaged in prayer that he forgot himself and hardly knew where he was. At length he returned and told his wife where he had been, how employed and how happy he had been, also that now he could go and visit her friends as she desired. He went accordingly, but found them lying around a pail of whiskey, in a state of intoxication. They tried to induce him to drink; but they could not prevail upon him. This surprised them. They said, "Why is it, Shusco, that you will not drink with us now, when you always did formerly, and loved it so much?" He replied that the Lord helped him; that formerly, when he tried to leave off drinking, he attempted it in his own strength, and consequently failed; but that now he had obtained strength from God and had no desire for ardent spirits, and was resolved never more to touch the intoxicating cup. In the evening, he remarked to one of the assistant missionaries that he had never in his life been so happy as on that day.

No person who is unacquainted with the natives on our western frontier, can easily form an adequate idea of the strength of their love for intoxicating drinks. Cases like the following have sometimes occurred. After purchasing whiskey of the traders where they were fishing, as they had neither bottle, nor jug, nor any thing else to receive it, they have cut a hole into which they have poured their "firewater," and then they have placed themselves by the side of it, and continued to drink till they froze to death. They will pay any price, however extravagant, for a little of their favorite beverage; and some have even been known to sell a horse for a few bottles.

It has been already intimated that old Shusco, prior to his conversion, was very intemperate. But his whole subsequent life showed that not only was he sincere when he prayed, on that memorable night which has been mentioned, that God would take away from him the love of strong drink, but that he obtained a gracious answer to his prayer; for he was never known to touch, taste, or handle it afterwards. At the time of his conversion, however, Christians in the vicinity of his residence allowed themselves to use wine and cider. This circumstance endangered his recovery from the habit which had gained so strong a hold upon him; for when he visited them at their houses they would occasionally ask him to take a glass of wine

Digitized by Google

or cider. "And once," said he, "after I had taken a glass, I felt it a little." He immediately took the alarm, and ever afterwards refused to drink either of them.

SHUSCO'S CHRISTIAN CHARACTER.

Old Shusco was remarkably *conscientious*. Whenever he was in doubt as to the path of duty, he would refuse to act until he had become certain as to what was right. As he had formerly been a great medicine man, the Indians continued to apply to him for medicine after he was converted. But inasmuch as he had used his medicine in connection with juggling, he refused to let them have any until he had gone to the missionary—Rev. Mr. Ferry—and ascertained whether it was right. This trait of character was also seen in his reverence for the Sabbath, and his sincere grief, even in cases where he violated it by mistake. On Saturday it was his uniform practice to go round to all the lodges on the island, and tell them that the following day was the Sabbath, and that they must all go to the house of God. When away from the island, he had no means of ascertaining the day of the week, as he could not read. But he prepared a stick to serve as a guide in this respect; upon this he cut a notch for each successive day. At one time he was upon another island at some distance from Mackinaw, making sugar, and he forgot to cut a notch; consequently he missed a day. When Sabbath came, he arose, ate his breakfast, and went out to work as usual; soon a person who happened to pass by him, told him that it was the Sabbath. He immediately dropped his work, went into his lodge, and told his wife what day it was. So great was his grief that he could eat nothing during the remainder of the day, although he had sinned ignorantly. During the following week he left every thing and returned to Mackinaw; as he entered the mission-house, the family observed that he looked very pale. The first words which he uttered, were, "I am very sorry. Perhaps you will all be sorry for what I have done!" "Why, what have you done, Shusco?" was the anxious inquiry. "I have broken the Sabbath day," he said; and then he explained how it had happened. "I thought," he continued, "that I would come and tell you of it myself, and not wait till all the Christians had heard of it." As a further proof of his sorrow, he threw away the stick which he had hitherto used, and prepared another. And universally, it was sufficient for Shusco to know that God had commanded anything; to go contrary to the divine injunction, either knowingly or ignorantly, filled him with the deepest sorrow.

Humility and *gratitude* were also conspicuous traits in the character of Shusco. Although he received much attention from the missionaries and from other Christians, the favor shown him never appeared to elate him, or make him forget his place. He was very poor, and unable, by reason of his infirmities, to do but little work; consequently he was dependent upon the kindness of his friends for many of the necessaries of life; yet in the most trying circumstances, he was never known to utter a murmuring word.

Whenever a friend gave him anything, he would first look up and thank the Lord; and then he would express his gratitude to the donor. In the autumn succeeding his conversion, he went over, in company with his wife, to the Island, where they had previously planted potatoes, for the purpose of digging them. He found that his crop promised to yield abundantly; "before digging a hill," said he, "we had a prayer-meeting, to thank the Lord for them."

Not less remarkable was Shusco's attachment to the *word* and the *house* of God. While the mission was continued at Mackinaw, his place in the sanctuary, without the most urgent reasons, was never vacant. Often did he visit the missionaries on week days, to hear them read and explain the word of God. The instruction which he received on such occasions, was as grateful and refreshing to his thirsty soul, as is the cooling stream to the thirsty traveller on a summer's day. A single incident will show how much he profited by the teachings of others. It happened that one of the assistant missionaries was very sick, and he went to see her and to present his wife's Christian salutations. He was delighted with the interview, and expressed for her the most tender regard. She remarked to him, "There is a place where none of the inhabitants will say 'I am sick.'" With peculiar emphasis and animation he replied, "True;" and then casting his eyes upon his old blanket-coat, he said, "I shall not want this old coat, for I shall be clothed in white; neither shall I want this old cap, for there I shall have a golden one;" and so he proceeded spiritualizing his dress, plainly evincing that he had been taught by the Spirit.

Digitized by Google

It may be proper to add, in this connection, that Shusco was ready to receive exhortation or admonition, from whatever quarter it came. Although he was once a believer in dreams and had a superstitious regard for them, considering them, as all pagans do, the medium of intercourse between the material and invisible world, he had, from the time of his conversion, given up this belief. Still when he could derive any profitable reflections from dreams, he did not hesitate to avail himself of their aid.

As he was unable to read, and had no instruction except what the missionaries gave him, it will not appear strange that he sometimes, amid the temptations with which he was surrounded, experienced a degree of languor and sluggishness in his feelings. While in this state of mind, he dreamed, at a certain time, that he was somewhere in the air, over the island of Mackinaw, where he could look down upon the people and the Island. As he was walking and meditating, he came to a house, and an old grey-headed man came out, whom he recognised at once as the identical personage whom he had seen in his dreams when a boy. The latter expressed great joy at seeing him again, and brought out large quantities of tobacco, calico, etc., and offered them to him, provided he would come back and serve him, as he did formerly. "But I told him," he continued, "that I would not; and I made all possible haste to flee from him. Upon this he called after me, and said, 'Well, if you will not come back and serve me, I will torment you as long as you live.' I soon found myself in a very narrow path, feeling happy that I had been enabled to escape from the old man, and raised my eyes to heaven to thank God for my deliverance; but as I directed my eyes upwards, I saw a place which appeared to be all light and glorious. Chains of gold were every where suspended; its beauty and magnificence were indescribable. In the midst of this shining appearance, an individual addressed me very kindly, saying, 'Shusco, if you will continue in this narrow way until death, you shall come and live with me in this happy place.'" He awoke, and behold it was a dream. But the occurrence exerted a most salutary influence upon his mind, during the remainder of his life.

His attachment to the missionaries was ardent and steadfast. Nothing was more unwelcome to him than the thought that the mission would be removed from the Island. After the American Board had decided that it was expedient to relinquish the station, he would often visit the missionaries; on one of these occasions he remarked, "I see you all now, but by and by I shall see you no more in this world, and I shall be very lonesome, for we shall have none to teach us on the Sabbath. But I shall soon see you all again in heaven; this makes me thankful. I feel that I shall soon go where Jesus is." This anticipation was soon realized; for in a few months after the missionaries left, he was conveyed to his final home.

When most of the assistant missionaries had removed, a member of the mission family received a letter from a person who had been an assistant in the mission, inviting her to go and reside near Green Bay. Previous to her departure, she went to see Shusco, that she might pay him a farewell visit, and also tell him where she was going. By her he sent a special message to the writer of the letter just referred to, and said in conclusion, "Do not forget anything which I tell you. Tell her that I am well, and am very happy in my mind; and if I never see her again in this world, I hope to meet her in heaven. Still I am but half happy; for I am half sorry because there are so many drunken Indians around, serving muche-mani-to (the devil) as I once did. How good God has been to me to make me one of his children! Why did he choose me when I was so great a sinner, and like these poor, drunken Indians? But I pity them, talk to them, and tell them it is the work of muche-mani-to (the devil) to do so; but they will not listen. Sometimes they try to get me to drink: but God keeps me from it. At times I run away from them; then again I sit still in my lodge when they come. Tell her that perhaps the next time I am sick, I shall go home, and that she must pray for me, that I may see her in heaven. I will not forget what she has told me about the Bible; for a great many times I have gone to the mission-house hungry, and she has fed me with God's word. Sometimes, as we sit here, we feel bad, because we have no one to read to us; still we will remember what we have heard, and leave ourselves with God, for he knows what is best. When the Sabbath comes, I go to the house of God; but I cannot understand. Still as I sit there I am happy, for I think God is there. As I look round the house, and see how nice every thing is, I think how much more beautiful God's house above will be when I get there." He then shook hands twice with her. "Once," he said, "I shake hands for my friend at Green Bay."

Digitized by Google

A desire to *benefit others* was a prominent characteristic of Old Shusco. He could not be contented with the hope of being happy himself; he longed, even from his conversion, to have others partake of the rich blessings which he had received through Christ Jesus. Every occasion of usefulness which occurred, was improved by him; he was always on the watch for opportunities of recommending the Christian religion to his benighted brethren and kindred according to the flesh. The following is one instance of the kind.

A few weeks before his death, the family of his grandson came to visit him; all the members, including the grandson, were in pagan darkness. Every morning he would go into their lodge, and talk and pray with them. Soon after their arrival, he became so lame as to be wholly prevented from walking; but this did not keep him from performing his accustomed labor of love; for when he could not walk, he crept to their lodge upon his hands and knees.

He often warned his grandson to beware of the consequences of drinking, and exhorted him to abstain entirely. "If you do not," said he, "by and by it will kill you, and the missionaries have told us where all such will go when they die." But he would not listen to the old man's advice, and the prediction of the latter proved true; for the grandson died in two or three months after the decease of old Shusco.

SHUSCO'S DEATH.

The female friend, mentioned above as about to remove to Green Bay, after an absence of a week, returned, having been unable to reach that place on account of adverse winds. Hearing that he was sick, she went to see him. After making some inquiries, he asked her to give him her hand, as he was blind and could not see. "Perhaps now," he remarked, "I am going home. I am very sick, but it will be only a little while that I shall be obliged to endure pain." "Do you feel happy," she inquired; "and are you willing to go now, if it be the Lord's will?" "Yes, very willing," was the reply. "But do you not desire to get well again?" "Yes, if it is the Lord's will. I leave all in his hands. I thank the Lord for sending his children here to see me when I am so sick. He is always very kind to his children and merciful." Then turning to his wife, "I told you this morning, when you sat weeping because we were alone, that perhaps God would send some of his children here to see us." After coughing very severely, he observed, "How little faith have we in God, that he will take care of us, and give us all we want." He then requested this friend to sing his favorite hymn. "I am too sick to join with you; but I want to hear it once more." She then sang,

"On Jordan's rugged banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie."

As she closed, "True, good," he exclaimed; and then proceeded to remark upon the sixth verse. "When shall I reach that happy place," etc.

On the morning before his death, his wife, seeing him so dangerously sick, sat weeping at his side. "Do not weep," he said, "because I am going to leave you,—for God will take care of you; but weep rather for your sins. God has promised to take care of his children. Look to him in prayer; he has promised, you know, that what we ask in prayer he will give us. Remember what I say, for perhaps this is the last time I shall speak to you. Perhaps you also will soon come where I am. To-morrow or next day perhaps I shall go; but love God. I have taken care of you hitherto; but do not trouble yourself now; for God will take care of you."

His wife went out to procure some wood, and when she returned he was engaged in prayer. He was earnestly committing his soul to God, and commending her also to his fatherly care. As he drew nearer and nearer to the gates of death, he was unable to speak; but the same calmness and holy resignation to the divine will possessed his soul; and on the 30th of September, 1837, he gently sunk into the arms of death.

Digitized by Google

Sandwich Islands.

LETTER FROM MR. COAN, MARCH 15, 1843.

Journey to Mauna Loa.

The Herald for October and December, 1843, contained very brief notices of the late eruption of the volcano of Mauna Loa, on the island of Hawaii. At the close of the second of these notices, it was mentioned that Mr. Coan had visited this remarkable phenomenon; and an extract from a letter written by him to Mr. Armstrong, giving a very general description of this excursion, was published. A communication has since been received from Mr. Coan which contains a particular and deeply interesting account of his visit to this volcano. It will be found to deserve an attentive perusal from the Christian as well as the philosopher. "It is good," as the writer observes, "to contemplate these awful illustrations of God's power, and to meditate on the works of Him who 'looketh on the earth and it trembleth, who toucheth the hills and they smoke.'"

It was on Monday the 6th of March, that Mr. Coan, in company with Mr. Paris and seven natives, left Hilo on their tour of exploration.

We did not take the usual route—that pursued by Captain Wilkes and others, via Kilauea—but directed our course at once for the stream of lava, as it was seen flowing on the high plains between Mauna Loa and Mauna Kea. Our general course was west-south-west, through a vast forest, so interwoven with jungle as to render it impenetrable in most places. As the season was peculiarly dry, we choose for our path the rocky bed of a river, called the River of Destruction, from the quantity and rush of its waters during the rainy seasons. The stream was now so low that we could pass up its bed and under its banks by leaping from rock to rock, and frequently crossing from side to side, now and then also ascending its banks and beating our way for a short distance through the bush-wood, to avoid deep water, perpendicular precipices, or the accumulated masses of drift wood,—consisting often of majestic trees which had been torn violently from their places, and, with roots, trunk, and branches, carried down the stream to some narrow pass, where their progress was arrested by the approaching banks, by vast rocks, or by a sudden bend in the stream, and thus leaving them as impregnable chevaux-de-frise against the traveller.

The night was spent by Mr. Coan and his party in the outskirts of the forest already mentioned.

On the second day, we again entered the bed of the stream, and pursued our romantic course along its serpentine and rocky channel, and between its precipitous and often overhanging banks, which sometimes presented frowning battlements of dark naked lava, and sometimes retreated in graceful slopes of luxuriant soil, adorned with trees, shrubs, vines, and parasitical plants, or spread with a splendid carpet of soft velvet moss. In this lofty and deep forest, and amid these everlasting solitudes—unbroken except by the gurgling of the wasted stream, the dashing of the cascade, or the mighty rush and the deep thunder tones of the mountain torrent, and, I should add, by the enchanting strains of the ten thousand songsters whose notes seemed to fill every leaf and shrub and tree with animated joy—we pursued our quiet way till the outstretching shades of evening admonished us to prepare for repose.

This night the travellers slept in a booth of boughs and ferns, erected for the emergency on the bank of the river.

Early the next morning, we pursued our way up the stream, and at noon found ourselves fairly out of the forest with the lofty summit of Mauna Kea rising in hoary grandeur before us. We were now at its base, and in the high, open country occupied by herds of wild cattle. We now bent our course south-south-west, over a beautiful rolling country, sprinkled here and there with clumps of low, spreading trees, which looked like orchards in the distance. Our way was along the upper skirts of the forest, having Mauna Kea with its numerous peaks and lateral craters on our right. At evening we came in full view of Mauna Loa, bearing south by west from us. We pitched our tent under an ancient crater, four hundred feet high, now covered with trees and grass.

Here we had a splendid view of the great terminal crater on the summit of the mountain, about twenty-five miles distant, and also of the vast flood of lava which had flowed down the northern side of the mountain to the plains below, some part of which lay burning at our feet, at the distance of four or five miles. We were now seven or eight thousand feet above the level of the sea; and we could

Digitized by Google

see the dark clouds gather, and the lightnings blaze below us, while the deep toned thunder rolled at our feet. At the same time, a storm of hail spread along the shore and fell upon the station at Hilo. This was the first hail seen at our station since our arrival at the Islands. At twilight a smart shock of an earthquake, which lasted thirty seconds, added to the sublimity of the scene; while a blazing comet hung over us in the vaulted sky. As darkness gathered around us, the lurid fires of the volcano began to glow with fervid heat, and to gleam upon us from the foot of Mauna Kea, over all the plain between the two mountains, and up the side of Mauna Loa to its snow-crowned summit, exhibiting the appearance of vast and innumerable furnaces, burning with intense vehemence, and throwing out a terrible radiance in all directions. During the night we had thunder and lightning; and in the morning both mountains were beautifully mantled in snow.

Devastation produced by the Eruption.

It was now Thursday, and we left our encampment and proceeded three or four miles toward the new stream of lava, and again pitched our tent on the side of an old crater, two hundred feet high and one mile in circumference, and covered with trees and shrubbery to its summit. It was surrounded at its base, however, by a vast field of naked scoria of the most jagged character, the deposit of some former eruption which had flowed around the little fertile hill, and left it like an island in the ocean, or like an oasis in the desert. Leaving our natives to prepare our encampment and to collect fuel, water, etc., we set off for the nearest stream of active lava, distant about two miles. Our road was over sharp jagged lava, thrown up in tumultuous confusion; but we soon made our way to the molten stream, and, thrusting our staffs into the viscid mass, took out and cooled specimens which we carried home with us. You will understand that we were now on the great plain between Mauna Loa and Mauna Kea, about 7,000 feet above the level of the sea, not having as yet commenced the direct ascent of the mountain. On this plain, between the bases of the two mountains, we spent the day in traversing and surveying the immense streams of fresh scoria and slag, which lay smouldering in wild confusion farther than the eye could reach,—some cooled, some half cooled, and some still in a state of igneous fusion. The scoriform masses which formed the larger portion of the flowings, lay piled in mounds and extended in high ridges of from thirty to sixty feet elevation above the substratum on which it rested, and forming a barrier so indescribably jagged and rough as to be nearly impassable. It seemed as if this vast sea of earthy and rocky fusion had been suddenly solidified, while in a state of the most tumultuous action. Besides these high and broad ridges of scoria, there were parallel streams of slag, solidified on the top, like ice on a river. This was smooth, of lustrous black, and in a vitrescent state, forming the superincumbent crust of a deep molten river which rolled beneath, and which betrayed its burning course at innumerable cracks and seams and blow-holes, in which the fiery fluid was seen, or through which it was expelled in gory jets.

We spent the whole day in exploring this vast sea of lava, and were astonished at its immense area. In rolling down the side of the mountain, one broad stream had shot off in a westerly direction, towards Kona. Another mighty river had flowed northward till it was intercepted by the base of Mauna Kea, when it divided into two branches, one flowing in a north-west direction towards the plains of Waimea, and the other arm stretching north-east and flowing towards Hilo. These three main branches, if united, would probably form a river five or six miles broad; and the longest of them cannot, I think, have advanced less than twenty-five or thirty miles. They are still flowing, but their progress at present is slow, as they are on a vast plain, and their celerity is also retarded by fissures and caverns, and by fields of old scoria which covers those high regions. Should the eruption continue, and should the quantity of fusion be sufficient to overcome the obstacles and reach the regions where the face of the country declines rapidly towards the sea, the descent will then be quick and easy to the coast, both on the eastern and western shores. This may take place, though I am rather of the opinion that the fires will have spent their force before they reach the sea.

Besides the three great branches described, there are numerous smaller ones, shooting out laterally and irregularly from the main streams, both on the side and at the base of the mountain. These form together an indescribable labyrinth.

After travelling hard all day, without being able to reach the extreme ends of

Digitized by Google

the two great western branches of the eruption, we returned at evening to our tent, weary, but gratified nearly to oppression by the vastness and the terribleness of the scenes we had witnessed.

During the night, a dense, dark cloud invested the eminence on which the travellers had encamped; this was charged with electric fluid, which soon began to blaze around them with terrific splendor, accompanied, at the same time, with startling peals of thunder. They soon felt that they were "in a sea of electricity;" they realized also the sublimity of the expression, "The God of Glory thundereth." At length the storm passed away, and the volcanic fires which had been concealed by the tempest, "resumed their merry dance, spouting forth their gory masses in fantastic and ever varying forms, at different points, from mountain to mountain, along the whole line of eruption."

Ascent to the Crater.

The next morning, we rose early, and made our preparations for visiting the summit of the mountain, distant about twenty miles. As we did not suppose it possible to reach the summit and return to our camp the same day, we provided ourselves with caps, flannels, mittens, cloaks, comfortables, etc., for sleeping upon the lava on the side of the mountain; and taking a little food and a calabash of water, we committed our luggage to two strong natives, leaving the rest of our company where we had encamped during the night. Thus prepared, we set off, expecting to spend two days upon the mountain. Our way at first lay over a field of scoria of an indescribably sharp and jagged character; and we had not proceeded more than half a mile before we found that the two natives who carried our clothing fell in the rear, and followed us at the rate of less than a mile an hour,—the road being so inconceivably rugged that they could not quicken their pace without being in danger of stumbling at every step, and breaking their calabashes, and tearing their flesh. We halted suddenly, held a short consultation, set down our calabashes on the lava, took a little biscuit in our pockets, laid our cloaks and umbrellas on our guides, and leaving every thing else behind, set out again for the summit of the mountain. After passing this tract of scoria, we came to a field of more compact and smooth lava, lying along the borders of the new stream. Here we moved on rapidly, at the rate of three and a half or four miles an hour. As we had left most of our clothing and food, with all our water, behind, and as we clung to the hope of reaching the original point of eruption—a vast, active crater, within a few hundred feet of the highest part of the mountain—we felt it necessary to press hard and improve every moment, as we must return the same day, or probably perish with cold, amid those high regions of snow and tempests.

To describe our road would be tedious, if not impossible. Sometimes we were on ancient deposits and sometimes on the new; sometimes on broad fields of smooth, shining lava, and sometimes crossing extended tracts of the sharp, spurry kind before mentioned; now we were climbing a high ridge of loose scoria and slag, and then feeling our way down a ravine amidst poised and pendent masses that seemed to say, "Touch us not lest we bury you from the light of day."

At ten o'clock we were fairly at the foot of the mountain proper, and began a more regular and rapid ascent, though we had been gradually rising for an hour or two before. The new streams of lava, spread to the breadth of several miles over the side of the mountain, for the most part were nearly cooled; in many places, however, they were burning hot, and emitting smoke, steam, and pungent gases.

At noon we lost sight of our native attendants, who were unable to keep up with us in our rapid and forced march, and we saw them no more during the day. We were now on the new eruption, and our ascent became more and more steep; while the rarity of the atmosphere affected our respiration, so that it was difficult to proceed many rods without stopping to pant and recover breath. The lava on which we were treading gave indubitable evidence of powerful igneous action below, as it was hot and full of seams, from which smoke and gas were escaping. But we soon had occular demonstration of what was the state beneath us; for in passing along we came to an opening in the superincumbent stratum, of twenty yards long and ten wide, through which we looked, and at the depth of fifty feet, we saw a vast tunnel or subterranean canal, lined with smooth vitrified matter, and forming the channel of a river of fire, which swept down the steep side of the mountain with amazing velocity. The sight of this covered aqueduct—or, if I may be allowed to coin a word, this *pyroduct*—filled with mineral fusion, and

Digitized by Google

flowing under our feet at the rate of twenty miles an hour, was truly startling. One glance at the fearful spectacle was worth a journey of a thousand miles. We gazed upon the scene with a kind of ecstasy, knowing that we had been travelling for hours over this river of fire, and crossing and recrossing it at numerous points. As we passed up the mountain, we found several similar openings into this canal, through which we cast large stones; these, instead of sinking into the viscid mass, were borne instantly out of our sight upon its burning bosom. Mounds, ridges, and cones were also thrown up along the line of the lava-stream, from the latter of which, steam, gases, and hot stones, were ejected into the air with terrible hissings and belchings.

We had purposed to commence our return at one o'clock in the afternoon; but the hour came and we were still far from the summit. We then added half an hour to the ascent. This passed, but we had not reached the end of our journey. We went on adding half hour to half hour till three o'clock, at which time we reached the verge of the great crater where the eruption first took place, near the highest point of the mountain. This was in the region of perpetual snow; and to reach it we had passed through snow for the last three miles. Here we found two immense craters close to each other of vast depth and in terrific action; but we had not a moment left to stay and survey them minutely. Kneeling, therefore, among these awful scenes to bless the Hand which had led us thus far, and to ask protection on our return, we turned our faces down the mountain.

Return.

Though weary and way-worn, almost to the last degree, we felt that we must regain our tent, long lost in the distance, or run the hazard of perishing upon the mountain. We ran, walked, clambered, descended, stumbled, feeling unable at every step to drag one foot after the other, and yet necessity impelled us to proceed. At length night came on; we were still in a trackless waste of frowning lava, not less than eight or ten miles from our camp. But by the cheering aid of a moon in her first quarter, we could still trace the distant outlines of the green hill on which our cottage of branches stood. We plodded on, alternately walking and resting, at rapid intervals, until a fog came upon us shutting out at once the hill, the heavens, and even the volcanic fires from our sight. We could not now keep our course, as we could not see our compasses. We wandered some, but not far from the track. Still there was little hope that we should reach our camp.

In about an hour, however, the fog dispersed, the moon and stars looked benignantly upon us, and the volcanic fires began again to play on our left; and after persevering toil, with indescribable weariness, we reached our tent a few minutes before eleven at night. I need not say that our thirsty, exhausted, and lacerated frames welcomed rest and refreshment; nor that our thankful spirits felt untold satisfaction in view of the wondrous scenes which we had witnessed during this laborious and eventful day.

On the following morning, Messrs. Coan and Paris, with the natives who accompanied them, set out upon their return to Hilo.

LETTER FROM MR. PARIS, APRIL 28, 1843.

Opposition of the Papists—Revival.

The field of labor assigned to Mr. Paris is Kau, the southern district of Hawaii. He is the only missionary who has ever taken up his abode in that distant and almost inaccessible corner of the earth. The population of Kau is estimated at about 5,000. In no other district on the Islands was heathenism so strongly entrenched, two years ago; at that time, indeed, the general mass of the people were in the condition in which the entire group of islands was found by the pioneers of the mission. At the date of this letter, Mr. Paris had been at the station now occupied by him but little more than one year; and yet it will be seen that God had wrought a wonderful change among the people committed to his pastoral oversight.

In addition to the obstacles which every missionary to the heathen must expect to meet, he was obliged to encounter the opposition of Romanism in its greatest activity and virulence. Of the means resorted to by the papists to ensnare the natives, Mr. Paris thus speaks.

The enemy has come in upon us like a flood, and threatened to overturn and destroy every thing good in his course. The Romanists have probably been more bold and daring, and more untiring in their efforts to convert the whole population of this district to their faith, than in any other part of the Islands. Aware that the natives residing in Kau had less light, and had been less under the in-

Digitized by Google

fluence of Protestant missionaries than others, and knowing also that I had a very imperfect knowledge of the language, the papists determined to leave no scheme untried to bring the whole population to embrace the Romish religion. At first they tried noise, parade, and a great display of every thing novel; they promised large rewards to all who would leave us and join them, and also to those who would become teachers and lead in their meetings. They boasted that the king and all the chiefs would soon join them; that France would take possession of the Islands, and all who did not turn to their religion would be brought to submit by the sword and probably suffer death. And when they found that all their schemes, prosecuted with apostolic zeal, failed to accomplish their object, they commenced open hostilities, setting at defiance all the laws of the country, binding and beating at pleasure the officers of government, even in the discharge of their official duties, robbing the houses and plundering the villages of many of our native converts. Several of the members of our church have been wounded and severely beaten, and all their effects carried off by large companies of the papists. But the Lord is now lifting up a standard against them. He has said, "Hitherto shalt thou come, but no farther."

In consequence of the untiring efforts of the papists, described above, many of the natives have imbibed the errors of the Man of Sin. Mr. Paris supposes, however, that this fiery trial has been favorable to the progress of vital Christianity. "We believe that on the whole more good has been done, than there would have been if the Romanists had not been permitted to enter this field."

Since the noise and persecution have subsided a little, the members of our church, as a general thing, have taken higher ground, been more awake to the interests of vital godliness, and more decided and active in seeking the salvation of those around them. Never have we had more abundant and cheering evidence of the presence of the Holy Spirit, than at the present time. The standard of piety, during the last five or six months, has been very much raised, and many of our church members, just emerging from the darkness of heathenism and the bondage of sin and Satan, for simple-hearted piety would be ornaments in any Christian church. The number of hopeful conversions has been multiplied daily. Persons of all descriptions and of all ages, from childhood to decrepit old age, have been the subjects of this glorious work. The eyes of the blind have been opened, the ears of the deaf, unstopped; the lame, forgetting their infirmities, have walked and leaped, praising God; and the tongue of the dumb has been made to sing for joy of heart. Truly, God hath done great things, for which we are glad! To his name be all the glory, forever and ever!

Statistics—Candidates—Tours.

The whole number gathered into the church in Kau, during the year ending April, 1843, may be seen in the following table.

Whole number added on examination,	917
" " on certificate,	180
Added the past year on examination,	848
" " on certificate,	60
Dismissed the past year to other churches,	20
Deceased the past year,	16
Suspended the past year,	28
Remain suspended,	23
Excommunicated the past year,	14
Remain excommunicated,	14
Whole number in regular standing,	1,664
Whole number of children baptized,	130
Whole number of marriages the past year,	35

The average number of our congregation on the Sabbath at the station is 1,250; at Punalau, where I spend one Sabbath every month, there are from 600 to 900 hearers.

The course pursued by Mr. Paris in receiving new converts to the privileges of the church, is explained in the subjoined paragraph.

In examining candidates for admission to the church, all possible care has been exercised in order to ascertain their true character and manner of life. They have all been conversed with frequently by the pastor, both in private and public, and instructed from week to week, in the doctrines and precepts of the Bible; while they have, at the same time, been closely watched in all their movements by some of the most pious and enlightened members of the church. Those who have given evidence of faith in Christ and repentance towards God, and have broken off their sins by righteousness, exemplified in their daily walk and conversation, have then been propounded for admission to the church. The candidates have stood propounded from two to six months, according to circumstances, some more and some less.

Occasional notices have been published in the Herald of the frequent tours which the mission-

Digitized by Google

ries, particularly in Hawaii, are obliged to make among the people of their charge. Mr. Paris, it will be seen, has not been inattentive to this duty.

Once in three months regular tours have been made throughout the whole extent of the field from Kona to Puna, a distance of from sixty to one hundred miles, following the sea shore. These tours have usually been performed in ten days or two weeks, and have been peculiarly interesting. I visit and hold meetings in all the principal villages, conversing with individuals and little groups, in their houses and by the way side, wherever they are found. The people often follow me from one village to another for the distance of ten, fifteen, twenty, or thirty miles, that they may have an opportunity to hear the gospel preached more frequently, or converse on the interests of their souls.

On these tours I often preach and talk from the dawn of the morning until eleven o'clock at night, for several days in succession, with no intermission except in passing from one village to another. The people press from every quarter, eager to hear the word of life. They are as sheep without a shepherd, exposed at every moment to the subtleties of the Jesuits.

LETTER FROM MR. THURSTON, MAY 1, 1843.

Revival at Kailua.

Mr. Thurston is still laboring at Kailua, on the western shore of Hawaii,—a station which he has occupied more than twenty years. The seed which he has sowed during so long a period, has not remained unblest of the Lord.

The state of the people generally has been most encouraging during the year. Numbers, it is hoped, have turned to the Lord; and many have made a public profession of religion. There has been no period during the year past, when there have not been inquirers in some parts of this field. Seven hundred and seventy-nine, including forty on certificate, have been received into the church during the past year, or since June, 1842. The cases of discipline in the church have been comparatively fewer than in some previous years. The Lord has done a great work for this people, and blessed be his holy name!

There are proofs, at the present time, of the operations of the Holy Spirit in some parts of this district. New instances of awakening are occurring. The Lord has not forsaken his inheritance here, and we are confident that he will not leave nor forsake it. He will carry on his own work in these Islands, and glorify himself in the salvation of a multitude of souls from among this people.

Constantinople.

JOURNAL OF MR. SCHAUFFLER.

Introductory Remarks—Calls from the Jews.

The Herald for November, 1843, it will be remembered, contained a notice of an interesting revival lately, if not now, in progress among the Jews at Pesth, in Hungary. In other places also, there are some indications that the Lord is about to take away the "blindness" which has "happened unto Israel." The journal of Mr. Schauffler shows very clearly that at Constantinople and its vicinity the prejudices of the Jews are gradually disappearing; and some, it is to be hoped, will soon come to the knowledge of the truth as it is in Jesus. Many are doubtless influenced, in their professed regard for Christianity, by mere worldly considerations; but God by his Spirit can easily bring them under the power of motives to which they have hitherto been strangers.

The eagerness of the Jews to obtain copies of the Old Testament in Hebrew-Spanish, is a remarkable circumstance. As the translation was made by Mr. Schauffler, considerable opposition to its free circulation was anticipated. It will be seen, however, that all classes unite in approving the version, and also in desiring its general introduction among the Spanish Jews. Thus the liberal appropriation of the Jews' Committee of the Church of Scotland, for the promotion of this very object, has proved not less timely than serviceable. In this connection it may be remarked, that Mr. Schwartz, whose name is so frequently mentioned in this journal, is now the missionary of the Free Church of Scotland, under the direction of a Jews' Committee substantially the same as that which made the appropriation just referred to.

In addition to the circulation of the Scriptures and to frequent conversations with Jews, Mr. Schauffler has a regular service in German, which is attended by many of this interesting people It is evident, moreover, that the truths to which they have listened, have not been without some effect upon their hearts.

Digitized by Google

March 21, 1843. For some time past my visitors from among the Jews have increased. To-day a Jew called with the New Testament, which he had read half through. He has a wife and children, and will no doubt apply for baptism before he will have obtained any correct idea of what it implies to profess Christ.

22. My first visitor of yesterday called again, bringing his little son with him. He declares that he wishes to be baptized with all his family. I began to examine him, and to explain what was implied in his resolution to be a Christian. He thought that he had felt and experienced all that I mentioned, and was ready for all that might come. I was satisfied that he was deceived, but was pleased to see that he was seriously affected by what I said. I told him he must have a little patience, and might call again.

Afterwards Nesim, a Jewish bookbinder, called and informed me that Rabbi Samuel Israel, quite a learned man, was inclined to Christianity, and willing to be baptized with his wife and children, provided there was nothing in the gospel contrary to the law of Moses. Tradition and the Talmud he gives up at once. I sent him an appropriate tract in Hebrew, and sent Nesim to the Bible depository to take out for him a New Testament in the same language.

On the 23d of March, Mr. Schauffler was attacked by the scarlet fever, and his labors were necessarily interrupted for a few days. Mr. Schwartz, then a missionary of the London Jews' Society, kindly took charge of his German service.

New Movement—A Feast and a Fast.

30. Nesim has been to Mr. Schwartz with several others, declaring that there were some ten families of Jews ready to embrace Christianity, and they wished to address a letter to Bishop Alexander, or to send delegates to him, for the purpose of making arrangements to remove to Jerusalem, as they see no other means of escaping persecution. Not one of them knows what Christianity is, but the general dissatisfaction with Judaism, together with a general conviction that the Messiah has come, urges them to seek farther light. Secular motives—poverty and distress—probably have a share in maturing their resolution to be Christians.

The letter alluded to in the foregoing extract, was subsequently written and sent to the bishop of Jerusalem.

31. During the last week, the prophet Elijah is said to have appeared in Scutari. A Jew was passing through the street at a late hour, and observed that the synagogue was lighted. Going to what we should call the sexton, he informed him of it, and that responsible person immediately ran to see what was going on in their place of worship. As he opened the door, he saw the synagogue very splendidly illumined, and at the other end an old man sitting and reading. He was frightened and ready to sink into the ground; but the old man accosted him, saying, "Fear not, I am Elijah," and disappeared. From this incident the conclusion is readily drawn that Elijah having appeared, the Messiah must now appear, without much further delay. A number of Rabbis and other great men, to show how ready they were for the coming of the Messiah, have had a merry social season, eating and drinking abundantly in view of this delightful prospect. Truly they "are of the earth."

Meantime an event has occurred in another suburb which has caused a fast. One night lately, the synagogue of Galata was broken open and robbed, and what was far worse, the scroll of the law was taken out of its place, torn, thrown down, trampled upon, and treated with the most marked indignity. Fasting and humiliation are appointed among the Jews in view of this event. This is proper. But I fear that the rich and the great have performed the duty of feasting and merriment for Elijah's sake, while that of fasting will be left to the poor and the perishing. Of these there are thousands, reduced by gradual starvation to skin and bones. The Lord have mercy upon this poor and blinded people!

Under date of April 6th, Mr. Schauffler says, "The distress among the Jews, in view of the approaching passover, is dreadful."

Inquirers—Poverty and Distress.

April 5. Last evening, Mr. Schwartz had a far more interesting meeting with his Jews than any he has previously attended with them. They are making rapid strides towards the most weighty and decisive truths. They accept and read with avidity Mr. McCaul's "Old Paths," a controversial work which makes complete havoc of Rabbinism and Talmudism.

18. I went to the residence of Mr. Schwartz, where three Jews were expected for the purpose of conversation. These

Digitized by Google

are German Jews; Nesim and Abraham of Orta Koy, two Spanish Jews, previously called upon me. The three Jews came as we expected, and soon Nesim and Abraham dropped in also. The German Jews commenced their inquiries with the chief difficulty of all Jews—the divinity of the Messiah—a subject which was so prominent in my discourse of yesterday. I turned them to Is. ix. 6, Mal. iii. 1, and Mr. S. pointed them to other passages. After much friendly discussion of the most interesting kind, they seemed really convinced, and even pleased with the evidence, that there was no escape from the doctrine, even in the Old Testament. Our conversation then turned upon the Sabbath, and the Christian Lord's day, and the propriety of changing the day of rest as appointed by God. With divine assistance, I was able to set their minds perfectly at rest.

On the following day, one of the German Jews mentioned in the preceding paragraph, called upon Mr. Schauffler. After an interesting conversation, the latter says, "He appears to be seeking after the truth with great steadiness of purpose, and with an unflinching determination to receive and believe it." At the close of the period embraced in this journal, this individual was receiving instruction preparatory to his baptism.

27. I had business in Galata, and returned thoroughly exhausted. Expecting no rest at home from the multitudes of Jews who are in the habit of calling, I turned aside to sit half an hour quietly in the yard of a Turkish coffee-house, which overlooks the harbor, and presents a beautiful prospect. As I passed through the little shed, called a coffee-house, I saw Nesim and Abraham of Orta Koy sitting together, and reading the New Testament. They followed me into the yard, and we had an hour's conversation. They expressed a readiness to be baptized here, to go to prison and brave persecution, hoping only that we should not forsake them altogether. Poor fellows! Would that they knew the power of the gospel, and could throw themselves at once upon Christ! They are also in much temporal distress, their families being frequently without support. I told them that as they had begun to make arrangements for their baptism with Mr. Schwartz, they must go to him with all these cares and concerns, and that I should, in connection with him, do for them what I could. Poor Nesim followed me into the street, and begged me to give him an old coat, for the dogs had lately torn his coat, while it was upon him, in the street. But alas! the last coat I could spare is already gone to poor Rabbi Moses, the son-in-law of Rabbi Shemtob, my former amanuensis. Afterwards, one of these poor Jews who are to go to Jerusalem, the father of a family, came to me sick, spitting blood, and begging me, with tears in his eyes, for some pecuniary help in his deep distress. I gave him ten piasters. Untold misery reigns among these people. Oh, what an outlet for Christian charity do they present, even if the pressing and perishing need of these thousands of starving men, and nothing else, were to be supplied!

On the 15th of May, in the absence of Mr. Schwartz, who had previously left the service of the London Jews' Society, and at his request, Mr. Schauffler opened a letter from the bishop of Jerusalem, in relation to the Jewish families who were anxious to remove to the Holy city. It was a mere letter of inquiry, and Mr. Schauffler concluded to transfer the business to Mr. Southgate.

Demand for the Scriptures.

May 19. The calls for books by the Jews have been on the increase; and even to-day, when I was in the bustle of removing, I was constantly beset with Jews begging for Bibles.

22. The press of the Jews for books becomes greater every day. To-day the chief Rabbi sent a note and receipt for twenty copies of Scriptures for some poor Jews in Roomelia. One of the Jews intending to go to Jerusalem, has been thrown into prison by a Turk, at the instigation of other Jews, on the ground of a paltry debt of a few dollars.

25. The calls of Jews for books have been incessant all day. At last came a messenger from the chief Rabbi, with two other Jews, bringing a letter from the Rabbi with his seal attached to it, and requesting, for a destitute place, twenty-five copies of the Scriptures. A few days ago, he requested sixty-five copies for two other places; but our present stock being rather exhausted, I sent him thirty copies for one of the places, and ten for the other. In this instance, however, he begged very much that I might not refuse, nor diminish the quantity, because it was a very special and urgent case. I granted the books.

26. After repeated solicitations from the Rabbi of Orta Koy, who has several times invited me to call, and who, the other day, sent me one of his ancients to express his respect for me, etc., I sent

Digitized by Google

him thirty copies of the Scriptures for six schools in that suburb, and twenty copies more for several reading rooms, where Jews come together in a social manner on the Sabbath, to read the Bible. This is the first instance which has come to my knowledge of such an informal exercise, and I regard it as encouraging. I felt as though the request ought not to be declined.

Under date of May 29th, Mr. Schauffler says, "All day have I been beset with Jews, even at Bebek, eight miles from the city." On the 5th of June, he remarks, "Half the edition of the Bibles—some 1500 or 1600—have dwindled down to about 200, so great has been the demand.

Interesting Incidents.

June 10. While I was occupied in writing, this forenoon, I heard a knock at the door of our yard. As no one paid any attention to it at the time, I opened the door myself, when, behold! a miserable object entered. I asked him what he wanted. "I want to be baptized," he replied in very broken Jewish German. I took him into my room, and found that he was a book-binder, had formerly attended Mr. Schwartz's meetings, and had read the Old Testament and the gospels of Matthew, Mark, and Luke. The poor man is very ignorant; as to language, he is better acquainted with the Russian than the German, yet I found him tender upon the subject of religious truth.

Mr. Whiting says, in a letter which I have received to-day, that the Spanish version of the Old Testament finds universal favor with the Jews in and about Jerusalem. It is truly surprising and certainly owing to a kind interposition of Providence, that the Jews are everywhere so friendly to a version which was expected to encounter a good deal of distrust and opposition.

14. As I was walking down to the side of the Bosphorus to take the air, towards evening, a poor Jewish pedlar accosted me, and asked me where that house was, from which books were distributed. I told him the books were at Galata, and I also described to him the place where, and the person in whose keeping, they were to be found. Perceiving that I was informed on the subject of the books, he asked me, whether I was "the master of the books." I replied that I was. By this time we were near the water's edge, and a pious Armenian called to me from a Turkish coffee-shop, in which I had lately held, in several instances, profitable conversation with him. As I stepped into the coffee-shop, the Jew followed me; several other Jews then gathered around the window where I sat, to listen to our conversation. Several Armenians, besides the one already referred to, took an active part in our discussions, endeavoring, in this way, to benefit the poor Jews. Most of the topics which we considered, were suggested by the Jews, but calculated, at the same time, to do good to the Christian listeners, such as the ten commandments, the unity of God, circumcision, baptism, pictures and images in churches, regeneration, salvation. May the Lord bestow upon this conversation a divine blessing.

18. A Jewess, living at Galata, sent word to me, that she desired baptism with her two children. She is said to be quite respectable, and in no temporal need. I am to have an interview with this singular inquirer next Saturday.

Broosa.

JOURNAL OF MR. SCHNEIDER.

Introductory Remarks—Ride to Kursak —The Schoolmaster.

DURING the months of June and July last, Mr. Schneider, in company with a pious young Armenian, made a visit to the villages which lie upon the borders of the lake of Nice. The object of the tour was to ascertain the precise condition of these villages, and also to exert an influence in favor of evangelical truth, as opportunity might offer.

The district selected for this excursion is, to the Christian traveller, one of rare interest. Its physical appearance is exceedingly beautiful. The numerous historical associations which cluster around it, are of the most stirring character. Strange and sad, indeed, is the contrast between the past and the present; but here even there is some relief. Midnight has already passed; the darkness is yielding before the advancing day.

It is unnecessary to refer to those parts of the journal which have a particular bearing upon the progress of the gospel among the Armenians. The attentive reader will not fail to observe them, as he follows Mr. Schneider from place to place. One thing, however, is worthy of a passing remark. In almost every village, there seem to be some minds which the Spirit of God is leading forth to the light of a purer faith. And it is not a little extraordinary, that these minds are generally the most influential which are to be found in their respective circles of activity and usefulness.

On reviewing the incidents of the tour, a per-

Digitized by Google

ticular account of which is now to be given, Mr. Schneider makes the following general observations. "1. I was every where received with apparent kindness and cordiality. No fears or suspicions seemed to exist in relation to us; the simple minded people appeared pleased to see and hear us, and they readily received our books. In this respect there has been a marked change. 2. In every place we found an attentive ear. Whether we introduced the subject of religion among the priests or others, we were listened to with apparent interest. If the Armenian clergy were imbued with the spirit of the gospel, and if they would preach it to their flocks affectionately and faithfully, the people would hear them gladly. There is evidently a preparation to receive the truth. 3. In almost every place which I visited, there is something encouraging. There seems to be a feeling after the truth, the beginning of an inquiring spirit, like that which we find among the Armenians at the capital. This fact, taken in connection with other developments of Providence, confirm the hope that God has begun to do a great work among this people."

After riding eight hours, we arrived at Karsak. Our road lay through a strip of land, made up of hills and dales, and presenting, therefore, a charming variety of scenery. In some places fields of grain, ready for the sickle, were waving in the wind; in others the reapers were actually engaged in gathering the harvest. The beautiful face of nature, together with the delightful perfume of the ripened products of the earth which every where regaled us, made the ride altogether a refreshing one.

Karsak is a village of about six hundred Armenians and four hundred Turks. It is about six miles from the south western extremity of the lake of Nice, possessing a romantic and healthful location, at the mouth of a wild ravine in the range of mountains which encompass the lake. The numerous gardens, containing the mulberry, the olive, etc., with the vineyards, which surround the village, give it a delightful appearance; while its refreshing breezes, and its streams of cool, limpid water are no small addition to its comforts. The Armenians have a church and a school. They speak the Armenian almost exclusively among themselves, though they all understand Turkish.

We had a room assigned us in the school-house; this gave us an opportunity of frequent intercourse with the teacher. He was under my instruction a short time before his removal to this place. I considered him enlightened, and in an interesting state of mind; but I did not regard him as truly pious. I was, therefore, highly gratified to see the interest he manifested in spiritual things, and the evidence he gave of having been renewed by the Spirit. He informs me that when there is a good collection of people in church on the Sabbath, after the ordinary services are over, he takes the New Testament, and reads and expounds it to them, confirming his remarks by quotations. He talks to them from half an hour to an hour, according to circumstances. The people have confidence in him, and are apparently pleased with his instructions. A woman, speaking of him, said to me, "The people are surprised at him, and say, 'Whence has he all this? The words flow from his mouth like honey;'" but she added, "It is all blotted from their minds, and forgotten as soon as they leave the church."

The young man has a very ready command of language, and it is peculiarly providential that he should be stationed here.

He also reads and expounds the New Testament in his school-room on the Sabbath, and three or four usually come to hear him. They come to him not only on the Sabbath, but sometimes also during the week. At the close of the exercise, he prays with them. Prompted solely by his own feelings, he invited these individuals to my room, that I might expound some portion of the New Testament to them. I selected a part of the sermon on the mount, and commented upon it; they all listened with much interest. While I was proceeding with my remarks, one of them, with great animation, his eyes sparkling with interest, said to the rest in Armenian, "Let us give this man a monthly stipend, and have him come to us, and be a preacher to us, and teach us." Another one said, "He preaches the gospel; there is only one way, and he teaches it."

At the conclusion of his notice of Karsak, Mr. Schneider observes, "In view of all which I heard and saw, I could not but feel that the Lord was beginning to revive his work in this place."

Gurleh—An inquiring Priest—Interest in the Scriptures.

The next village to which Mr. Schneider came was Gurleh.

It is beautifully situated on the declivity of the mountain range, and surrounded by numerous gardens and vineyards and rich fields of grain; it is also supplied with an abundance of fresh water from

Digitized by Google

the mountains. Its population consists of about one thousand Armenians, who are its sole inhabitants. There is one church, rather old—to which three priests are attached—and one school, which has about one hundred pupils in the winter. This school is taught by one of the priests. We had a letter of introduction to him, and he soon procured a room for us in the house of a man who was formerly the principal personage in the place. He spent much of his time in our society while there, and seemed much pleased with our visit. As he was present at morning and evening prayers, I accompanied the exercise with the exposition of a portion of scripture for his benefit. He took particular pains to be present, and seemed to be interested. He is evidently in an inquiring state of mind, and appears to love the truth and to be desirous of knowing it more perfectly. I gave him a copy of Pilgrim's Progress, as being better adapted to the state of his mind than any thing else I had with me. He took also a few other books. I had previously sent to him several parcels at different times, and I have made mention of him in a previous journal. Then he was simply a teacher, now he is a priest. The reason why he was selected by the villagers for this office, in preference to any other, appears to be the fact that he is the most intelligent and most competent for the place among them. It is not a little remarkable that a spirit of inquiry should begin in the breast of one who is so universally respected, and who exerts much influence, not only in the school, but on the villagers at large. It seems to indicate a special design of Providence; and I could not avoid feeling that he was probably the first among those people whom the Lord purposed to bring to himself, to be a kind of first fruits, a radiating point from which light and influence are hereafter to issue.

At this place also Mr. Schneider read and expounded the Scriptures to a few Armenians, who met in the school-house at the invitation of the priest.

While I was reading the Scriptures at our evening prayers, two individuals, besides the priest, were present and listened to its exposition. As I had read a few verses before supper was brought in, one of these men said to me, not knowing that it was the Bible from which I had read, "What an interesting book that was from which you read!" This remark was the simple and spontaneous dictate of his own mind, made with all honesty and without any thing being said to call it forth; and it illustrates the power with which the word of God, when conveyed in intelligible language, strikes one who has not been long familiar with it. Reflecting upon the incident, I have been deeply impressed with the happy results that would probably follow the free and plain preaching of the gospel to this simple minded people. May that day not be far distant!

Solus—An enlightened Armenian—Another inquiring Priest.

From Gurleh, Mr. Schneider proceeded to Solus, about two hours distant.

This place is located high up in a ravine of the mountain, and has a healthy, romantic, and most delightful situation. Its inhabitants amount to nearly two thousand, all Armenians; and it is evident that, compared with the neighboring villages, it is in a thriving condition. There is one church, a school for boys, and another for girls. The latter is almost the only school for Armenian females to be found in the villages of this vicinity, and its establishment is to be ascribed mainly to the enterprise of the principal man of the place. We were taken to his house, where we were cordially received and hospitably entertained. In the evening, I had a long and very interesting conversation with him, and I have hardly ever been more gratified by an interview with a native. He has a mind of the very first order, and by dint of self-application has attained to a good degree of cultivation. He is not only well acquainted with Armenian, but reads and writes the Turkish readily, and speaks it with great elegance. His intelligence was apparent on every subject introduced. The pleasure and correctness with which he spoke on religious subjects, gave additional interest to his character. Indeed, I was greatly surprised to hear him advance the truly scriptural and evangelical sentiments which fell from his lips. He has unbounded influence in his village, and is regarded by its inhabitants as a kind of patriarch.

Mr. Schneider supposes that this individual may have already passed from death unto life. Nearly thirty volumes, published by the mission, were disposed of at this place. One of the purchasers was a priest, the teacher of the female school,

Digitized by Google

mentioned above. He also requested that some fifty volumes more might be sent to him.

This priest is in an inquiring state of mind. He visited me last year at Broosa, and greatly interested me by his apparent desire to receive and obey the truth. He seems to be in the same state now. He is evidently interested in divine things, and they seem to have a considerable hold upon his mind. He says that a few others think with him on these subjects. He was very much pleased that we had come, and urged me to stay over the Sabbath. He not only spoke to me in regard to remaining, but also to H., my companion. He said if I would yield to his wishes, he would invite some of the people to his school-room on the Sabbath, that I might preach to them. And when I told him that I could not accept his invitation, as it would detain me too long, he expressed his regret; but added, "If it cannot be now, it may be left to some future time, when I hope you will visit us again."

I had another objection to preaching so publicly and so near the church. It would, without doubt, have incensed the higher clergy; and they would have uttered such denunciations against the missionaries and against the people for hearing me, that we could not have done any thing for their benefit for a long time. But the invitation alone, coming from a priest too, and with all sincerity, is a most encouraging circumstance, as indicating the state of feeling among the people. I have little doubt that, had I thought it expedient, I might have had a respectable audience.

Lake of Nice—City of Nice—Its History and Present State.

In passing from Solus to Nice, the route of Mr. Schneider, for most of the distance, lay along the lake of Nice.

This is a beautiful sheet of water, extending east and west in a direct line, and presenting a most delightful view as seen from the mountains. It is about eighteen or twenty miles in length and four or five in breadth. During the winter rains, it rises considerably above its present level. It abounds in good fish, the revenue of which is sold by the government to different individuals, each one having a particular section of the lake assigned to him. No shell-fish of any kind, except lobsters, are found in it.

On the south side, near the middle, there is a Greek inscription on a large limestone rock facing the road; but most of it is illegible. I could only distinguish the name of Claudius Cesar. Near the north-western extremity, not far from Keremet, there is a mineral spring, similar, apparently, to one of the celebrated springs of Broosa; there are evident traces of sulphur. The waters bubble up in five or six places, quite warm, and form a large pool. It is so deep in one spot that persons unable to swim are sometimes drowned; I saw the graves of several who had met with this fate. The people of the village, and many from other villages, resort to it for the purpose of bathing. Several boys were enjoying this luxury when I visited the spot.

By all who are familiar with the early history of the Christian church, the following description of Nice will be read with interest.

Nice is a city in ruins; nothing but its walls remain. These are in a high state of preservation; they are in the form of a square, facing north, south, east, and west. They were originally double, strengthened by semicircular towers outside of the city, and separated from each other by short intervals. The height of the walls is about twenty-five feet, and the breadth at the top, nine. Each side of the wall is about a mile in length, making the whole circumference about four miles. In most places the walls are formed by alternate layers of tiles and stones, united by a strong, thick cement. The south, east, and west gates remain much as they were originally, though time, and the ruthless hand of man have effaced some of the inscriptions and figures that adorned them. As seen from some of the neighboring heights, the walls present a charming view; but when you have entered within them, you see hardly any thing but ruins. On the site of that once illustrious city, only about one hundred and fifty comparatively wretched houses are now to be found, of which forty or fifty are Greek and the rest Turkish. The remains of churches, baths, mosques, and other buildings, with fields of tobacco and mulberry, now occupy most of the enclosed space. Indications of its former glory meet the traveller in every direction. Blocks of marble, beautiful pillars formed from every variety of this same material—some broken and others entire—stones, with inscriptions, in the streets and walls of the city,—all show that wealth and power and art once were here. But now how changed!

Digitized by Google

The object of greatest interest to the Christian is the spot on which the first great ecumenical council was held. This occurred in 325, and was attended by three hundred and eighteen bishops, besides a large number of presbyters, deacons, and other subordinate officers of the church, to say nothing of private individuals who came from motives of curiosity. They were assembled from the east, west, north, and south, and were supported, on their way to this place and while in council, at the expense of Constantine the Great. The emperor presided in person. On this occasion, the great Arian controversy was decided; the views of Arius were condemned as unscriptural, and he himself was banished. Other questions of minor importance were also decided. The place of meeting was a large room of the palace, fitted up for the occasion. I was directed to the spot where the council is supposed to have been held. It is situated outside of the western wall of the city, near the lake; and from its size, as indicated by the remains of three of its sides, was sufficiently large to accommodate so great an assembly. Three stone steps, with one or two pillars by their side, are still to be seen. The inclosure within the walls is now cultivated as a garden.

The council in 787, under Irene and her son, Constantine VI., which confirmed the worship of images and the cross, and denounced all who should deny that worship and adoration were to be rendered to God only, was also convened in this city. The language in which they condemn their opponents shows how far they had fallen from the spirit of primitive Christianity. I quote their words as given by another. "Long live Constantine and Irene his mother. Damnation to all heretics. Damnation on the council that roared against the venerable images. The holy Trinity hath deposed them."

Mr. Schneider visited the Greek church in Nice. The natives suppose that it was erected by the command of Constantine the Great; this, however, must be a mistake. This edifice contains a picture of the great council, representing the emperor in the act of presiding over its deliberations, with the metropolitan bishop upon his right and left; Arius and his friends are dressed in black. The walls of the church are nearly covered with pictures. Among them is one which professes to describe the joys of paradise and the pains of hell. At the top of the picture is a figure intended to represent God the Father in the midst of prophets, martyrs, ascetics, etc. When Mr. Schneider remonstrated against this and other anti-scriptural exhibitions, some boldly defended them, while others, admitting their impropriety, said, with a shrug of the shoulders, "That is the custom." In nearly, if not quite, all the churches, which Mr. Schneider visited during the tour, he found similar representations of God.

As I spent the Sabbath in Nice, I thought I would be present at the evening service, in this church; for this purpose, therefore, I went at the usual time. As none of the people had assembled, we lingered about the door until they should be collected. After a few had come together, much to our surprise, one of the priests came out of the church, and when I asked him whether it was not time for the services to commence, he said, "It is all over." It appeared that without a single soul present to hear it, he had hurried through the service. I took occasion from this circumstance to converse with him and the others present on the nature of true and acceptable worship; they all listened with marked attention.

Mr. Schneider received a call from three Greeks—one of them a priest—and two or three Armenians; they listened to his announcement of the great truths of the Bible, with a mixture of surprise and delight.

A small Village—Another inquiring Priest—Keremet—Interest among the People.

On the following day, Mr. Schneider proceeded to Yeni Koy, an Armenian village situated upon the north-east extremity of the lake.

As its name imports, it is of recent origin, and contains only two or three hundred souls. They have a church, however, recently built, and a small school. We had a letter to the priest of the village from the priest of Solus, above mentioned, and we were cordially received. Soon after we went to our lodgings, he came to see us and made inquiries respecting two passages of Scripture which I explained to him. His questions showed me that he had read the Bible with care. When the time had come to retire, I read and expounded a portion of Scripture, and offered prayer in Turkish, most of the members of the family who entertained us being present. They seemed interested in the exercise; very few of these people ever hear a prayer in a language which they can comprehend, or offered in a manner truly intelligible. Next morning, the priest came again in company with another

Digitized by Google

person, and we had a long conversation on various important subjects. The priest would frequently ask me to open some topic and converse upon it, meaning to say, "Converse with us and give us all the light you can." I presume that the letter which we brought made mention of me as a preacher, and he, therefore, presented himself before me in the attitude of a learner, with all sincerity and modesty.

Mr. Schneider considers this priest as unquestionably in an inquiring state of mind. His acquaintance with the Scriptures appeared to be very considerable, and he exhibited that desire to discover the truth which is so pleasing a characteristic of many Armenians in other places. Mr. Schneider next came to Keremet.

This is a village of about one thousand inhabitants, a few of whom are Mussulmans, seven hours from Nice, on the north side of the lake. The Armenians have one church and a school. We were entertained in the house of a priest. In the evening, some of the people came in, and I conversed with them on various religious subjects. They appeared uncommonly friendly and hospitable, and, following the example of their principal priest, called me Der Baba (Father Priest,) the title which they give to their own priests. This was virtually acknowledging me as a minister of religion—a concession not always made among these nominal Christians; for as they have always been accustomed, from time immemorial, to associate a long beard with the idea of a priest, they can hardly allow us that rank, destitute as we are, in their estimation, of so essential an appendage to the priestly office. Often has the remark been made when we have been announced as priests, "But they have no beards!"

When we sat down to the evening meal, the priest asked me to repeat the Lord's prayer; for this is their way of asking a blessing. I told him it was not our practice to make use of this form at meals; but I would implore a blessing on the food in other words. This I did, and he uttered his Amen at the close. When our appetites were satisfied, he again made signs to me to dismiss the table, and I returned thanks. When it was time to retire, I told him it was our practice to read a portion of Scripture and commend ourselves to God in prayer, as we closed the day. I then read a portion of John's gospel, remarked upon it, and prayed. All the family, even its female members, were present.

Next morning the priest and three others—two of them primates of the village—attended the morning devotions of Mr. Schneider and his travelling companion. Twenty-two books were purchased, and orders were given for more.

One of the primates afterwards came in, and seating himself by me, said, "Come, talk to us and instruct us." I read and expounded from Matthew, endeavoring to impress upon them the spirituality of religion and of acceptable worship; telling them that whatever we do, however good it may be in itself, if it do not proceed from a pure motive, it cannot be acceptable to God. They listened with apparent satisfaction. When I came to the Lord's prayer, and had read and remarked upon it, this primate became so much interested that he asked H., if he would not write down a copy of it for his use. This was because he was so much struck with the force and beauty of that prayer, when he heard it in a language that he could understand. He had never heard it, probably, except in the ancient Armenian, which is unintelligible to him.

I was very much interested in the simplicity and honest heartedness of these people, and I could not but anticipate the most blessed results from a faithful and affectionate preaching of the gospel among them. Indeed, they expressed a wish to H. that I would preach to them, though they said nothing to me. When I left, they evinced much kindness of feeling and urged me to visit them again.

Yeni Koy—Another inquiring Priest—Orta Koy—A Lover of the Truth.

Mr. Schneider soon came to another village by the name of Yeni Koy, near the north-western extremity of the lake of Nice. It is a large and flourishing place, containing from two thousand five hundred to three thousand inhabitants, all of whom, except a few Turks, are Armenians. During his stay at this place, Mr. Schneider was the guest of a priest, who is also teacher of a school. With him and another priest long and interesting conversations were held. After hearing an exposition of our views respecting the Lord's Supper, particularly our exclusion of worldly men from its privileges, one of them exclaimed, "Well, this is good! This is right. So it ought to be; but so it is not with us."

On the whole, I was much pleased with this priest. He requested me repeatedly, with apparent sincerity, to visit

Digitized by Google

them again; he also said that if he came to Broosa, he should without fail call on me. His interest was so much awakened that he asked me several times if I would not write some sermons for him, and have them translated by H. into Armenian, and forwarded to him. And this request was made with much earnestness, and I hope to comply with it as I may find leisure. He said, "If it were winter I would have you preach to our people;" intending to say that it being now a busy season of the year, when comparatively few persons are found in church, it would not be worth the effort; but if there were a prospect of a large audience, he would take measures to have me preach.

Mr. Schneider disposed of a few books in this village. As he left the place, he could not avoid the impression that many here would give serious heed to the great truths of the Bible, if they were properly presented. The next village through which he passed, was Orta Koy, about two miles distant from Yeni Koy, having a population of about one thousand Armenians and two hundred and fifty Turks.

I spent only a few hours in the place; I saw, however, the principal priest and the teacher. I found a young Armenian here who interested me much. Having learnt that I was in the region, and having ascertained where I should probably be at a certain time, he came twelve miles expressly to meet me. He took about fifty different books to circulate among his nation, and wished me to send him about as many more. I found he had correct scriptural views on those points in regard to which most Armenians err so much. He gave me a long account of an interview with the ex-patriarch, now bishop of his diocese, in which the latter endeavored to intimidate him from pursuing the course on which he has entered; but he defended himself in such a manner that the bishop could say no more. He appeared sincerely to mourn over the fallen spiritual state of his nation. He said he was entirely alone in his village, and could find no one like minded with himself and expressed much regret at not having a single person to sympathize with him. To find some one with whom he may converse on these subjects, he often goes to see the priest of Gurleh, above referred to, walking a distance of six or seven miles. He formerly resided at Nicomedia; here his mind was first interested in these things.

Mountain Nestorians.

LETTER FROM DOCT. GRANT, SEPTEMBER 3, 1843.

State of the Mountains.

The latest communications from this mission, throw very little additional light upon the extent of the calamities which have befallen the Nestorians. A general letter has been received from the missionaries who are laboring among the Nestorians of Persia, containing some statements upon the authority of two brothers of the patriarch, which encourage the hope that the destruction of life may have been less than has generally been supposed. The indications of a restless and unsubdued spirit, mentioned below, favor the same conclusion. Indeed, a report has reached this country, through the English press, that the Nestorians have actually risen upon their enemies, and have been successful in their first attempts to throw off the yoke of foreign rule. In the absence of authentic information touching this point, it would be premature to speculate upon the probable consequences of such an occurrence.

Since my last letter, but little of special interest has transpired. The subjugation of the Mountain Nestorians has given place to temporary quiet; but no one can say how soon it may be interrupted. It is not probable that they will long remain tranquil under their Koordish masters. Already there are symptoms of a restless spirit. A servant of Zainal Bey has been beaten by the Nestorians at Lezan; and he is fortifying himself to resist them, in case of a revolt, or an effort to expel him from the mountains. All this looks unfavorable to missionary prospects in Tiyary. The other tribes under the immediate jurisdiction of the Hackary chief, are more quiet; but it remains to be seen whether their common oppressions may not unite them in mutual resistance, since they have become conscious that want of union has been the cause of their ruin.

In a subsequent part of this letter, Doct. Grant mentions the fact that some twenty or more Nestorians, who had fled with others to the adjoining district of Berwer, had been recently put to death.

Professions of Nooroolah Bey and Zainal Bey.

In this state of things, what shall we do? At best the Nestorians can no longer afford protection to the missionary laboring among them. He must throw himself, under God, entirely upon the

Digitized by Google

mercy of the Koords, counting not his life dear unto himself. I suggested in my last the plan of seeking the protection of the Hackary chief as the only feasible means of safety—an expedient not unattended with considerable danger. I have since then received a letter from that chief, inviting me to return to the mountains, and promising to provide me a residence in Kochannes, Jelu, Tehoma, or Tiyary. As the murderer of Shultz, I have met him, and cast myself wholly upon his protection. Perchance I might still trust him as the destroyer of the Nestorians; but when I consider the snares he has laid for my own destruction, while professing to regard me as his friend and physician, I shrink at his treachery, and feel that it is better to trust in the Lord, than put confidence in princes. This trust has never failed me in the darkest hour. And after experiencing so many signal interpositions of God's hand for my deliverance in the hour of danger, I have sometimes felt an almost invincible confidence in the midst of the greatest perils. But the arm of violence is not always restrained, and I have not the temerity to think it will never be loosed for my destruction. In that hour when my blood may stain the assassin's dagger, what will be the verdict of those who have sent me forth? That I have fallen as their messenger for Christ's sake, in the faithful discharge of the trust committed to my hands? or the victim of my own unwarrantable rashness? Will they sustain me in returning to the mountains, in their present condition, or with existing prospects? Will they ask it of me, trusting in God for the result? If so, I am ready cheerfully to obey the call. But in the present crisis, and when I have already incurred the charge of temerity, and even of "courting death at every step," it is proper that I should have the voice of the church before I go forward to encounter new and augmented dangers. I look to you as their organ for an answer.

It was stated in the Herald for December, that Zainal Bey had been appointed govenor in Asheta, and that he had taken possession of the buildings which Doct. Grant had begun to erect in that place.

You are already apprised that our mission house is in the hands of the Koordish bandit who is now governor of Tiyara, or rather of that part of the district which lies on this side the Zab. He is converting the building into a castle, with large additions and towers for defence. Still, when our messenger to the Hackary chief visited him on his return, he professed to regard the building as ours, and said he would share it with me, if I would return. He voluntarily returned several articles, including an axe and saw that had been left, on our hasty retreat from the mountains. I find, too, that it is not true, as I wrote to you, that a stove, which we had left at Lezan was broken in pieces by the Koords, for the purpose of being made into horse-shoes. On the contrary, their chief, Bader Khan Bey, on learning that it was ours, gave orders that it should remain uninjured.

At the date of this letter, the patriarch was still at Mosul, desirous, however, of going to Oroomiah; but it was quite doubtful whether the pasha would permit him to do so.

Ahmednuggur.

REPORT OF MR. FRENCH.

Schools—Sabbath Congregations.

Mr. French is stationed at Seroor; the report which follows, embraces the operations of the mission in that place during the first half of 1843. At the commencement of the year, two common schools were sustained; but owing to the unfaithfulness of one teacher and the inefficiency of another, both had been discontinued at the date of this report. "Until a class of individuals is trained up for this work," writes Mr. French, "I have but little hope of having many good schools." The Boarding School continues in successful operation; constant attention is paid to the religious instruction of the pupils.

The public exercises of the Sabbath have assumed more importance, and have been conducted to better advantage, since I have had a suitable place for holding them. Our little chapel, fifteen by thirty feet, was finished about two months since, and it is an important addition to my means of usefulness. It is favorably situated for gathering an assembly, as well as in other respects. It is sufficiently large at present for my usual congregations, though I hope I shall ere long have occasion for a more spacious building. Since this chapel was opened, my congregations have increased in numbers and interest. I have about sixty regular hearers. Some from the bazar, and some also from neighboring villages who happen to be here on business, are frequently present, and are

Digitized by Google

usually among my most attentive auditors. This is an interesting circumstance, since through these occasional hearers a few rays of the light which is shining here, may be carried abroad into the surrounding darkness, and become the means of guiding some souls into the way of life.

Itinerant labors are much needed in the vicinity of Seroor; but as Mr. French is the only missionary at this station, he finds himself unable to bestow that degree of attention upon the surrounding villages which they seem to demand.

First Convert from Heathenism.

Hitherto our labors have been only preparatory; they have been confined to breaking up the fallow ground, and sowing the precious seed. Now, through the mercy of God, we are permitted to rejoice in the first fruits of the harvest. The toil of two years has not been in vain, nor have our hopes been disappointed. On the first Sabbath in July, I was permitted to receive into the visible church of Christ the first convert from heathenism at this station. His name is Ramchunder. He belonged to the Brahmin caste, and is about forty years of age. His parents died when he was young, and at the age of eighteen he commenced his labors as a school teacher at Satara. He soon obtained employment, in this capacity, in one of the East India Company's native regiments, in connection with which he remained eight or nine years. He then spent a year and a half in the Elphinstone Institution at Bombay, qualifying himself more perfectly for teaching. Having in the meantime lost his former situation, he came to Seroor, and for ten years was the principal schoolmaster of the place. On my occupying this station, I took his school under my care, and he has ever since remained in my employment. When the village school was suspended, some months since, I put him into the Boarding School, in which he is still employed.

From his first connection with the mission, he has regularly attended our public services on the Sabbath, and daily taught our Christian books in school. The influence of the truth thus brought before his mind had, doubtless, an important bearing on his subsequent history, though his inquiries were not awakened till about four months since. From that time light began to dawn upon his dark mind; he lost all confidence in Hindooism, threw away the little pebble he had formerly worshipped, and began to seek in earnest for a better way. He soon became convinced that Christianity was the only true religion, and Jesus Christ the only Savior of sinners. Still he feared the consequences of openly renouncing Hindooism, as in that case he must expect to be deserted and abused by his old friends, while he had some misgivings as to what awaited him should he become a Christian. In this state of mind he accompanied Dajeba to Ahmednuggur. There he witnessed the baptism of some converts, became acquainted with the native Christians, and obtained some ideas of the constitution and privileges of the household of Christ. On his return he expressed a determination to cast in his lot with the people of God, and meet the consequences. About this time he brought his family to live on my premises, that he might have more religious privileges, and be in better circumstances for prosecuting his inquiries. This was about five weeks since.

As his inquiries advanced, his difficulties disappeared; his mind became settled, and he entered upon the practice of Christian duties, at first, with much diffidence, but soon with great delight. Among other things over which he mourned in view of his past life, was the fact that he had never been legally married to the woman with whom he had lived for many years. As soon as he saw the sinfulness of this relation in the light of the gospel, he voluntarily adopted a course which indicated a wakeful conscience. The marriage ceremony was performed on Saturday, after he had given satisfactory evidence, in the presence of the brethren from Ahmednuggur, that he had become a member of the body of Christ, and was worthy of a place in his visible church. He was baptized at the chapel on Sabbath morning, in the presence of more people than could get into the house, among whom were some of the principal men of the place. In the afternoon, the three children of the convert—a boy aged eleven years, and two girls aged nine and six—received the seal of the covenant at my house; and then we gathered around the table of our Lord. It was a precious season. The whole number of communicants was thirteen,—seven from Ahmednuggur, the remainder belonging to this station. In view of what our eyes have beheld, we feel ourselves called upon to rejoice in the Lord, who has remembered us in our feebleness, and visited us with his mercy.

This event has produced some exitement at

Digitized by Google

Seroor, but it is not likely to embarrass the operations of the mission. Indeed the opposition growing out of the baptism has been less than was anticipated. Under date of July 15th, Mr. French added the following postscript.

Thus far Ramchunder appears well, and I trust he will, by the grace of God, become an ornament to our little church, and a valuable helper in our great work. His wife is favorably inclined towards Christianity, but as yet is very ignorant of its precepts. The quarterly meeting of our mission was held here last week. At the examination of the Boarding School, most of the great men of the place were present; they appeared to be pleased with the exercises. The moonsif (native judge) made some remarks of a religious character, which were quite favorable to Christianity. I was agreeably surprised to hear this from him, as he is a Brahmin, especially so soon after the baptism above referred to.

Still later, September 26th, Mr. French writes respecting Ramchunder: "The convert seems to be growing in grace and in the knowledge of God. My best hopes of him are thus far fully realized. His family appear to be profiting by the religious influences under which they have been brought." Under the same date, Mr. French also says that Dajeba, in company with a recent convert from Ahmednuggur, has lately spent a fortnight in the neighboring villages. The report which they brought back was favorable. In many instances they had large and attentive audiences.

Madras.

LETTER FROM MR. WARD, AUGUST, 1843.

Routine of Duties.

MR. WARD was formerly stationed at Madura; at the beginning of 1843, he removed to Madras, with the concurrence of the two missions. He is now laboring at Royapoorum, the northern suburb of Madras, in connection with Mr. Hutchings; the health of the latter was found to be inadequate to the discharge of all the duties devolving upon that station. Mr. Ward has furnished the subjoined sketch of his weekly labors.

Two public exercises are held in Tamil on the Sabbath, at eight in the morning and at four in the afternoon; these are usually conducted by Mr. Hutchings and myself alternately. The congregation on Sabbath morning consists of church members, with their families; schoolmasters, with monitors, and pupils, printing office laborers, domestics, and strangers, to the number of about two hundred and fifty. Both services are held in the neat and commodious church, erected by the liberality of the good people of Madras and its vicinity; the building was dedicated about two months ago.

On Tuesday morning, all the youth of advanced standing in the schools assemble at my house to read some selected religious book, and to be examined in their memoriter lessons. They pass an hour and a half with me, and I find it a very pleasant appropriation of time.

I visit each school on successive mornings of the week, when I again hear the lads read and recite, and also I address them and the promiscuous multitude who congregate at my approach. In one respect this is a very gratifying mode of doing good; for it is the carrying out of the church's expectations concerning her missionaries; it is "going into the highways and hedges, and compelling them to come in." But though gratifying and important, it is not, as often remarked, the most hopeful way of spending one's time and strength. The seed may take root, vegetate, and bear fruit; but truth is more likely to be heard only to be forgotten. It is a solemn thing to declare the gospel to a promiscuous crowd of idolaters. Some of them, it is likely, hear you for the first and last time. Your words will rise in judgment to condemn many, if not all of them. You set before them life and death; they choose death. Still the command is preach; and whether the word be a savour of life or death, it will accomplish that whereunto it is sent.

From the school room and street preaching, I go to the printing office, where, at half past eight, I meet all the laborers in the various departments of that extensive establishment. Reading the Scriptures, practical comments thereon, recitation of a "daily verse," and prayer, constitute the services of the occasion. It is a truly pleasant duty, a valuable privilege, thus to present divine truth daily to a large company of intelligent, listening auditors. Most of them are more than ordinarily intelligent, capable of understanding and appreciating Scripture truths. I have strong hopes that the Lord may own these labors to the benefit of some souls.

Friday afternoon, I meet the masters and the superintendent of the several schools, with whom I spend an hour or

Digitized by Google

more, reading and explaining the Scriptures, and the "Body of Divinity," prepared by the late Mr. Rhenius. This is an important service. I can here urge upon the masters, in the most direct and pointed manner, a practical attention to the instructions which they are imparting from day to day to their pupils. I am quite satisfied with the interest they usually manifest in the youth under their charge, and the zeal with which they attend to their important duties.

On the same evening, at half past six o'clock, a service is held in the church, attended by church members, domestics, masters, and strangers. Mr. Hutchings and myself conduct the exercise alternately. We are at present lecturing in a plain and familiar manner on the gospel by Matthew.

On Thursday evening, a small English congregation assemble in the church—composed of families residing in this distant and spiritually destitute part of the city—to whom Mr. Hutchings and myself preach on alternate weeks, assisted at times by Mr. Winslow and ministers of other denominations. The necessity for such a service in this part of the metropolis was one of the reasons that led to the erection of our church, and its establishment fulfils a pledge made to those who assisted in the enterprise. It is pleasant, at times, for a missionary to return to a language in which he can, without hesitation or restraint, give full scope to argument, illustration, and appeal.

The Aurora—Enlargement desired.

A part of my official duty is to edit the Aurora, a semi-monthly Tamil publication, resembling, in the character of its matter and the object at which it aims, the Morning Star of Jaffna, the Dnyanodaya of Ahmednuggur, and the Religious Intelligencer of Maulmain. It is the New York Observer, or Boston Recorder, or New York Evangelist, on a small scale. It contains matter of all kinds—consistent of course with the purest morality—from the local news of the day to the most practical truths of the Bible. It has a very satisfactory circulation, though not equal to our wishes; it gains admittance into houses and hands that tracts entirely religious cannot do.

The missionary at Madras is also expected to make stated contributions to two other religious periodicals, prepare books for schools and general circulation, attend the meetings of committees, and perform the labor growing out of such attendance. Frequent miscellaneous calls fill up the residue of his time.

As to the satisfaction and pleasure with which I regard my duties, they were never greater since I came to India. I find my hands full of just that kind of work that suits my taste, and that has been and will still be owned of the Master to extensive spiritual good. There is, however, one drawback which I would that you were able to supply; for I cannot think that the inclination would be wanting if the ability existed. We greatly need pecuniary means to enlarge and give more strength and stability to what is now in operation. To be more definite, I have now six schools under my charge, and I want the means of increasing that number to ten at least, and fifteen if possible, and of having a central school in or near my house for lads of a more advanced standing. I also want the means of erecting a bungalow school house—a kind of session or conference room, as it would be called in America—on the ground adjacent to the church, for school examinations, etc. These two things I greatly need. My heart is pained at the ignorance and spiritual poverty and degradation of this great metropolis.

West Africa.

LETTER FROM MR. WALKER, AUGUST 15, 1843.

Adverse Influences—New Station.

MR. WALKER is one of the missionaries who lately removed from Cape Palmas to the Gaboon River. King George's town—where he has probably commenced a new station before this time—is on the south side of the river, about thirty miles from its mouth. Cape Lopez, which has been recently visited by Mr. Griswold, as mentioned below, is about seventy-five miles south of the Gaboon.

We have again recently been over this field to see which will be the most suitable place for another station. Qua Ben's town is now entirely under the influence of the French, and a deplorable influence it is. They profess to have no Sabbath, and they live up to their profession most scrupulously. They are now erecting a large government school house, and will soon have teachers in great abundance. This I learned from

Digitized by Google

the commodore himself a few days since. Mr. Griswold has visited Cape Lopez, and the slave interest is predominant there. The same is most emphatically true in King William's territories, on the other side of the river. The king receives a large revenue from the slave traders, and they tell him that they are ashamed when they see a respectable white man; they know their business to be infamous, and if we go there, they will not stay. The king loves money, but he says when he has enough, we may come.

In view of all these circumstances, we have decided upon a station at King George's town; it is also decided that I shall go there. Mr. Wilson and myself have visited the place, and made arrangements for the necessary preparations. The people erect a building for a church and school house, and we pay for a dwelling house, which will probably cost about sixty-five or seventy dollars. The people are now very busy cutting their farms, and will be so engaged for about two weeks longer, when they will commence the erection of the buildings, and about that time I intend to go there to remain permanently. I shall take one of the Cape Palmas boys to assist me as a teacher.

Things remain here as usual. The people are all friendly, and the attendance upon our meetings continues as good as usual. But we do not yet hear any inquiring what they must do to be saved. We are still blessed with our usual health, and we are not discouraged in our work of breaking up the fallow ground and sowing the good seed. But we fear, from the last reports, that Christians in America are somewhat discouraged, and we cannot be indifferent in view of such a state of feeling. But our hope is in God, and he will do all things well.

Proceedings of other Societies.

Foreign.

WESLEYAN MISSION IN GUINEA.

Messrs. Freeman and De Graft, of the (English) Wesleyan Missionary Society, have recently commenced a station at Badagry, in the Bight of Benin, Western Africa. This place has heretofore been known as the seat of the most sanguinary superstition and the scene of the worst atrocities of the slave trade. In consequence of the jealousy with which Europeans were formerly regarded, Lander was here compelled to drink the poisonous fetish draught. A number of the inhabitants of this region, having been sold into slavery, were recaptured by British cruisers and carried into Sierra Leone. There they became acquainted with Christianity and Christian missionaries; and since their return to Badagry, they have prepared the way for missionary operations among their own people.

The establishment of this mission has led to the exploration of the interior. Having made the necessary arrangements at Badagry, Mr. Freeman set out for Abbekuta, or Understone, on the 5th of December, 1842. This place is about one hundred miles from Badagry, in a northerly direction. It has a population which he estimates at 40,000 to 50,000. Clapperton makes no mention of such a town; indeed, it does not appear to have been previously visited by any European. Mr. Freeman's account of his entry into Understone and his description of the place itself will be given in his own language.

Visit to Understone—Reception by the King.

Dec. 11.—Some horsemen arrived to conduct us to the capital, and we resumed our journey. In half an hour we reached the outskirts of the town, after crossing the Ogu, a considerable river, about seventy yards wide, running south-south-west, and falling into the sea at Lagos, about thirty miles below Badagry. As we entered the town, I found it to be a much larger place than I had expected, though I was prepared to see something extensive. The streets were lined with the natives, collected together in great numbers to witness the scene of an English missionary visiting Understone. They testified their pleasure and satisfaction by the constant cry of "Aku!" "Welcome!" We passed through several streets, very narrow and confined; and reached the king's residence, nearly in the centre of the town. We rode on horseback into a large court-yard, surrounded with houses having clay walls, from six to ten feet high, with sloping thatched roofs extending from six to ten or twelve feet over the walls, and reaching to within three feet of the ground, forming a kind of verandah, with an earthern floor raised from six to eighteen inches above the level of the ground. Under a large verandah of the above-mentioned description, Sodeke was seated, surrounded by many of his people. We alighted from our horses, and paid our respects to him. He bade us welcome to Understone, and expressed his great satisfaction at my paying him a visit. He was seated on the floor, on a large native mat, supporting himself against a beautiful leather-covered cushion of native manufacture. He wore a handsome damask cloth thrown lightly over his shoulder, and a scarlet cloth cap, with a large blue tassel on the crown of it. Before him stood a large glass bowl, of European manufacture, well supplied with gora nuts. Seats were placed for us in the yard, close to the verandah; and we rested ourselves for a short time, and then repaired to our own quarters. The scenes which I have witnessed this morning

Digitized by Google

will never be erased from my memory. Among the horsemen who came to Okwaru, to conduct us to Understone, were several of the Christian emigrants from Sierra Leone. After a long absence from their father-land, they had returned, bringing the grace of God in their hearts; and had for some time been anxiously looking for a visit from a Christian missionary. I shall never forget the joy which beamed in their countenances as they seized me by the hand, and bade me welcome. "Ah!" said they, in the course of our conversation, "we told our king that the English people loved us, and that missionaries would be sure to follow us to Understone; but he could hardly believe that any one would come so very far away to do us good. Now," said they, "what we told our king, is really come to pass. Oh, master! you are welcome, welcome, welcome!"

Sodeke seemed quite overjoyed; and as we were walking across the court-yard to our own quarters, he clasped me in his arms before all the people, and thus testified his extreme satisfaction. Shortly afterward he came to our quarters, and talked with me for some time in a very free and familiar manner. "My people," said he, "told me they were sure their friends in England would not neglect them; but I feared you would not venture to come so far. Now I see you, and my heart rejoices; and as you have now come to visit us, I hope the English will never leave us." Thus did this noble spirited chieftain pour out the warm effusions of his heart. My feelings were of the most intense character. I saw in Sodeke's open and manly countenance something which gave the seal of truth to all that he said. His remarks were not vain empty compliments; but I believe they came from his heart, and were spoken in sincerity and truth.

First Religious Service at Understone.

In the afternoon we held a public prayer-meeting in the court-yard. We placed our little travelling-table opposite the king's verandah; and, to my astonishment, Sodeke came out and seated himself by me at the table. Nearly all the Christian emigrants were present, dressed in European clothes; and we had an interesting service. I gave a brief address, which was explained to the king in the vernacular tongue; and everything passed off very much to my satisfaction. The childlike simplicity of Sodeke, a powerful king reigning over a numerous people, is truly astonishing. To view him as a party in the scene already described, and then to remember that this scene took place in the midst of his capital, where he is surrounded by at least fifty thousand of his people, one cannot cease to admire his truly noble spirit.

This beautiful scene, and these pleasing prospects, are chiefly the results of missionary enterprise, in seconding the efforts of the British government to suppress slavery. These Christian emigrants have acted the part of the little Israelitish maid, in the history of Naaman the Syrian. They have brought with them a good report of the God of Israel; and the happy effects are strikingly visible.

Description of Understone.

Dec. 12.—We walked out to see part of the town. Abbekuta, or Understone, is by far the largest town that I have seen in Africa; from what I can judge, I think it is nearly, or quite as large again as Coomassie. The houses are all constructed on the same plan as the king's house, already described, with the exception of their being smaller. There is no order or regularity in the streets; the houses are built without any attention to beauty or uniformity. In this respect, there is no comparison between Understone and Coomassie, Coomassie being so far superior; but Understone is capable of very great improvement. The beautiful hills and vales which the site occupies, and the noble blocks of granite rising above the houses in every direction, give it an appearance bold, romantic, and beautiful. Every principal street seems to be of itself a market-place, in which many native productions are exhibited for sale, such as rich cotton cloths, Moorish caps, gunpowder, knives, cutlasses of native manufacture, bowls, dishes, calabashes, reels of cotton, rope, and line of various sizes; fresh meat, beef, pork, and mutton, rats, (of which the natives seem very fond,) ready-made soup, palm-oil, palm-wine, a kind of beer made from the maize, some from millet, plantains, bananas, pine-apples, papaws, limes, oranges, ground-nuts, corn, yams raw and ready-cooked, kidney-beans, sweet-potatoes, roll-tobacco, and many other things.

Influence of Sierra Leone on the Interior.

Dec. 16.—I met all the principal men among the emigrants from Sierra Leone, and had a long conversation with them respecting their proceedings and circumstances since they left Sierra Leone. The following is the information which I received from them.

About three years ago, the first emigrants landed at Badagry and Lagos. The people of Badagry received them kindly, and allowed them quietly to pass through into their native towns and villages. Not so the people of Lagos; instead of following the example of the Badagry people, they laid violent hands on the property of the emgirants, and, in many cases, deprived them of everything except the clothes which they wore. Even the chief of Lagos, who is since dead, did not scruple to violate all the principles of humanity by taking from some of the emigrants everything but the clothes on their backs; deprived them, by force, of all their little savings, with which they intended to greet their long lost families on their return to their father-land; and had the cruelty to tell them that they might think themselves well off, and be well satisfied that they were allowed in this forlorn and helpless manner to proceed into the interior. I heard of this, by report, at Badagry; and to-day the sufferers themselves have confirmed all that I have previously learnt. Out of about two hundred and sixty-five emigrants, the passengers of three vessels, who landed at Lagos, it seems that not one of them escaped with any of their property, save the clothes in which they were clad.

In this distressed state, many of them had to travel four long days' journey into the interior, before they could reach their families; and when they did at last gaze on their native rocks at Understone, instead of appearing before their friends in that respectable manner in which the benevolent Government which had saved them from the iron grasp of slavery desired they should appear, they stood at the entrance of their native dwellings, without a farthing to purchase bread for the day.

Altogether from two hundred to three hundred emigrants have landed at Badagry during the past three years; and have, with their property, passed safely on to their native homes. This is a pleasing fact, which stands in striking contrast with the conduct of the people of Lagos. Sodeke, the king of the Akus, has manifested a truly noble spirit. He has received his long lost people very kindly; makes a striking difference between them

Digitized by Google

and their countrymen in general, by allowing them to approach him on their feet, standing, (the national custom requiring the people to prostrate themselves,) and by encouraging all of them, both men and women, to wear European clothes, and to persevere in those European manners and customs which they have brought with them from Sierra Leone. He is pleased with their appearance and conduct, and wishes all his subjects to follow their example. This is honorable to both parties; and will surely be gratifying news for the British government, and all those who are interested in the regeneration of Africa.

Those emigrants who have some knowledge of any mechanical profession or business have endeavored to work at their respective trades and calling whenever an opportunity has offered itself; but as such opportunities have been somewhat rare, they have chiefly employed themselves in trading and agricultural pursuits, such as the cultivation of corn, yams, cotton, etc. Coffee is not known here; and perhaps the distance from the coast is too great to render it a profitable article of culture for exportation. Cotton is in considerable demand in the native markets.

Further Intercourse with Sodeke.

Dec. 17.—I had some conversation with Sodeke on subjects connected with geography and astronomy; and explained to him the use of a pocket-sextant which he saw me using. I succeeded in getting him to observe the sun on an artificial horizon brought down to an arc of ninety degrees; and he appeared very much astonished and delighted.

Dec. 18.—Sodeke and a few members of his family, and the principal men among the emigrants, dined with me. We fixed a temporary table under the shed in Sodeke's yard, and all things passed off very well indeed. Our party amounted, to the best of my recollection, to about twenty-five persons. Sodeke seemed very much delighted; it was the first time that he had ever eaten food after the manner and custom of Europeans.

Mr. Freeman's Visit to Dahomi. Introduction to the King.

THE commencement of the mission at Badagry has opened the way for friendly intercourse with Dahomi. Knowing the character of its sovereign, and apprehensive that the operations of himself and Mr. De Graft at Badagry might be interrupted by his interference, Mr. Freeman determined to see him, if possible, for the purpose of securing his acquiescence in their plans. This enterprising missionary returned from Understone on the 24th of December; on the 29th of the same month he sailed for Whyhah—which is about fifty miles west of Badagry—and arrived there on the 31st. On the 6th of January, he set out for Abomi, the capital of Dahomi. On the 10th of the same month, he arrived at Kanna, where the king was then staying.

Jan. 12.—About 11 A. M. the king sent messengers to inform me that he was ready to see me; and I proceeded to the royal residence, accompanied by my interpreters and a few of my people. When we arrived at the gate, we found Mewo seated outside, under his umbrella, smoking his pipe and waiting to receive us. After I had been seated a short time under one of the banyan trees, Mewo went in to the king; and a messenger came, requesting me to proceed. We passed through the gate, and entered into a large enclosed yard, from eighty to ninety yards square; and I again took my seat under the shade of a tree to await another invitation.

In three or four minutes the messenger returned, requesting me again to proceed. We then advanced toward another gate on the opposite side, the messengers continually saying, in a low voice, in the native tongue, "May we come? May we come?" as they walked along in a stooping position. We then passed through the gate, and entered another yard about the same size as the other; and, on the opposite side, under a thatched verandah of considerable dimensions, sat His Majesty Guzzu, King of Dahomi, surrounded by a great number of the ladies of his household, and several hundreds of female soldiers armed with muskets and cutlasses, doing duty as his body-guard. The rude verandah seemed to be decorated for the occasion with pieces of damask and handsome cloths of native manufacture bound round the pillars. The king was seated on an European chair, covered with a cloth; and before him was placed a small European table, containing several decanters filled with different kinds of liquor, and several tumblers and wine-glasses, and a supply of water. As we approached nearer and nearer, the messengers prostrated themselves on their hands and knees; and in this posture advanced several yards, until they came close to the place where the king was seated. They then threw dust on their heads, and prostrated themselves, touching the dust with their foreheads, chins, and cheek-bones. Mewo and Kabada were kneeling on the ground close opposite the king. The king rose from his seat to receive me, as I entered the verandah, took me very cordially by the hand, and bade me welcome to Dahomi. My travelling camp-stool was then placed on the other side of the table directly opposite the king, and I was requested to sit down. His Majesty also seated himself, and seemed pleased to see me.

After asking me how I liked my journey, and giving me an opportunity of letting him know what I thought of the country through which I had passed, he asked me to drink with him; and while I was doing so, I heard heavy guns firing at a short distance from the place where we were seated; and was informed by the king that he was firing a salute in honor of the queen of England. When twenty-one guns had been fired, he showed me in his hand twenty-one cowrie shells, and said they were equal in number to the guns he had fired in honor of the queen of England. I of course returned thanks. He then fired a salute of nine guns, to welcome me to Kanna. To object to this would, in such a case, have been wrong, as he would not have understood my motive for so doing; and I therefore endeavored to put a good face on it, and thanked him for his kindness.

Conversation with the King.

We then entered into conversation; and I explained to him the real object of my visit, and went at length into the subject of the Badagry mission; acquainting him with our objects and intentions, contradicting the false rumor respecting our building a fort at Badagry, and assuring him that our operations there were of a strictly religious, and not of a political nature. He seemed very well satisfied with the explanations I gave; and immediately said, "Cannot you do

Digitized by Google

something at Whydah also?" To which I answered, "My particular business with your Majesty is concerning our mission at Badagry; but if you wish us to commence a mission at Whydah, we will try, and attend to your request as early as possible." In answer to which, he said he wished us to do so.

I then spoke to him of the anxiety manifested by Her Majesty the queen of England, and her people, to do good to Africa by every possible means. Referring again to the Badagry mission, I stated that a great number of Aku people, who had been taken from slave-ships by British cruisers, had been landed at Sierra Leone, where they had lived many years under the protection of the British government; that they had expressed a wish to return to their native land; that they had done so; and that, as many of them had been under the instruction of English missionaries at Sierra Leone, I had, while at Cape Coast, received instructions to proceed to Badagry, and try to make some arrangement for their being taken care of; but that we did not wish to confine our operations to Badagry, or any particular place, but to act as the friends of all. I further stated that we recently had commenced a mission in Ashantee, and had very great demands for missionaries all around us at Cape Coast; but, notwithstanding, I was sure that every effort would be made in England to do something for Whydah. I also added, that the queen of England had been recently turning her attention very much toward Africa; and several times the question had lately been asked, "What can be done for the good of Africa?" that measures were now being adopted for promoting the benevolent object; and I thought it probable, that the queen of England would soon send to him about the re-occupying of the English-fort at Whydah, and opening friendly communications with him. He was evidently highly pleased with what I said; and replied, "I hope the queen will send to me, and send a governor for the fort directly." I then acquainted him with my extreme anxiety to return to the coast without delay, on account of my long absence from Cape Coast, where business of a very pressing nature demanded my speedy return; and he assured me that he would not detain me, but make me ready very soon. Our long interview was then brought to a close; and he rose up and accompanied me across the two yards, and out at the door into the area in front of the gate. On our arrival outside the gate, accompanied by several hundred female soldiers, the king ordered them to fire their muskets and blunderbusses; thus I was taken unawares with more firing for about from ten to twenty minutes. I was sorry it took place on the Sabbath; but I could not hinder it. This little brigade of soldiers presented a very singular appearance. They were dressed so much like men, that a stranger would not have supposed that they were women. The king's soldiers wear a loose shirt without sleeves, which comes nearly down to their knees, and is fastened round the waist by their cartouch-belt; a musket, a small heavy cutlass, and a poniard, complete their armor. The brigade of women fired their muskets and blunderbusses remarkably well.

The interpreter and messenger having intimated to me that I could see Abomi if I wished, I told the king, before we broke up our conference, that I should like to see Abomi; and he seemed pleased, and readily consented to it. Arrangements were consequently made for my visiting Abomi on Tuesday next.

The king of Dahomi is a man of fine personal appearance, about six feet high, and rather stout, but not at all corpulent. His countenance is open and manly, and he appears to be of a very mild and pacific disposition.

Second Interview with the King.

Jan. 13.—I visited the king again. I found him prepared to receive me in the same place where I met him yesterday; but as our interview was strictly private, he had only two or three attendants present.

During this interview, I went again over the same subject on which we conversed yesterday; and I had thus a second opportunity of bringing missionary operations before him. Lest I should be mistaken as to his remarks yesterday concerning a mission at Whydah, I determined to make sure by referring again to that particular; and asked him if he really wished us to commence a mission at Whydah; to which question he freely answered, "Yes;" and thus removed all doubt from my mind. He also said that he would be glad for the missionary who may reside at Whydah to pay him a visit once a year in Abomi.

Visit to Abomi.

Jan. 14.—Mewo arrived at my quarters, and joined my house-master Kabada to take me to Abomi. Their people, amounting to from two hundred to three hundred, with their native drums and other instruments of music, their banners and large umbrellas, with Kabada, started first and led the way; Mewo went next; and I, with every one of my carriers, followed in the rear. Both Mewo and Kabada rode on their mules. We proceeded on a fine level road, varying in breadth from ten to forty feet. When we had gone about two miles and a half, we passed one of the king's fetish-houses; and a fetish-man came forward and pronounced a blessing, and begged of the fetish a safe journey for us to Abomi. Though I pitied the people for their superstitions, yet I could not help admiring their apparent sincerity. Having stopped here for two or three seconds, we again proceeded over a fine open country, flat, but still interesting. The two greatest ornaments of these pretty sylvan scenes are the monkey bread-tree, and the locust-tree. The Guinea-peach, with its beautiful globular blossoms, is another ornament of this part of Africa. The palm-tree is also seen luxuriating in great abundance. The natives use the pulp of the nut for oil and soup; but the use of palm-wine is prohibited by the king. On inquiring into the cause of this prohibition, I was informed that many of the natives had used it to very great excess, and had become noisy and riotous in their houses; the king had therefore prohibited the use of the wine, to check this growing evil. After proceeding on the Abomi path about six miles, we turned to the left, and proceeded to Coomassie, the king's new palace, situated about two miles from Abomi. On our arrival at the palace, several chiefs were seated at the gate to receive us; and after having gone through the usual ceremonies of reception, I passed into the large court-yard, and saw some part of the interior of the royal palace. The king being from home, I did not see the rooms of the palace; but the interior has a very respectable appearance. It is built in the European style, and appears strong and durable. The materials are a red clay. The roof is thatched with grass. The house has one very large wing, which seems to contain some of the principal apartments. While I was seated in the interior court-yard, at a small table covered with some refreshments, the king's wives, residing at Coomassie, sent an abundant supply of food for my people, and sat at a dis-

Digitized by Google

tance as spectators, while I was taking a rough sketch of the premises.

From Coomassie we then proceeded to Abomi. Soon after, we reached Kabada's house in Abomi, and stopped to lunch and refresh the people. An abundant supply of native provisions, ready prepared for my people, with soup and stews, etc. for myself, were sent over from Kanna, a distance of about eight miles, by order of the king; and after resting about an hour and a half, during the heat of the day, we proceeded to Adangerakadi, the king's palace in Abomi. The entrance and the area in front of it were like all the others I have seen; but Adangerakadi is a larger house than any of the others. After going through the usual form, I passed into the interior yard, saw some of the king's wives, and was treated in the same manner as at Coomassie. In the yard I saw suspended from a tree, or from some sticks, (I forget which,) from twenty to thirty pairs of Moorish stirrup-irons, trophies taken in some former engagement with the Akus, or perhaps with some of the Moorish tribes immediately behind Dahomi. On leaving the palace I was introduced to all the members of the king's household as the English fetishman, the king of Dahomi's friend. The whole premises of Adangerakadi are very extensive, and all enclosed within a clay wall from three to four feet thick, and about twelve or fourteen feet high. The area within must be at least from six to ten acres. As we passed along outside the walls, I saw that they were decorated with human skulls, stuck on small sticks. The sticks were about fifteen inches high above the tops of the walls, and placed at regular distances from each other all round the premises. I should say that the distance from stick to stick, and consequently from skull to skull, would be about from twenty to thirty feet.

From Adangerakadi we went to visit the king's mother. The walls, from top to bottom, on either side of the door leading to one part of the royal premises which we passed, were decorated with a vertical row of human skull-bones, built into the clay, with the faces outward, level with the wall. After visiting the king's mother, we went to Mewo's house, and rested ourselves. All the great chiefs, and many others, have both town and country houses. On entering Mewo's premises, I was conducted to a small table in a court-yard, where Mewo joined me, and refreshed me with some cherry-brandy and water. After resting ourselves for some time, we started, about seven o'clock in the evening, on our way back to Kanna. Just as we were leaving the outskirts of Abomi, Kabada, who was again leading the way, stopped, and directed my attention to a number of guns, some brass, some iron, some of heavy, some of light calibre. There were altogether thirty in number; one, I think the largest, of brass, had been taken from Badagry, many years back; others had been obtained, in all probability, from vessels on the coast. Under the beautifully soft shades of the evening, we then proceeded on our way back to Kanna. It was a splendid evening. The locust-tree, and the different varieties of mimosa and acacia, in some places lined the road.

Description of Abomi.

Abomi is a large town; but, from the peculiar manner in which the people build, there is nothing in the appearance of the houses and streets particularly striking. The houses of all the chiefs and captains are enclosed within high walls; so that, in passing through many of the streets, nothing can be seen but heavy clay walls on either side. In size, I should think it nearly, or quite equal to Coomassie; and perhaps the population about the same in number. The soil is red clay, mixed with sand; and, generally speaking, quite free from stones. There is, however, some granite somewhere in the neighborhood; for on my way up to Kanna, from Whydah, I met a man carrying on his head a large piece of granite, about sixty pound weight, which I understood he was taking to Whydah for sale. The most striking objects in Abomi, next to the royal premises, are many splendid specimens of the Baabah. In almost every street, and at almost every turning, these vegetable monsters may be seen rising above the walls and houses.

ENGLISH CHURCH MISSION IN GUINEA.

Mr. Townsend's Visit to Understone.

It was stated on a previous page, that a number of Africans from the vicinity of Badagry, who had been sold into slavery, had been recaptured by the British cruisers, and carried into Sierra Leone; and that they there became acquainted with Christianity and Christian missionaries. Some of them were unwilling to return to their native country, unaccompanied by a religious teacher. Mr. Townsend, a catechist of the Church Missionary Society, was accordingly deputed to visit this part of Africa, and ascertain what encouragement there might be for the establishment of a mission. He landed at Badagry on the 19th of December, 1842; having made the necessary arrangements, he set out for Understone, where he arrived in safety on the 4th of January. As he entered the town, "the doorways of the houses and the corners of the streets were filled with eager spectators, who all endeavored to show the liveliest joy, and shouted, 'How do you do, white man? How do you do, you that are coming?'" Having reached the king's residence, Mr. Townsend found him very cordial and friendly. The reader will not fail to notice, with surprise and gratification, the fact that the missionaries of two different societies have simultaneously visited this benighted portion of the earth for the purpose of carrying thither the blessings of the gospel.

Jan. 6.—In the afternoon, Sodeke sent for me, to write a letter to His Excellency, the governor of Sierra Leone, which I did. I was highly gratified with the sentiment which he wished to express. He wanted to express his thankfulness to the British government for what it had done for his people, and his own convictions that they were seeking the happiness and welfare of the African race. Also, that he had determined to suppress all slave trade in his own country, and in the neighboring parts, so far as his influence extends. Further, his desire for the return of his people, and that white men, both missionaries and merchants, might settle in his country. After having finished his letter, I asked, if missionaries were to be sent to Abbekuta, whether he would give them children to teach. "Yes," he said, "more than you would be able to manage;" and also, "If you will stop a few days more than you

Digitized by Google

state you purpose doing, I will give you any spot of ground you may select, on which to build a school house." I was obliged to decline his offer, as my instructions did not sanction my contracting any engagement to commence a mission. I also asked him if he would receive a native, should one be sent as a schoolmaster. He replied, "Yes; and I would help him to build his house." He also told me, in answer to my inquiries respecting it, that it was unlawful for any chief to sell a domestic slave; and any one found doing so would be punished.

The disposition of this chief seems to differ from many, indeed all, of whom I have heard; in that he is easy of access; and whatever question I have asked him, he has answered readily, without any apparent attempt to disguise. He is certainly desirous of getting Englishmen to reside in his country, and of an alliance with the English government. These things indicate, on his part, a liberal mind; and, on the part of Providence, an opening for the spread of the gospel. Can it be that this chief, whose country is open and easy of access, shall express his desire for the instruction of his children and people, and for the abolition of slavery, and British Christians not respond to his desire, after the evidence they have given of their anxiety for the welfare of Africa, by sparing no expense and by fearing no danger to accomplish their benevolent purposes? I feel it must not be doubted, that, as soon as the desires of this chief shall be known, his wishes will be readily fulfilled.

Observance of the Sabbath at Abbekuta.

Jan. 7.—In the afternoon, I held service under a shed in the king's court. When all were assembled, and I was ready to commence, I sent to inform the king of it. He then came; and, on a mat spread for him, sat during the whole of the service. I explained to the people, through my interpreter, A. Wilhelm, the parable of the marriage-feast. While doing so, I was forcibly reminded of the goodness of God toward the Sierra Leone people who were present; and asked if there were not many who had before had opportunities of hearing the gospel, but who had despised them; and had not only despised them, but had left the country where God was known, for this where God was not known, thus turning their backs upon the favors and privileges which God had bestowed on them. I then remarked that God, notwithstanding, in mercy had followed them, and again invited them to the gospel-feast. Near the conclusion of my address, Sodeke exclaimed, "Yes! yes!" to the following observations, which I addressed to those who had been members of a Christian church in Sierra Leone. I told them if they continued in the ways of godliness, as they had been taught out of the Word of God, they would be received into heaven; but if they should yield to the examples of the heathen around them, or listen to the heathenish counsel of their friends and country-people, and so be drawn aside from the truth to follow the sinful practices of the heathens, and thus *deny the Lord that bought them*, there would be nothing for them to expect in this world but the stings of a guilty conscience, and in the world to come the everlasting wrath of the Almighty. I had been told that Sodeke wished the Sierra Leone people to follow the religion and the customs of the white people, as they had been taught in Sierra Leone; but I felt exceedingly glad to hear it thus confirmed from his own mouth. What an opening does this country present for the spread of the everlasting gospel! What opportunities for usefulness will be lost if the present time be not embraced!

Jan. 10.—Sodeke has shown the greatest attention to the Sierra Leone people, and has given them greater access to his person than any others of the same rank. The liberality of his disposition is shown, in a very prominent manner, by the fact that he requires no greater act of homage from them than they were accustomed to pay to their superiors in Sierra Leone. It is the custom of the Akus, when they come into the presence of their chief, to prostrate themselves before him; none omit this act of homage. But Sodeke, hearing that white people never rendered so great an act of homage to any but God, forbade them to do so to himself. I have often heard of Sodeke in Sierra Leone, and was prepared to see in him a chief of superior character and ability; and my intercourse with him during the past week has increased this good impression. He is tall, and sufficiently bulky for his age—I should suppose forty-five or fifty—and height; his countenance is mild and pleasing, but indicates ability; his voice soft, and his speech slow. The Akus are generally remarkable for boisterous speech, and much action when speaking. I never saw him in anger, or in any way excited. The laws of the country are particularly severe against theft—in some cases, death is the penalty; and, consequently, property is secure. I am not aware of having lost any thing since I left Badagry.

In a letter to the Sierra Leone Committee, under date of May 31st, Mr. Townsend says that he considers Understone as safe a residence for a missionary as any place which is not under a civilized government. "The town is the whole strength of the Egba tribe united, acting upon the principle that union is strength. They were attacked, about ten years ago, by the people of Illorni; but being able to repel their assailants, a peace was brought about between them, and they have since remained unmolested." In respect to the healthiness of the country he writes as follows:

I am led to believe, from the general aspect of the country, from the absence of the diseases, sores, and ulcers, to which the Negroes in Sierra Leone are very subject, and from the great age which many appear to attain, that the country is far more healthy than Sierra Leone. The country around Abbekuta is, as far as I could discover, free from marshes. The river Ogu, which flows by it, has a rocky and sandy bed, and is free from any thing likely to create miasma.

The reader may wish to obtain some information respecting the previous history of the king of Understone.

Sodeke obtained his present pre-eminence by superior courage and success in war; which, from the difficulties into which the Egba people were brought by the attacks so frequently made on them by bands of men-stealers, became qualities of great worth; and the conduct of Sodeke seems to have been such as to prove him to be a superior character among them. Although he exercises the power of a king, and must be virtually so, yet they do not give him the title, Allaki, which belongs to their kings. There is a son of their late Allaki, living at Badagry, who is quite a youth; but they seem to pay no regard to him.

That there is a wide field opened by Providence for the extension of the kingdom of Christ among this people I think cannot be reasonably doubted. Sodeke and the whole body of the people, are looking toward us for help.

Digitized by Google

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CEYLON.—A recent letter from the faculty of the Seminary at Batticotta—Messrs. Ward, Cope, and Wyman—dated August 10th, brings intelligence of a very painful character. Many of the pupils have been detected in the commission of gross immoralities, attending heathen dances, etc., and have been dismissed from the institution. The whole number who have been, for these reasons, deprived of the benefits of the Seminary is fifty-seven. The event produced a great sensation among the pupils and throughout the community. The communication of the faculty concludes as follows:

In the midst of our distress, it is pleasing to see what a hold the Seminary has on the community. Some of the heathen resort to every plausible method to induce us to take their sons back. One promises to remove here with his family, and reside near the institution, so that he can watch over his son constantly, offering at the same time to pay for his books, etc. Another says that he and his wife will join the church (poor man!), and give bonds in a large sum of money that none of his family shall fail of attending the services of the sanctuary, every Sabbath. Others make similar offers. We thus have an opportunity to preach to them with more power than we otherwise could.

Mr. Wyman, in a letter dated August 14th, says, "So far from feeling discouraged by the recent developments, I feel confident that the Seminary stands on a vantage ground which it has never before occupied." "The firm course taken, showing that we will not tolerate immorality, will increase the confidence of the community. They say to us, 'You have cut off our plantains at two months old; they are good for nothing.' But they admit the justice of our course."

The chief justice of Ceylon, Sir Anthony Oliphant, was to spend yesterday (Sabbath) at Tillipally to join in the religious services at that station. He is greatly interested in our mission seminaries. A few days ago, he made a visit to Oodooville and named a little girl for his lady, giving the money to pay for her support.

A short time since, a gentleman brought his two grandsons from Negapatam, on the continent, to have them fitted for the Seminary in our English school. He is a rich native merchant, and pays for tuition, English books, and board; he left a sum of money to be expended as fast as it should be necessary. Such cases show how strong a hold the cause of Christian education has on this people.

NESTORIANS.—From a general letter of this mission, dated September 5th, it appears that the missionaries do not anticipate any serious hinderance in the prosecution of their work from the recent disasters among the Mountain Nestorians. The revolutions and changes, however, which are so frequently occurring in the East, admonish them to do with their might what their hands find to do. Mar Yohannan appears to be anxious to benefit his people, and the missionaries hope that he will be very useful in carrying out the plans which may be devised for the general introduction of a spiritual religion.

MOUNTAIN NESTORIANS.—Doct. Grant, writing from Mosul, September 29th, says, "An order has come from the Porte to our pasha for the release of the Nestorian prisoners. It remains to be seen whether it will be executed or evaded."

CHOCTAWS.—Mr. Wright, in a letter dated December 11th, says, "The preaching of the gospel is still attended with divine power to the Choctaws. Twenty-eight have been added to the church at Wheelock during the year that is now drawing to a close."

SIOUX.—From a letter of Mr. Riggs, dated November 18th, it appears that the prospects of the new station at Traverse des Sioux are much more encouraging than they were a few months ago. The acknowledged chief of the Sioux in that part of the country is friendly to the missionaries; the individual who is next to him in authority has begun to take lessons in reading, and promises to exert his influence in favor of education.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 1st of January, Rev. John M. Campbell, of Georgetown, Ohio, and Rev. Albert Bushnell, of Cincinnati, embarked from Boston in the barque Palestine for Cape Palmas; from this place they will proceed by the earliest opportunity to the Gaboon River. Mr. Campbell was educated at Miami University and Lane Seminary; Mr. Bushnell is also a graduate of Lane Seminary.

FINANCES OF THE BOARD.

BY a reference to the Donations for the month of December, it will be seen that the amount paid into the treasury of the Board was only $18,707 00; while the receipts for December, 1842, were $25,438 00. The whole sum received from August 1st to December 31st, is $82,426 00; at the corresponding date, last year, the amount was $89,329. It will be remembered that the contributions last year at this time were much below the necessary expenditures of the Board.

Digitized by Google

DONATIONS,

RECEIVED IN DECEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, N. York, Tr. ($100 prev. ack. fr. Ref. D. ch. Utica, const. THOMAS H. WOOD, WILLIAM WALCOTT, NICHOLAS F. VEDDER, and THOMAS GOODSELL, H.M.) 256 82

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Addison, D. V. Chambers, 10 00
Bridport, Cong. ch. 46 20
Bristol, Cong. ch. 5 25; m. c. 94c.; 6 19
Cornwall, Cong. ch. 62 25; m. c. 13 02; 75 27
Middlebury, Cong. ch. gent. 121 12; la. 81 49; 202 61
New Haven, Cong. ch. gent. 15 25; la. 16 62; W. Nash, 15; 46 87
Shoreham, Cong. ch. 13 50—400 64

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 1st pres. ch. 98 00
Bristol, 1 51
Homer, Cong. ch. 41 44; sisters so. wh. const. Rev. THOMAS K. FESSENDEN an H. M. 56 56; 100 00
Jordan, Pres. ch. 8 50
Marcellus, 1st ch. 14 38
Otisco, Sub. 18 54; m. c. 1 46; 20 00
Scott, Cong. ch. 12 00—254 39

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, D. N. Dewey, 25 00

Boston, Ms. S. A. Danforth, Agent.
(Of wh. fr. a friend, 100; fr. Mass. miss. so. as income fr. Mrs. Osborn's legacy, to pro. the gospel among the Ind. of N. America, 48 90;) 380 32

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, 1st pres. ch. Miss C. Wadsworth, 10; I. Dart, Jr. 10; Miss E. S. 2; two boys, 1; 23 00
Colden, Cong. ch. 13 52—36 52

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Hardwick, L. H. Delano, to const. JOSEPH R. DELANO an H. M. 100 00

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Cir. ch. 52; la. 16 50; 3d pres. ch. m. c. 26 10; 94 60
Willtown, Pres. ch. 45 00
Ded. paid for Dayspring, prev. ackn. as dona. 139 60 / 4 00—135 60

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Dublin, m. c. 7 00
Fitzwilliam, Gent. 65 37; la. 72 08; m. c. 18 55; 156 00
Gilsum, m. c. 6 50
Keene, Gent. 40; la. Hesbbon so. for Ind. miss. 66; juv. do. for do. 8; m. c. 12 13; 126 13
Walpole, Mr. Jackson's so. 17; la. sew. cir. for Walpole sch. Ceylon, 25; 42 00
Westmoreland, J. Sawyer, 10 00—347 63

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cornish, J. Lincoln, 2 50
Falmouth, m. c. 4 50
Lewiston Falls, Cong. ch. and so. 23 03
Norway, Ch. mem. and wife, 5 00
Saccarappa, Cong. ch. and so. to const. Rev. JOHN H. MORDOUGH an H. M. 53 40
Standish, m. c. 9 58—98 01

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, A. Kittredge, wh. and prev. dona. const. MARY E. KITTREDGE an H. M. 34; S. N. K. 1 06; 35 06
Ipswich, Mr. Kimball's so. m. c. 40 00
Newburyport, Mr. Dimmick's so. m. c. 42 28; Mrs. S. Newman, 10; 52 28
Salisbury, Mr. Sawyer's so. m. c. 6 40—133 74

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, a methodist, 3 00
Manchester, m. c. 22 13
Salem, Howard-st. ch. R. P. Waters, 25; Crombie-st. m. c. 14 63; 39 63—64 76

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Southport, Cong. ch. m. c. 4 00
Westport, Cong. ch. m. c. 50; coll. 30; 80 00—84 00

Franklin Co. Ms. Aux. So. L. Stone, Tr.
Rev. W. Riddel, for Sandw. Isl. miss. 50; for miss. to W. Africa, 50; 100 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Bethel, Pres. sab. sch. for Batticotta miss. 5 75
Brockport, Pres. ch. 46 50
Fayetteville, Pres. ch. 56 62
Geneva, Pres. ch. Rev. Dr. Hay, 12; Mrs. Hopkins, 25; D. L. Lum, 10; G. C. Seelye, 10; indiv. 7 75; a bal. 1 75; 66 50
Livonia, Pres. ch. to const. Mrs. ANN F. RILEY an H. M. 100 00
Lockport, 1st pres. ch. wh. and prev. dona. const. Mrs. JANE WISNER an H. M. 75 28; 1st Cong. ch. 58; 133 28
Lyons, Pres. ch. 85 26; la. 25 16; do. for orp. chil. of miss. 3 66; m. c. 11 79; sab. sch. 51c. 126 38
Penn Yan, 1st pres. ch. and cong. 52 09; sab. sch. for *Ira Gould* and *Margaret Lock*, Ceylon, 1 80; 53 89
Silver Creek, Pres. ch. 25 00
Wolcott, I. Leavenworth, 10; E. L. L. & S. A. S. 9; 19 00—632 92

Grafton Co. N. H. Aux. So. W. Green, Tr.
Bethlehem, 3 00
Campton, m. c. 12 71; la. 18 48; 31 19
Franconia, 6 50
Hebron, 50
Lyme, Fem. benev. so. 19 00—60 19

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Pres. ch. m. c. 26 00
Durham, Rev. Dr. Williston, 50 00—76 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Monson, S. H. Hall, 15 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. gent. 140 29; la. 99 48; m. c. 56 65; sab. sch. for Nes. miss. 12 31; S. par. 65 30; E. par. coll. 20; 394 03
Cummington, Village ch. m. c. 17 69
Easthampton, Gent. 90 68; la. 79 10; m. c. 59 07; S. Williston, 46 55; 275 40
Enfield, Benev. so. 255 39; m. c. 33; 288 39
Goshen, Gent. 25 18; la. 24 58; 49 76
Granby, Gent. 194 27; la. 111 23; m. c. 88 54; Mrs. C. Smith and Miss P. Smith, to const. Miss PAMELA SMITH an H. M. 120; 444 04
Hadley, N. par. gent. 11 58; la. 16 20; m. c. 14; 41 78
Hatfield, Gent. 58; la. 63 85; m. c. 77 48; a pensioner, 10; 209 33
Middlefield, m. c. 43; gent. 24; la. 13 70; 80 70
Northampton, a friend, 150; 1st par. m. c. 123 91; la. 79 18; Miss P. P. 10; Edwards ch. m. c. 14 91; fem. benev. so. 28 36; sew. cir. 24 75; 431 11
Norwich, Coll. 14 57; m. c. 7 51; 22 08
Plainfield, Coll. 54 60
Southampton, La. 30 20
South Hadley, 1st par. gent. (a prev. dona. const. PETER ALLEN, Jr. an H. M.) 75 83; la. 76 23; E. T. SMITH, wh. const. him an H. M. 100; Canal, la. benev. so. 20; 272 06
Westhampton, Gent. 19 95
Williamsburgh, Gent. 100 49; m. c. 34 64; 135 13
Worthington, Gent. 94 02; m. c. 41; 135 02
Coll. at anniv. 6 35—2,907 02

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Millbury, Cong. ch. coll. 196 44; m. c. 31 72; 158 16
Sutton, 1st cong. ch. gent. 33 25; la. 64 47; m. c. 30 75; wh. const. JONATHAN LELAND an H. M. 128 47
Westboro', a friend, 25 00—311 63

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Canton, Gent. 9 00
Farmington, Gent. 192 71
Hartford, 1st so. a friend, to const. SAMUEL COIT and MARTHA W. WILLIAMS, H. M. 250 00
Rockwell, Chil. of mater. asso. for ed. of hea. chil. 4 00
Suffield, 1st so. m. c. 10 00

Digitized by Google

West Hartland, Mr. and Mrs. L. Merrill, 10; la. 6; 16 00—481 71

Hartford Co. South, Ct. H. S. Ward, Tr.
Glastenbury, Gent. 68 25; la. 67 85; m. c. 47 06; 183 16

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Bennington, P. L. Whittemore, dec'd, for *Phebe L. Whittemore*, Ceylon, 20 00

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Augusta, Gent. 102 75; la. 79 07; m. c. 28 73; juv. so. and sab. sch. 4 63; (of wh. fr. Rev. Dr. Tappan and fam. to const. E. S. Tappan an H. M. 100;) 215 18

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, 1st ch. m. c. (of wh. fr. a lady, to const. Rev. John O. Fiske an H. M. 50;) 88; less c. note, 3; 85 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bethlem, 3 00
Goshen, a lady, 1 00
Plymouth, 1st so. 2; Hollow, a friend, 20; 22 00
Roxbury, Coll. 79 77
Sharon, 1st cong. so. sab. sch. for *Benjamin Hamlin*, Ceylon, 12 00
Southbury, Coll. 98 00
Woodbury, S. so. coll. 87 65; m. c. 8 54; fem. benev. so. 15 04; 111 23—327 00

Lowell & Vic. Ms. W. Davidson, Agent.
Lowell, Appleton-st. ch. m. c. 11 97

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. m. c. 36 23; Rev. W. Clark and fam. wh. and prev. dona. const. Wm. B. Clark an H. M. 50; 86 23
Dunbarton, Ch. 7 34; a la. 1; 8 34
Raymond, Ch. 20 73—115 30

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Acton, m. c. and indiv. 10 88
Ashby, Asso. 20 35
Boxboro', Asso. 15 00
Dunstable, Cong. ch. and so. coll. and m. c. 23 06
Groton, Asso. 95 35
Harvard, Asso. 43 40
Lancaster, Asso. 46 44
Littleton, Evan. cong. ch. 4 75
Lunenburg, Asso. 37 41
Pepperell, Asso. 83 39
Shirley, Asso. 3 50
Stow, Asso. 8 88
Townsend, Asso. 31 53
Westford, Asso. 11 67
435 61
Ded. expenses paid by aux. so. 15 29—420 32

Middlesex South, Ms. Conf. of Chs. O. Hoyt, Tr.
Holliston, Cong. so. wh. const. Rev. T. D. P. Stone an H. M. 86; Rev. J. Storrs, 10; la. benev. rea. so. for Choc. miss. 4; 100 00
Lincoln, m. c. 21 16; coll. 10 83; ded. bad note, 1; 30 99
Natick, 1st cong. so. 85 53; m. c. 39 22; 124 75
Northboro', m. c. 63 65; a la. 40; for N. A. Ind. 50; to const. Rev. Wm. A. Houghton an H. M.; W. Fay, 10; 163 65
Southboro', Pilgrim so. 18 66—438 05

Middlesex Asso. Ct. H. C. Sanford, Tr.
Deep River, m. c. 50 81; gent. 19 75; la. 9 94; 80 50
East Haddam, Gent. 37 92; la. 28 69; m. c. 11 61; cir. of char. 14; 92 22
Millington. Coll. 13 99
Petapaug, Gent. 47 41; m. c. 29; la. 15 92; fem. relig. so. 6 18; 98 51
West Chester, Coll. 34 00—319 22

Monroe & Vic. N. Y. E. Ely, Agent.
Adams Basin, Pres. ch. 7; sab. sch. chil. 1 37; av. of clothing, 1 50; 9 87
Medina, Pres. ch. and so. 86 00
Parma and Greece, Cong. ch. 18 50
Rochester, Brick ch. sab. sch. for *Samuel W. Lee* and *Lucy Ann Divoll*, Ceylon, 20; 1st pres. ch young la. benev. so. for a child at Sandw. Isl. 20; 40 00—154 37

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Chapel-st. ch. 267 50; union meeting, m. c. 35 84; Yale coll. do. 21 65; Church-st. ch. do. 8 05; 3d ch. do. 7 62; 340 66

New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.
Durham, Benev. so. 25 00
Meriden, Cong. ch. 7 00
North Branford, J. F. Linsley, 50 00
Northford, Gent. 24 12—106 12

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr., Tr.
Prospect, Cong. so. 14 00

N. York City & Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. T. Ritter of Allen-st. pres. ch. 25;) 251 75

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. m. c. 14 61

Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Franklin, Gent. 5; la. 11 79; Mrs. McCall, 20; 36 79
Goshen, 63 34
Greenville, Coll. 10 33
Hanover, 36 12
Jewett City, 94 01
Ledyard, 20 00
Milltown, 21 00
North Stonington, 12 53
Norwich, 1st so. coll. 50; m. c. 46; 2d so. coll. 605; 5th so. la. 126 44; sab. sch. 5 98; 833 42
1,127 54
Ded. prev. ack. 55 00—1072 54

Old Colony Assoc. Ms. H. Coggeshall, Tr.
Fairhaven, Sab. sch. 5 00

Oneida Co. N. Y. Aux. So. A. Thomas, Agent.
East Mexico, Pres. ch. 30 00
Madison, Fem. cent so. 21 50
New Hartford, a friend, 2 00
Trenton, L. Younglove, 2 00
Utica, 1st pres. ch. m. c. 72 88; sab. sch. 5 50; mater. asso. 14 50; J. W. 5; E. T. M. 5; (for ed. of Chinese youth, 30;) M. Bagg, 30; 127 88
Whitesboro', La. 30 00—213 38

Orange Co. Vt. Aux. So. H. Hale, Tr.
Newbury, By P. W. Ladd, for *G. W. Campbell*, Ceylon, 10 00

Palestine Miss. So. Ms. E. Alden, Tr.
Cohasset, 2d cong. ch. m. c. 5 44

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 40; Hammond-st. do. 29 62; 69 62
East Brewer, Cong. ch. and so. 21 32
Garland, La. 1 50; sab. sch. class, 50c. 2 00
Houlton, 1st ortho. cong. ch. 26 37—119 31

Richmond & Vic. Va. S. Reeve, Tr.
(Of wh. fr. G. Bagby, Lynchburg, for *Ellen Bagby*, Ceylon, 12;) 274 68

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Exeter, 1st ch. m. c. 77; Miss G. 1; 78 00

Rutland Co. Vt. Aux. So. W. Page, Tr.
Benson, Rev. C. H. Kent, 10 00
Castleton, Gent. 24 25
Middletown, m. c. 6 00
Pittsford, A. Leach, wh. and prev. dona. const. Shepard Leach of Rockford, Ill. an H. M. 50 00
Rutland, E. par. 39 51
Sudbury, 2 00—131 76

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Gilmanton, Rev. J. Lane, 10 00

Taunton & Vic. Ms. Aux. So.
Berkley, C. A. S. 1; E. T. 1; 2 00
Dighton, m. c. 5 00——7 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 788 76

Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.
Theresa, J. Elmore, 50

Western Reserve, O. T. P. Handy, Agent.
Brecksville, Pres. ch. 3 52; Centerville, pres. ch. 4 31; Chester, 1st pres. ch. m. c. 20; Cleveland, 1st pres. ch. m. c. 46 77; sab. sch. for *Truman P. Handy*, Ceylon, 20; Mr. and Mrs. E. F. Gaylord, 15; T. P. Handy, 12; S. Whitaker, 10; G. Fitch, 10; B. Stedman, 11; E. Morgan, 9; E. W. C. 3; Euclid, S. Shaw, 25; Kirkland, A. C. Russell, 20; Ohio City, pres. ch. 37; ded. disc. 2 51; 244 09

Digitized by Google

Windham Co. North, Ct. Aux. So. G. Danielson, Tr. South Woodstock, 1st cong. so. gent. 28 00
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr. Chaplin, Gent. 48 07; la. 47 54; m. c. 37 39; 133 00
Worcester Co. Central, Ms. A. D. Foster, Tr. Boylston, Gent. and la. asso. and m. c. 45 00
York Co. Me. Conf. of Chs. South Berwick, Ch. and so. 30 00

Total from the above sources, $13,115 07

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th pres. ch. 50 00
Amenia, South, N Y. Pres. ch. 10 00
Arkport, N. Y. C. Hurlbut, 9; A. A. J. 7; 16 00
Baltimore, Md. 5th pres. ch. m. c. 35; fem. mite so. for *M. Breckenridge, A. Gardner, A. Donnell, S. Savage, G. D. Purviance, A. Young, S. Wyman, J. C. Backus, H. V. D. Johns, H. S. Kepler, H. Moore, Talbot Jones, Edward N. Kirk, Anne Peters, Mary Hewitt,* and *Eliza Conckling,* ea. 20; 355 00
Belfast, Me. 1st cong. ch. m. c. 40; J. S. C. 1; 41 00
Bennington, Vt. Indiv. by H. T. D. 15 00
Billerica, Ms. Rev. G. Stearns, 7 00
Bloomfield, N. J. Centre sab. sch. miss. asso. for *Ebenezer Seymour,* Ceylon, 26 22
Bridgehampton, N. Y. Fem. select sch. 2 50
Charlestown, Ms. 1st ch. 101 53
Chelsea, Ms. Winnisimmet ch. and so. m. c. 21 40
Children, by Dr. Scudder, 4 94
Dover, N. J. Pres. ch. coll. 67 30; m. c. 32 70; wh. const. Rev. BURTIS MAGIE an H. M. 100 00
Eaton, E. C. Cong. ch. 20 00
Emmetsburg, Md. M. W. 10; J. N. 2; R. S. G. 5 25; M. H. 75c. 18 00
Franklinville, N. Y. Pres. ch. 13 00
Gainesville, Ala. Pres. ch. 450 00
Geneseo, Ill. 1st pres. ch. m. c. 10; a friend, 10; 20 00
Hudson, N. Y. 1st ch. fem. miss. so. to const. Miss RACHEL D. VAN RENSELAER an H. M. 100 00
Jaffna, Ceylon, Rev. JAMES R. ECKARD, wh. const. him an H. M. 50; Lt. E. Maberly, 48; J. Price, 48; W. Ferguson, 24; Sir A. Oliphant, for girl in fem. board. sch. 19 20; 189 20
Little Compton, R. I. m. c. and sab. sch. for *Alfred Goldsmith,* Ceylon, 20 00
Little Falls, N. Y. 1st pres. ch. 38 83
Malden, N. Y. Pres. ch. m. c. 18 46
Mendham, N. J. Pres. ch. m. c. 18 00
Morristown, N. J. 2d pres. ch. 124; m. c. 31; B. O. Canfield, 20; 175 00
Newark, N. J. 1st pres. ch. 100; a friend, 10; 3d do. gent. 200; la. 203 22; m. c. 56 38; two indiv. 1; cen. pres. ch. 51 11; 621 71
New Brunswick, N. J. W. V. L. and fam. 5 47
New Castle, Del. Fem. miss. so. 45; a friend, for *James K. Black,* Ceylon, 25; 70 00
New Rochelle, N. Y. Pres. ch. 33 50
Newton, Ms. W. par. B. Eddy, 2 00
Norfolk, Va. J. D. Johnson, wh. const. Rev. WARD CHILDS of Stuykersville, N. Y. an H. M. 50 00
Northern Liberties, Pa. Cen. pres. ch. indiv. 90 85; sab. sch. for Mr. Hamlin's ch. Bebek, 50; 1st pres. ch. 36 37; A. Green, 10; 187 22
Old Man's, N. Y. m. c. 6 00
Orland, Me. J. Buck, 10 00
Parsippany, N. J. Pres. ch. 24 24
Philadelphia, Pa. 1st pres. ch. m. c. 339 30; I. Dunton, 100; Mrs. J. Bayard, 20; C. P. Bayard, 10; S. T. 5; 3d pres. ch. 60c. m. c. 81 44; indiv. 116 25; young men's miss. asso. 17 50; F. A. R. 10; C. R. 10; J. C. F. 10; W. W. 10; Misses C. 10; 5th pres. ch. G. W. McClelland, 50; Cen. pres. ch. B. D. Stewart, 20; T. B. 10; Wes. pres. ch. to const. Rev. E. I. RICHARDS an H. M. 62; Rev. D. Malin, to const. Mrs. SARAH MALIN an H. M. 100; less dis. 1 14; 980 95
Pittsburgh, Pa. 3d pres. ch. 822; an episcopal friend, 20; 842 00
Prairieville, W. T. m. c. 5; sab. sch. 2; 7 00
Prince Edward, Va. J. Stevens, 4 00
Reading, Ms. S. par. la. asso. 21 25
Rocky Point, N. Y. m. c. 10 00
Savannah, Ga. La. African sew. so. for miss. to W. Africa, 80; for *Anne C. Stiles,* Gaboon, 20; 100 00
Schenectady, N. Y. 1st pres. ch. 137 00
Scituate, R. I. S. L. Weld, 1 00
Slatersville, R. I. Cong. ch. and so. wh. const. Mrs. RUTH SLATER an H. M. 130 00
Springfield, O. J. S. Murray, 18 00
Strongsville, O. m. c. 62
Taney Town, Md. Young la. of Thorndale sem. for child at Sandw. Isl. 20 00
Trenton, N. J. Pres. ch. sab. sch. for *James F.* and *Susannah Armstrong,* Ceylon, 40 00
Unadilla, Mich. Rev. D. R. Dixon, 10 00
Upper Aquebogue, N. Y. Cong. ch. m. c. 20 00
Washington, D. C. 4th pres. ch. miss. so. for Nestorian miss. 70 00
Williamsburgh, N. Y. 1st pres. ch. 29 57
Wilmington, Ms. m. c. wh. const. Rev. RICH'D T. SEARLE an H. M. 56 48
Wilmington, Del. Hanover-st. ch. inf. sab. sch. for ed. of hea. youths at Dindigul, 20 00
Unknown, 5 00

$18,479 16

LEGACIES.

Hanover, Ms. Miss Julietta Sylvester, by Robert Sylvester, Ex'r, for Palestine miss. 20 00
Oglethorpe Co. Ga. Thomas Gillham, by J. H. Lumpkin, 125 00
Rutland, Vt. Luther Shaw, by W. B. Shaw, Ex'r, 21 20
Sweden, N. Y. Daniel Blish, by Peter Sutphen, Ex'r, (prev. rec'd 500;) 62 00

$228 20

Amount of donations and legacies aknowledged in the preceding lists, $18,707 36. *Total from August 1st to December 31st,* $82,426 98.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. A box, fr. fem. union miss. so.
Andover, Ms. W. par. a box, fr. juv. miss. so. for *J. W. Barr* and *S. L. Holt,* W. Africa.
Bloomfield, N. J. A box, fr. miss. so. of fem. sem. for Mr. Coan, Sandw. Isl. 46 00
Buel, N. Y. A box, fr. fem. benev. so. 22 06
Cambria, N. Y. A box, for Seneca miss. 13 00
Catskill, N. Y. A box, for Mr. Hitchcock, Sandw. Isl.
Churchville, N. Y. A barrel, for Mr. Coan, Sandw. Isl.
Corinth, Vt. Clothing, 7 00
Cortlandville, N. Y. A box, fr. young people's miss. so.
Essex, Vt. A box, fr. la. 26 65
Freehold, N. J. A box, fr. la. for Sandw. Isl. miss. 60 00
Gilbertsville, N. Y. A barrel and box, for Miss Pierce, Bankok.
Hadley, Ms. A box, fr. la. for Mrs. Kingsbury, Choc. miss.
Kinsman, O. A barrel, fr. la. for Mr. Spalding, Oregon. 100 00
Lenox, N. Y. 14 pr. hose, fr. Mrs. L. Hall, 5; 1 pr. shoes, fr. H. Yale.
Lyme, N. H. A box, fr. fem. benev. so. for Wheelock. 22 10
Newburgh, N. Y. A box, for Mr. Youngblood, Borneo.
Newbury, Ms. Parker River Village, a box, fr. fem. read. so. for Ind. miss.
New York City, A box, fr. W. O. Bourne, for J. W. Smith, Sandw. Isl.; clothing, for Miss Moore Dwight.
Norwich, Ct. Writing paper, fr. R. Hubbard, 60; do. fr. A. H. Hubbard, 60; do. fr. H. Bull, 4 50; 124 50
Norwich, N. Y. A box.
Plattsburgh, N. Y. A bundle, for Dr. Bridgman, China.
Rochester, N. Y. A box, for Mr. Hall, Sandw. Isl.
Smyrna, N. Y. A barrel, 36 63
Wales Hollow, N. Y. 13¼ yds. flannel, fr. M. Noyes, for Seneca miss.
Whitesboro', N. Y. Shirts, fr. la. miss. so. 30 00
Worthington, Ms. A box, fr. fem. benev. so.
Unknown, A box, for Mr. Dimond, Sandw. Isl.; do. for A. B. Smith, do

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. MARCH, 1844. No. 3.

American Board of Commissioners for Foreign Missions.

Erzeroom.

JOURNAL OF MR. JACKSON.

Introductory Remarks.

ERZEROOM has always been regarded as the most unpromising station connected with the Turkey mission. By reason of the remoteness and comparative seclusion of this part of the empire, there is less intelligence, and consequently more bigotry and superstition, than in the more central and accessible districts. It was to be expected, therefore, that the progress of vital Christianity would be retarded by peculiar obstacles. In this anticipation the brethren who are laboring there, have not been disappointed.

At the beginning of 1843, however, a very marked improvement had taken place in the prospects of this station. For several months previous, indeed, the intercourse of the Armenians of Erzeroom with our missionaries had been much more unrestrained than formerly. In October, 1842, an expository service was commenced upon the Sabbath. At first the attendance was by no means encouraging; but in January following, the number who met to receive instruction, had become very respectable; and had no opposition arisen, an attentive congregation would have been eventually gathered. The missionaries say, in their report to the mission, written in May last, "In the winter, for the first time, we could go out and call at several places, and find individuals openly friendly to us, ready to engage in religious conversation, and often ready, moreover, to ask various questions, and to seek an explanation of certain passages in the Bible. There have been some twenty persons in this attitude. More than one half of them are from other places, residing here temporarily. Of these, five or six are from Egin, on the north branch of the Euphrates, men of respectable standing; one of them is a banker of considerable wealth and influence."

This state of things could not fail to arrest the attention of those who were averse to the introduction of a more spiritual religion. Early in April there began to be considerable excitement among the priests and others about "this new Protestant sect," about "these men who read the Bible, who make prayers at private houses and in the vulgar dialect, who disregard the saints, relics, fasts, pilgrimages, etc., and who sell books almost for nothing." The bishop returned in the latter part of the month, when an organized attempt was made to defeat the plans of the missionaries, and to punish those who were friendly to them. Greeks and Romanists took a deep interest in this movement, and gave it their concurrence and their counsel.

In the report of the station, already referred to, the missionaries take the following view of the embarrassments which were impeding the successful prosecution of their labors. "This opposition was a thing to be expected. The idea of a Protestant sect arising here which does not believe in the intercession of the saints, and the Virgin, nor make the sign of the cross, nor observe the fasts, nor worship relics and pictures, was terrible to the minds of some. On the other hand, reading the Scriptures and offering prayer in a new place, manner, and dialect, were novel-

Digitized by Google

ties in Erzeroom; and novelty is no great recommendation of any thing in the interior of Asia." But such an excitement cannot continue for any great length of time. Indeed it had begun to abate before the transmission of the journal of Mr. Jackson, from which the following extracts have been taken.

Candor in a Priest—Opposition—Progress of the Truth.

March 15, 1843. I have learned that one of those who were present last Sabbath, has been questioned by a vartabed about a conversation which then took place respecting Christ's descent into hell, etc.; and instead of opposing our views, he remarked that he expected that all their old things, meaning the traditions and notions of the Church, would by and by pass away. Priest H., we also learn, attempts to teach the truths of the gospel to some of his charge. He tells them, he says, that attention to church ceremonies will not benefit them if they do not live according to the gospel. We are told likewise that several of those who have been reading the gospel, are not keeping the present fast of Lent. This is a new thing for Erzeroom, and a new thing too in the lives of these individuals. And it has not resulted from any efforts of ours in opposition to fasting. We avoid attacking or saying much upon their church rites and customs, confining ourselves to holding up the truths of the gospel, and perhaps answering a question, now and then, respecting our own practice.

Under date of March 19th, Mr. Jackson says that eleven persons were present at his Sabbath exercise. Some of them came several hours before the time, in order to escape from calls that might have prevented their attendance.

April 7. There is, we hear, considerable stir among the people respecting this "new sect," that reads the Scriptures but does not keep the fasts, etc. Some are quite excited, and they are trying to find out the means of putting us down. M., the teacher of the school, was accused of being seen breaking his fast. He was expecting trouble, perhaps expulsion; so he came to me yesterday morning, and asked my advice in the case, and finally offered himself for our service, saying he would quit the school and enter into any other employment we would afford him for the good of his people. I find that some of our friends are considerably alarmed, and are inquiring if we can furnish them protection in case of extremity.

The teacher, mentioned above, was subsequently dismissed because of his suspected Protestantism. On the 9th of April, ten persons attended the Armenian service, notwithstanding the opposition.

11. The clouds of opposition are still lowering, and threaten a storm. A letter has been written to the bishop at Constantinople, we are told, informing him that there are forty-six men here who have become Protestants, that our books are circulated, that many are coming to us, and that the chief cause of all this is H., our assistant, and that as long as he is permitted to stay here there will be no quiet, etc. They are also trying to devise means to get rid of him.

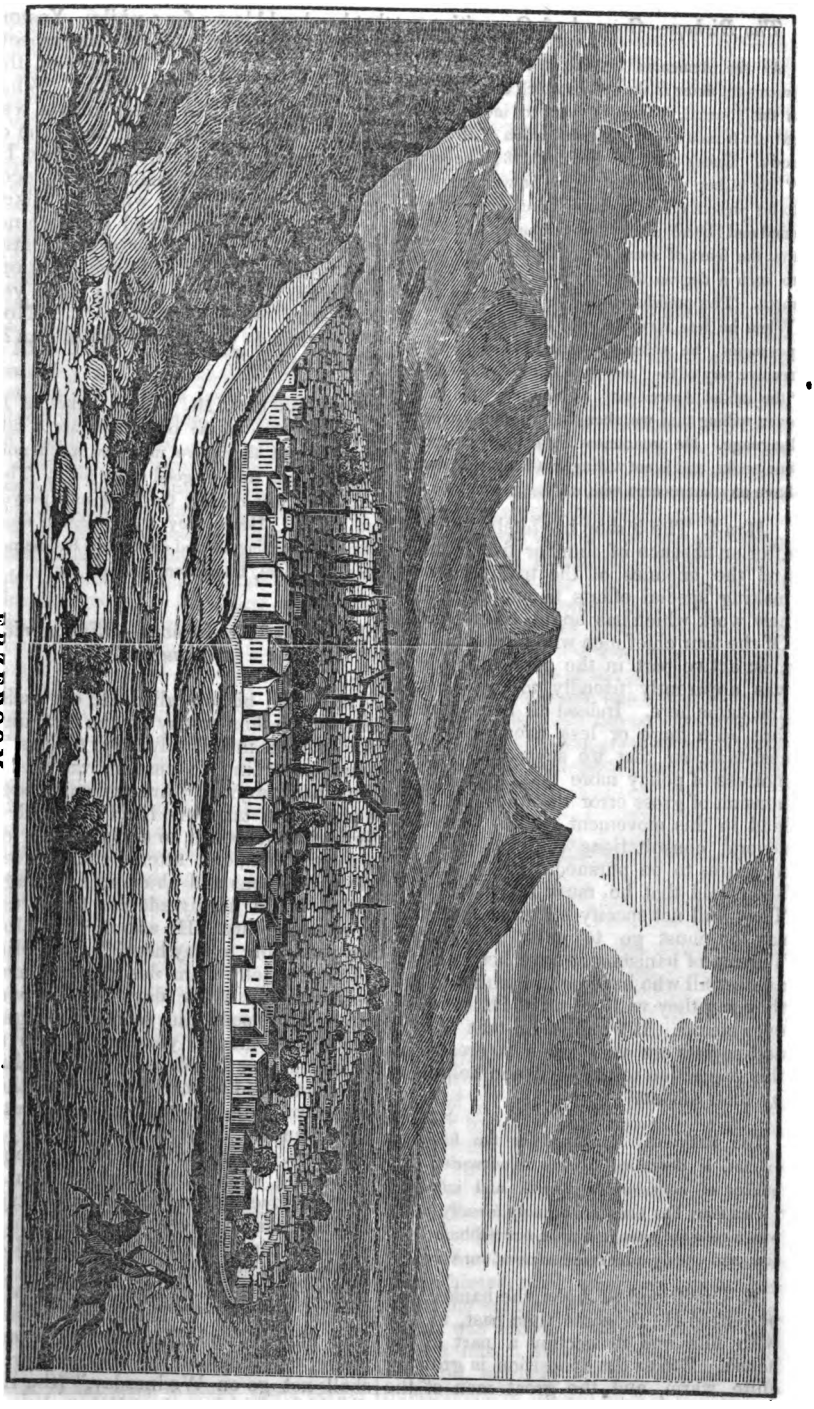
15. The excitement in opposition to our work seems to be increasing. A banker told one of our friends that he was ready to stand in defence of his faith, even unto bloodshed. The head of the Armenians at Moosh, now here, said, when speaking of our assistant H., "If a man should come to my country, and do any thing against Christianity, (meaning their old church system,) or should create disturbance among the people on matters of faith, I would certainly go and kill him;" and he afterwards repeated the same thing to H. himself. I fear there is much of this spirit in the land.

The priest who is mentioned in the two following extracts, was on a visit to Erzeroom from Constantinople. Frequent allusions have been made to him in the communications from that station.

25. A little meeting of seven Armenians was held at my study, priest V. and his companion from Constantinople being of the number. They had earnest discussions on the way of salvation, intercession, faith, church rites, etc.; and the gospel view of these subjects was fully presented. Some of these men are very zealous in maintaining their new views, and have become even stronger Protestants than we are. Two prayers were made, and two or three portions of Scripture were read during the conference.

30. At our Armenian service to day, priest V. preached to us from Gal. iii. 1—13, in which he held up in a very clear and decided manner the doctrine of justification by faith alone.

Digitized by Google



ERZEROOM.

Digitized by Google

The Bishop—Ground of Opposition.

As the Armenian bishop of Erzeroom is a prominent actor in the scenes which are described in this journal, it may be well to introduce an extract from a recent communication of Mr. Peabody. Under date of Sept. 12, 1842, he says: "The bishop of this city, before he was promoted to his present office, was considered quite enlightened and liberal in his views; so much so, indeed, that the fears of some ecclesiastics were excited to such a degree that they procured his banishment. This punishment had its desired influence. When he was invested with the power he now possesses, he solemnly bound himself not to receive any of the 'new light books' prepared by 'the infidel Americans' at Smyrna. He is not even willing that we should learn the Armenian language. He pronounces his anathemas against our books, and is not willing that his people should have any intercourse with us."

May 4. The bishop has lately returned after an absence of four or five months, and the enemies of the truth are now making special efforts to put down this new work which has begun among them. Of the four chief men who are taking the most active part in the persecution, one was apparently friendly to me when I first came here. Indeed all have heretofore been more or less friendly to our assistant; so that we suspect it is from motives of policy more than from apprehension of gross error that they take the lead in this movement. They have had several consultations in relation to the measures to be pursued. Priest H. has been told that he must leave the city. They will not specify his crime, but they say he must go to quiet the people. Threats of banishment have been uttered against all who have been friendly to us; they say they will get rid of H., by whatever means. It would seem that Greeks and papists are very much interested in this opposition to the light, and help it on by their advice.

The individual mentioned in the following extract, is described by the missionaries as a banker of considerable wealth and influence. "This man has been remarkably friendly to us, was a constant attendant upon our Sabbath exercise, and openly advocated some of our views.

6. Our friend S. Agha, the banker, has permitted H., for some time past, to live with him and to occupy a part of his house. But as the opposition is growing quite warm, and the great men of the nation are continually chiding him for keeping the heretic, he has been willing that he should leave for a while. Yesterday the banker had a discussion respecting H. at the bishop's. He pressed the question, "What is H.'s fault? What has he done?" No direct answer was made. "Did we not," said he to one of the most active opposers, "often meet H. at parties, at the bath, and at other places during the past winter, when he talked on religious subjects; and have we not often appealed to him as better acquainted than ourselves, with religious questions that arose? And in all this have you seen any wrong in him?" "No." "Why then do you say he is a bad man?" "They say so."

Five days later, Mr. Jackson writes in his journal, "Some of the persecutors are a little ashamed that they have made so much noise when they can state no good cause for it. They cannot say that reading the Bible and praying are crimes. Hence they try to excuse themselves by calling us and our friends bad names, such as infidel, freemason, atheist, etc.

Violence of the Bishops—Missionaries denounced.

13. The bishop called H., our assistant, before him to-day for the first time. As he went in and advanced to kiss his hand, according to custom, the bishop drew back, saying, "Are you so innocent a man as to take my hand?" And he forthwith proceeded to apply opprobrious names to him, and uttered such a tirade of imprecations and abuse as an enraged sailor would hardly address to any man of respectability. He asked, "How long are you going to stay here?" H. replied, "I cannot tell; I am designing to make a journey in a few days." (We were intending to send him soon to Erzingan.) "Don't let me see you here," says the bishop, "after four days." "But perhaps I cannot go so soon, if I am sick or there is a storm." "You shall go at any rate," and then he ordered him out of his presence. H. asked if he was going to drive him away without telling him his fault, or investigating any of the charges against him, or even allowing him to speak for himself. "No," exclaimed he; "I will not listen to you; why don't you go?" He then called to his servant, "Take him out!" The servant came to lead him out, and H., indignant at such usage, exclaimed on leaving the door, "I shall not go on Wednesday," (the limit the bishop had set.) "What does he say?" said the bishop; "Bring him

Digitized by Google

back." H. returned and told him he did not think he should go as soon as Wednesday. The bishop after some more abuse cried, "Bring the stocks; let us bastinado him." H. replied with some energy, "You may bastinado me, you may banish me, but won't you tell me my offence? What have I done to deserve all this?" "They say you are a Protestant!" said the bishop, pronouncing the word as we should "murderer," or "pirate." H. was then ordered away again, but without any bastinado, except that of the tongue.

15. The bishop, we are told, declared yesterday in the church that there were two English priests here, meaning ourselves, who have come like wolves among his flock, to take away his innocent lambs; that we were now pretending to teach the gospel, but our teaching would end in infidelity and ungodliness; and that we were appearing friendly to the people only to gain them. They must not, therefore, come to our houses, or take our books, or have any intercourse with us; and if any have of our books, they must give them to a priest whom he should send round to collect them. He told them also that we had a bad man here from Constantinople; that he sent for him yesterday and would have bastinadoed him, but he begged off and said he would leave the city; so he spared him.

19. We hear that the four men who have taken the lead in this persecution, called on the bishop, and made a peremptory demand that priest H. be banished. The bishop replied that others had advised that his offence be first ascertained and stated. "Why do you wait for that?" said they; "if we tell you to banish, is it not enough?" "No," said the bishop; "I am answerable to superiors, and I cannot banish without trial and condemnation." The persecution must now be a little at a stand.

Mar Yohannan—A persecuted Priest.

It will be remembered that Mr. Perkins, with Mar Yohannan and the reinforcement for the Nestorian mission, passed through Erzeroom on their way to Ooroomiah. It was during their stay with Messrs. Jackson and Peabody that the following interview took place.

27. Mar Yohannan, who is now here on his way to Ooroomiah, called on this bishop, who, after a short introduction, began to assail Nestorius as a heretic. Mar Yohannan denying his heresy, the bishop said, "Ah! you are a Protestant; and the Protestants are infidels and heathen." Mar Yohannan replied, "I may be a Protestant, but I am not an infidel; you are an infidel, for you do not allow your people to read the Scriptures." The Nestorian bishop, it would seem, administered a pretty severe castigation to his Armenian brother; and his words were none the less cutting for being plentifully interspersed with scripture quotations.

June 14. Called at S. Agha's, and met there priest H., spoken of above. He spoke of the persecution he is suffering on account of his adhesion to the gospel. He is still deprived of the priest's office, and the means of a livelihood which it affords, and many grievous charges are circulated against him; but the rulers of his nation refuse to institute an investigation of the truth of these charges.

16. Priest H. has just received again the badge of his priestly office. About twenty-five of his friends went to the bishop's to intercede for him. They asked, "Why did you take away his priestly robe?" "I don't know," replied the bishop. Two of the persecutors were present, and opposed the restoration, but without avail. The priest says that his success is all of the grace of Christ, and he asked that we should not forget him in our prayers.

Cruelty of the Bishop—Conclusion.

28. The rage of our persecutors is not yet satiated. The bishop called priest H. before him last evening, and after abusing him for going to S. Agha's last Sabbath, he gave orders that he should be bound preparatory to the bastinado. As no one else dared administer this punishment, for the priest had neither been tried as a malefactor, nor even accused of any crime, the bishop proceeded to inflict the bastinado with his own hands, and ceased not till he had given him ninety blows upon the feet. His feet were somewhat protected by his socks, but these were ere long beaten to pieces. The priest counted twenty-five blows, but could count no more; for he soon fainted, and remained insensible till in the night. After being beaten, the priest was bound with a chain, and thrown into a prison, insensible as he was, till morning; when through the interference of friends he was released.

He and his friends then assembled on the terraced roof of the bishop's house,

Digitized by Google

when he addressed the bishop with surprising boldness; saying, "Why do you persecute me? It is for reading and preaching the gospel. But you neither preach nor believe the gospel, though you call us infidels. I have not been stealing, or murdering, or committing adultery, as many of the vartabeds and bishops have, that you should punish me for such crimes. These would have been small matters with you. But I went to S. Agha's house. Is S. Agha a bad man? If so, why do you permit him to reside here unmolested?" "Oh no," said the bishop; "he is not a bad man, he is my friend." He had, by the way, the evening before, called him a bad man, and pronounced his name with most opprobrious epithets. The priest turning to those present exclaimed, "Take notice, he now says he is not a bad man, and it was for going to his house that he beat me."

The priest then told him he should continue to read and to teach the gospel of Jesus Christ. One man present, not an acquaintance of ours, said before them all, "I receive the Scriptures of the Old and New Testaments as the rule of our faith and no others. I have read the history of our nation, and I find that the old fathers were no better than the bishops of the present day.

After more of the same sort of conversation, they separated; and the priest managed to make his way home, and before night to S. Agha's house again,—the same house for visiting which he was beaten. He there expressed the firmest purpose to adhere to the cause of the truth, and was comforted by the sympathy and consolations of his friends. Towards night S. Agha called with another individual on the bishop, and gave him a plainer talk, and one perhaps more spiced with resentment, than that of the priest in the morning. During the conversation the bishop said he would make one request, and that was that he would not visit the houses of the missionaries. "Yes I shall," replied the banker; "I shall visit Turks and Jews and French and English, and men of other nations whenever I have occasion. What is the harm?"

At the conclusion of the foregoing journal, Mr. Jackson, under date of July 4th, makes the following general remarks.

As to the religious character of those who have here become enlightened, I cannot say confidently that any of them are yet truly converted. But I do believe there are some that are not far from the kingdom of heaven. Their whole souls seem to be awake to the business of acquiring and disseminating a knowledge of the gospel. We have been pleased, and even surprised, to see how they adhere to the cause of truth, notwithstanding the violent opposition they have encountered. Not one of those who in the winter seemed to take an interest in the gospel, has since wavered. We believe the Holy Spirit has been at work on the minds of some; and we earnestly solicit the prayers of all the friends of missions that the glory of God may be revealed in this land of darkness and moral death. The persecution has been a great evil in itself, but we think our prospects are still encouraging. Religious inquiry has not been checked in the least. Though its open manifestations have been somewhat repressed, yet it goes on in private; and the number of those whose minds are beginning to wake up, and reach forth after light and truth, is, we believe, increasing.

It is a circumstance of some interest that a good portion of those who have become interested in the gospel, are from other places. These persons not only exert an influence here, but they are forward to do something for their native towns and villages, laboring actively with their fellow citizens whom they meet here, and often sending our books to their friends, and preaching to them in their letters. We hope that the way is thus preparing for light to be kindled up in the regions around us and beyond our immediate influence. To further this object we have applied for means to sustain one or more additional native helpers, that we may send them to their countrymen in other places in this vicinity.

Constantinople.

JOURNAL OF MR. HAMLIN.

Inquirers among the Papal Armenians.

THE connection of Mr. Hamlin with the Seminary at Bebek, seven miles from Constantinople, gives him less opportunity for extensive intercourse with Armenians and others, than some of his brethren enjoy. It will be seen, however, that the position which he occupies, brings him into contact with a class of persons which others cannot so easily approach. As a teacher in the Seminary, he has access, under very favorable

Digitized by Google

circumstances, to the families with which the pupils are connected. The philosophical experiments which he is able to perform, draw many within the circle of an influence which may become permanently salutary.

The reader will be particularly gratified by the indications which this journal affords, that the papal Armenians are sharing, to some extent, in the gracious visitation which has produced such happy results in the other branch of their nation. The individual referred to in the first of the sub-joined extracts, is mentioned in the journal of Mr. Hamlin which was published in the Herald for July.

Feb. 4, 1843. To-day I hear that he has openly renounced popery, given up his situation as chorister in the church, and has requested to be received again into the Armenian community, to which he originally belonged. He told them, however, that it was merely protection from Catholic persecution that he was seeking, and that in all matters of faith he could acknowledge the word of God only as of supreme authority. He was very kindly received, notwithstanding this declaration. He has taken a noble stand, and one that cannot fail to have great influence upon a number of hesitating individuals, who are convinced that they ought to come out from Rome, and separate themselves from her.

Mr. Hamlin gives an account, in his entry for January 14th, of an interview with a Romanist, a brother of an enlightened Armenian.

6. The young Catholic who visited me January 14th, came again to-day, and I found him in an interesting state of mind, and in a very different position with regard to popery from that which he once occupied. He confessed that he had been deceived, and that formerly he thought, and firmly believed, that salvation was to be found in the papal church only. He has attended Mr. Dwight's meeting, and visited Mr. Homes, and seems pleased and surprised to find every thing among us so entirely different from what he expected.

12. A Catholic Armenian merchant from Galata was present to-day at the services, and expressed a very full assent to the truths of the discourse. He said he had long been convinced that their church was full of superstition and error; "but while the priests have such tyrannical power over the people, what can be done?"

Under date of February 22d (Sabbath), Mr. Hamlin says that eight young men, besides the pupils in the Seminary, were present at the forenoon and afternoon services; most of them had come seven or eight miles. For more than a year, he had been delivering a course of doctrinal discourses; there is reason to believe that these exhibitions of the truth have not been in vain.

Colt's Battery—Opposition of the papists.

March 17. Some of our neighbors, seventeen in number, called upon us this evening. They were from four different nations, and from four religious denominations; it became necessary to speak four languages in order to hold intercourse with them all. They were Greeks, Armenians, Papal Armenians, and Turks. They spoke Greek, Armenian, French, and Turkish. I gave them some account of Colt's battery, concerning which they were quite incredulous until I showed them the possibility of the thing by a simple experiment. They seemed struck with profound astonishment at the idea of fire passing through water to such a distance, and were much interested in the details of the invention. I could not but gratefully contrast this friendly assembling of our neighbors with the hatred and suspicion manifested two years since.

19. This morning an order was given in the Roman Catholic church of a village in this vicinity to all the papists in the place, directing them not to sell or rent a house to any Protestant, or to any one in the employment of Protestants, or *on their side!* They are very much afraid that some one of us will take up his residence in that village; and as some of their followers have already been shaken in their faith, and one has openly renounced them, they are in great fear of the entrance of Protestantism. It is an interesting fact that many of the papists around us are quite accessible to the truth.

One of the most interesting problems of the present day is the best mode of gaining access to the minds and hearts of Romanists. Mr. Hamlin describes his own method in the following language. "We have always avoided bitter and harsh controversy, and have endeavored faithfully and kindly to present those truths, bearing upon their salvation, which they never hear from their spiritual guides. We are sometimes called to oppose their errors; but we do it upon the simple testimony of God's word, aiming, at the same time, to make them feel that they are accountable to him for the manner in which they treat his declarations. This course has rarely failed of softening their prejudices and gaining their res-

Digitized by Google

pect, even when it has failed to convince them of their error."

A firm Friend—Inquiring Romanists.

24. To-day I have visited a banker in the neighborhood, in company with Mr. Wood. A friend of his, a man of considerable wealth and standing, was present, to whom he spoke about the recent opposition to our labors and its peculiar origin. He said that repeated efforts had been made to turn him away from us; but he had always replied that such efforts would be in vain for two reasons: First that he had been our friend for a long time, had had much intercourse with us, and could never see that we were seeking any thing for ourselves, or aiming at any thing except the good of the people. In the second place, he had seen a great change in his nation; it had been in progress seven or eight years, and the consequence was that learning and intelligence were becoming wonderfully diffused among the people. Some of these same individuals who had turned to be our enemies, were enlightened and educated by us, and the whole movement owed its origin to our labors. To become our enemy, therefore, under these circumstances, would be to become the enemy of his nation and of general education.

Under date of April 3d, Mr. Hamlin says that two wealthy and influential merchants have sent their sons to the Seminary; his intercourse with their families is unrestrained and pleasant. To other families of high standing he has frequent access, in consequence of their interest in the Seminary; and while they remain friendly, there will be no open persecution.

April 28. One of our native brethren, B., the converted Catholic often referred to in a former journal, called to-day and gave me an interesting account of a young man, one of his friends, who has also renounced popery. He became so decided an advocate for evangelical truth that he was expelled from his father's house, although a favorite son, and was at the same time sent away by the mercantile house where he had been employed as a clerk. This young man came to see me a few days since, but I was not at home. B. says that he remains firm, though great efforts are made, by threats and promises, to bring him back to the papal fold. Six or eight young Catholics visit me who are more or less enlightened in respect to the errors of popery, some of whom, I hope, may receive the truth.

Visit to a Banker—Popularity of the Seminary.

A wealthy banker had often invited Mr Hamlin to visit his farm, a few miles from Bebek. The route taken by them lay "through a lovely valley which recedes from the shores of the Bosphorus. The freshness and purity of the air, the beauty of the scenery, the quiet and peaceful aspect of the cultivated vallies and of the hills, clothed with flocks, were highly refreshing and invigorating." Mr. Hamlin has recorded the following incident.

May 7. We spent the day in wandering over the immense domains of the banker, sitting under the trees and discussing various subjects of interest, in politics and religion. A singular occurrence took place which seemed to make some impression upon the banker's mind. He had just been confessing that all his wealth was vanity, and that the thoughts of death and eternity often dashed the cup of earthly joy with bitterness, when we reached a shady place and sat down. Directly before us was an immense flock of sheep and goats, which, by accident or design, were separated into two flocks, and the shepherd was driving them towards us. As they stopped before us to be examined, I was strongly reminded of the description of the final judgment, and its relations to this life. I would hope the conversation it occasioned, may leave some abiding impressions upon the banker's mind.

16. I have been visited to-day by a priest of some distinction in the Armenian church, a personal friend, moreover, of the patriarch. He came to request us to receive his grandson, a boy about thirteen years old, into our Seminary. I was much surprised at such a request coming from such a quarter, and though we were already full, I yielded to his wishes. Many similar indications of a better state of feeling among the clergy have recently come to my knowledge. A priest from a neighboring village who has been the steady, uncompromising enemy of the school ever since he knew of its establishment, lately came to visit me. I was out at the time, but he waited an hour or two for my return, and had much friendly conversation with the teacher. He has of late appeared friendly to one of our Armenian friends whom he formerly persecuted incessantly for his connection with us.

May 21st (Sabbath), Mr. Hamlin says, was spent entirely—except the portion occupied in stated religious exercises—in conversation with

Digitized by Google

visitors. On the 25th of June (Sabbath), thirteen persons, besides the scholars in the Seminary, were present at the morning service; most of them remained till night, discussing texts of Scripture, the doctrines of the gospel, etc.

Visit from four young Turks—Interest among Females—Conclusion.

June 28. Four young Turks from the Sultan's palace at Seraglio Point called with an Armenian friend to see the philosophical apparatus; we spent an hour or two in very friendly conversation. They are in a course of training for government service, and many from this class eventually rise to the rank of pashas. They invited me to visit them at the palace, walk over the gardens, etc.

July 9. Eighteen hearers were present at our forenoon services; these, together with the pupils in the Seminary, made an audience of forty-three, nearly all young men. Solemn and interested attention was given to the truth. Eight or ten of the individuals present are hopefully pious. They hold a prayer-meeting privately at Mr. Wood's house every Sabbath morning.

The growing interest of Armenian females in evangelical truth has been alluded to in previous numbers of the Herald.

August 4. On returning from Constantinople to-day I found a company of Armenian ladies, eight in number, who had come for religious conversation. Just as I entered the room, two priests also called, and were ushered in at the same time, not a little suprised to see so many Armenian females present. One of the women told me with great frankness and simplicity, in the presence of the priests, that she had come with her friends and neighbors from a village above us to have me preach the gospel to them. One of the priests immediately asked her if she had never heard the gospel preached, when she frankly and promptly replied, "*Never.*" "But have you no father confessor?" said the priest. "Yes." "Do you not go to church?" "Yes." "How then can you say you have never heard the gospel?" "I go to church, it is true," rejoined the woman, with great earnestness and solemnity, "but what do I, a poor ignorant woman, understand of the ancient language. Thanks to God, I was taught to read; yet I knew nothing of his truth, until some one gave me a translation of the New Testament into modern Armenian. Then I began to find that I knew nothing of Christianity; and one day I said to my confessor, 'We Armenians do not keep the Sabbath, I fear, as the gospel requires. Ought we not to keep it holy in a spiritual manner? Ought we not to be dead on that day, and engage in no amusements, feastings, or frivolities? Ought we not to read and pray instead of doing these things?' 'Oh yes,' said my confessor, 'this is the way to spend the Sabbath spiritually.' 'Why, then,' said I, 'did you never teach me this before? I might have died in my sins, had I not learned it from another source.'" The priest made no reply; but after a short silence, he turned to his brother priest and said, "She is right; it is even so."

I exhorted them both to preach Christ and him crucified, and assured them that the people were waking up far more rapidly and extensively than they supposed.

On looking back over the interval of time embraced in the foregoing journal, Mr. Hamlin thinks himself authorized to use the following language.

The past six months have afforded us many signs of progress towards truth and intellectual freedom. The Armenians begin to claim, as one of them justly remarked, individual liberty for themselves and their families; and these circles of light and freedom are constantly enlarging and multiplying. The collateral influences of the Seminary are becoming more obvious and important. It brings into personal intercourse with us individuals of all classes, who would otherwise have no acquaintance with us or our objects. The week day visitors, for the past month, have averaged about six each day, and the Sabbath visitors, twice that number. Within a few weeks we have had calls from persons who have come from Nicomedia, Ada Bazar, Syria, Alexandria, Varna, Odessa, St. Petersburgh, Marsavan, Egin on the Euphrates, and Moosh. The philosophical experiments they have seen, the books they have received, and the truths they have heard, will all be topics of conversation at their respective homes, and will doubtless contribute to that general awakening of the Armenian mind which has already manifested itself at so many points. The Seminary, therefore, should be considered, not simply as educating so many young men, but as a centre of influences which are sent abroad, far and wide, into the Armenian community.

Digitized by Google

Mountain Nestorians.

LETTER FROM DOCT. GRANT, NOV. 4, 1843.

Courtesy of Bader Khan Bey—Revolt of the Nestorians.

THE last letter of Doct. Grant, published in the Herald for February, intimated the probability of further disturbances among the Mountain Nestorians. There were indications that the quiet which then prevailed, would be merely temporary; indeed, symptoms of a restless spirit had already appeared. A servant of Zainal Bey, the Koordish governor of Asheta, had been beaten by the Nestorians of Lezan, and this chief was preparing for a resolute defence, in case of a revolt. The worst apprehensions of Doct. Grant, it will be seen in the following communication, have been realized. It may be hoped that the destruction of life has been exaggerated in the reports which have reached Mosul; but there is no reason to doubt their substantial truth. The reader will not fail to notice the courtesy shown to Doct. Grant by Bader Khan Bey, as mentioned in the following paragraph.

You will recollect that in the previous invasion, four large villages—Asheta and three others in the same valley—were spared in the general destruction which overwhelmed the rest of that large and populous district. In a previous letter, I had mentioned that on my visit to Bader Khan Bey—the powerful chief who headed the invasion of the Nestorian country—he assured me that he would not destroy our mission-house in his contemplated invasion. He also said that for my sake he should spare the village in which it was situated; and also the villages in that valley as far as the Zab, in case the inhabitants would remain quiet, and not oppose him. It had been generally anticipated that those villages would be the first to fall. But contrary to all expectation, Tiyary was invaded at another point; and all the rest of the district overrun and destroyed, while the valley of Asheta, where our mission-house was building, was spared. The inhabitants submitted to pay the required tribute, and received the Koordish governor who was placed over them. He took up his quarters, as I have already informed you, in our house, which he enlarged and fortified with towers, building with lime mortar, (which is necessary for strength and security,) whereas we had used only mud. Thus far the engagement of the Koords with me was observed, if we except this last act of Koordish license, which in no way infringed the letter of their promise. This they kept, even to the preserving and restoring of some articles of personal property which fell in their way. The preservation of Asheta and its valley is attributed, by the Nestorian patriarch, to our mission-house, and the regard of the Koords for ourselves. This much is quite evident, that had our building been an occasion of the invasion, the villages that were spared, would have been the first to fall. But they were spared quite long enough to disprove, if such evidence were wanting, this absurd calumny.

These villages have now fallen; and with them some hundreds more of the Nestorian mountaineers. In my last, I think, I mentioned that there was evidence of a restless spirit in some of the Nestorians, which I feared would break out into rebellion, and bring down new calamities upon that unfortunate people. These fears have been fully realized. The high spirited Nestorians rose upon their new governor, killed some of his attendants, wounded him and shut him up in his castle, which he had just put in a defensible state. Some thousands of the Nestorians, it is said, speedily collected and were upon the point of taking the chief with all his party, when he, after gaining some time by parley, was relieved by an army of Koords sent for his relief by Bader Khan Bey, who had been seasonably apprized of the intended revolt, and had a force in readiness near the frontier. This was during the holy month of Ramazan, when the native fanaticism of the Koords was stimulated by their day fasts and night revels; and they were urged on to deeds of blood and carnage, scarcely equalled since the days of Tamerlane or Omar.

Slaughter of the Nestorians—Plan of the Porte.

The Koords first swept through the lately smiling valley of Asheta, destroying its populous villages, and, report says, sparing neither age nor sex. Our pasha assured us that he had certain intelligence that five or six hundred women and children were burned in the villages, after having been surrounded by the merciless Koords, and about the same number of the Nestorian warriors had fallen in battle. Later accounts say that more than a thousand men have been killed, including the remaining malek of

Digitized by Google

Tiyary, and other chief men who had escaped on the former invasion. It is to be hoped that these accounts may prove exaggerated; but we have them from such sources, Nestorian and Mohammedan, as leave no doubt that many, very many, have fallen. The malek above mentioned had escaped from the district to the borders of the pashalic of Mosul, where he was killed by the Koords of Nirwa, together with all his family and attendants. It was at his house that I first heard of the invasion of the Koords, previous to my departure from the mountains.

After the destruction of their villages, about eighty Nestorians fled to a cave on the borders of Bewer—a district subject to Mosul—where they were treacherously betrayed by the inhabitants of the district to their invaders, who came upon them in the night, and only two of their number escaped the massacre that ensued. Another report says that the Koords set fire to the cave, and that the number who perished was much greater than the above named; but I give more credit to the previous account, as having less the appearance of exaggeration. At the very best, the case is sufficiently bad; and as the enemy still remained on the ground, we cannot tell how much worse it may become.

It has been reported to us from a high source, that Bader Khan Bey and two other chiefs were about to enter the Nestorian country in person. But I can hardly perceive their motive for taking this course, unless they intend to carry their ravages into the smaller tribes, which submitted on the previous invasion, and escaped the general destruction that befell Tiyary and Diss.

There is positive evidence that the Koords were acting by orders of the Turkish authorities in the first invasion; but it is to be hoped that the Porte will not countenance the late wanton destruction of the poor Nestorians, notwithstanding the latter had given some provocation for the new invasion;—if an effort to resume their previous rights could be called a provocation. Previous to this, orders had been issued by the Porte for the release of the Nestorian prisoners; but it is to be feared that the execution of the order will now be delayed and perhaps finally evaded.

The following statements have a direct bearing upon the prospects and plans of the mission.

How these disatrous events will be finally settled, and quiet and security be restored to the Nestorians, is a problem which I have not the wisdom to solve. The Porte, I understand, has privately intimated a desire that the Nestorians should remove to other districts of the Turkish Empire, alleging the difficulty of affording efficient protection in those wild mountains. This plan is favored by the French government, which is not without influence in such matters—if indeed it did not originate there;—a thing not very unlikely, considering the advantage it would afford to the ambassadors of the Pope, who might thus gain access to the Nestorians, and that mostly in villages which have already embraced the doctrines of Rome. But in relation to the success of this plan, there is at least room for doubt. The patriarch of the Nestorians, who has just left our room, is firm in the belief that no such general change will occur. Individuals and families have, however, already sought a home in places to which they had fled for safety; and no doubt the population of Tiyary and Diss, if not of the other tribes, will be greatly diminished in this way, as well as by captivity and death and famine. From this last cause, the suffering must be great during the winter, which is now setting in with growing inclemency upon the higher mountains. What will the poor Nestorians do? Surely such an appeal to our sympathy and prayers will not be in vain! Let their case be made the object of special prayer at the concert, and wherever God's children unite in the petition, "Thy kingdom come."

The papal Nestorian, who returned to his native mountains from the Propaganda, last summer, as an emissary of the Pope, has escaped to this city. The papists are on the alert to profit by the misfortunes of the Mountain Nestorians, and they are preparing to enter as soon as the first opening shall occur.

Ceylon.

LETTER FROM MR. POOR, AUGUST 24, 1843.

Influence of Schools—Progress—The late Suspension.

In compliance with the request of the Mission to Ceylon, Mr. Poor has reported the statistics of the Tamil free schools, as made up at the semi-annual examination held on the 30th of June.

Digitized by Google

The number of these schools, at that time, was sixty-four; the whole number of pupils was 2,630, of whom 1,687 were boys and 943 were girls. This report is accompanied by some general remarks which deserve the serious consideration of every friend of missions. Mr. Poor has watched the operation of the school system at Ceylon, to use his own language, "for the period of nearly a whole generation." His opinions, therefore, are entitled to that deference which long experience naturally inspires. He first adverts to the necessity of schools in heathen countries; to say that they are as necessary "as in Christian countries, and for similar purposes," he remarks, "is but a very partial statement of the case."

As messengers of the churches to the heathen, for the purpose of proclaiming the gospel of Christ, and for giving illustration and proof of the truth and excellency of Christianity, we have been able to devise no means so efficient for the furtherance of our object, whether we regard immediate or permanent effect, as an extensive establishment of Christian schools. This system of charity is so much in accordance with the new and surprising doctrines and precepts which we teach, that the most stupid idolater is able to appreciate our motives, and is compelled to pay a just tribute to this most benevolent exhibition of Christian principle. The entire system of schools is itself a proclamation of "peace on earth and good will toward men," which the wayfaring man, though a fool, may understand. As a means of access to the adult population, moreover, schools are an almost indispensable auxiliary to the missionary.

At most of our stations, we have succeeded in making the attendance of female children an indispensable condition of the establishment or continuance of village schools. Finding this to be practicable, and wishing to place the cause of female education upon a firmer basis than heretofore, we have reduced the wages of teachers in boy's schools fifty per cent, while we pay the same stipend for instructing girls that we formerly allowed to teachers of boys; hence it happens that at some of our stations we have more girls in the schools than boys. A few teachers have been either unable or unwilling to comply with the foregoing regulations, and, consequently, their schools have been dismissed; but a decisive advance has already been made in the system of village schools, and more especially in the all important branch of female education.

The attention of the reader is particularly invited to the following statements of Mr. Poor. The influence of the step which the missionaries were obliged to take, a few years ago, in consequence of the failure of funds, is destined to meet them, undoubtedly, for a long time to come. And there is not a little danger, judging from the receipts of the Board during the last few months, that the repetition of the same experiment will be forced upon this and other missions.

At different periods, the mission have felt constrained, in consequence of pecuniary embarrassments, and a failure of missionary strength, to dismiss many of their village schools. In some villages these schools have been successfully reorganized; but in many others, and even in some of the most populous and important, private heathen schools have been established, and things have settled down much as they were before the commencement of missionary operations. In all such cases, we are met by a formidable barrier to the re-establishment of mission schools. For though there are comparatively but few pupils in these schools, they are the children of the more influential inhabitants and more bigoted heathen; and having been forced into the habit of paying for tuition, parents prefer to continue the practice, rather than have their children again brought under the necessity of learning Christian lessons and attending church on the Sabbath. On the other hand, teachers, now dependent on the heathen for their support, must, in self-defence, oppose the establishment of mission schools in their vicinity. Hence it happens that in such places there is no female education; a majority of the children, being unable to pay for instruction, are growing up in ignorance; and the few who are instructed are coming forward under heathenish and hostile influences. For one who has not made the experiment, it is not easy to conceive what it is to hold meetings and preach the gospel in such villages, compared, or rather contrasted, with villages where we have schools for both sexes, and are without a rival. The number of villages within our borders, now in this lapsed state, forms one of the most unlovely features in the present aspect of our mission. It is for the contributors to the funds of the Board to determine whether the number of the villages here complained of shall be increased, or whether we shall have the means of taking possession of them again as circumstances may allow.

Digitized by Google

Plan of the Mission.

The general policy of the mission in relation to schools, is clearly exhibited in the following paragraph.

In the early stages of the mission, boarding schools seemed to be the only means which we could employ for rousing the attention of the community to the advantages of education, and for laying a foundation for such permanent results as the state of things in the country demanded. Heathenism was entrenched behind false systems of science, as well as of religion; and those who were leaders, and who held the ignorant multitude under their influence and control, felt themselves to be quite safe and strong in their own high places. But a change has come over the land in this respect, and several important objects aimed at by our free boarding establishments, both for males and females, have been happily accomplished. Although some things which were hoped for, have not been realized, there have been favorable changes which require important modifications in our plans. It is difficult to make a proper adjustment of our labors to the altered and continually altering state of things around us; and we may be in danger even of not keeping pace with the progress of change in the country. By concentrating our common boarding schools for boys at Tillipally in 1824; by substituting English day schools for boarding schools in 1833; by requiring the pupils in Batticotta Seminary to furnish their own clothing in 1841; by requiring all who should enter the Seminary from that time forward to give security for the payment of their board; and finally, by requiring, in 1843, boys in the English day schools to pay for tuition and books in part, we have gradually withdrawn from the free boarding system —a system which we could only introduce with great difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step towards placing the subject of education upon its natural basis—the voluntary education of children by parents and guardians at their own expense.

The last number of the Herald contains a brief notice of a very painful occurrence in the Seminary at Batticotta. This event, Mr. Poor remarks, has brought distinctly before the missionaries the important inquiry, "To what extent is it expedient to educate young men in the Seminary, any farther than the case can be met by cash payment for board?" It is not intended, however, to bring into question the propriety of educating "a number of charity students, selected from the children of native Christians."

The object of the remarks which I have hitherto made, is to show that while we are withdrawing from the boarding school system, having witnessed, to an encouraging degree, the accomplishment of the objects for which they were established, it is now time to enlarge our plans for imparting elementary Christian instruction to the masses of society, and also for the direct preaching of the gospel to all classes of both sexes. For this we are comparatively well furnished with Bibles, school books, and tracts; with native assistants of different grades; with some practical knowledge of the country and of the people, with chastened expectations as to obvious and immediate success; and in various respects we are better acquainted, than in former times, with the nature of the service to which we are devoted.

A School needed in every Village.

The views of Mr. Poor are more distinctly developed in the following remarks.

We are now prepared to say, in conclusion, that *in every village throughout our field*, which can be statedly reached by the missionary for the purpose of preaching the gospel—whether it be weekly, monthly, or quarterly—a *Tamil free school for both sexes should be established and efficiently sustained.* It should be established with reference to permanency, and in the hope and belief that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases, the Christian teacher required might be the schoolmaster himself, his place being supplied by another.

It should be kept in mind that preaching in Jaffna is no novelty; that the great body of the people have learned to underrate and to reject the gospel, and wish to be let alone; and that the more influential classes of the community would prefer education without Christianity, if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth; the conscience of the people has, to an encouraging extent, been gained; and, in an important sense, the eyes of many are directed to the missionaries as friends and helpers who have it in their power to bestow upon

Digitized by Google

them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made, and great and well equipped should be the company of those who would go up, every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, must prove disastrous, whether we regard the state of things among the heathen, the Romanists, or Protestant Christians. It is for the Board, and for the Christian public in America, to determine to what extent men and money, faith and prayer, shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system for both sexes, coextensive with stated village preaching.

The village school is as necessary, to say the least, to the native assistant as to the missionary. In his visits from house to house, he finds a difference between families which have children in our schools, and those which have none, as great as a Protestant minister would find between his own parish and an adjacent parish of Roman Catholics.

In a word, the village school is a fulcrum with the aid of which the combined powers of the missionary, and of his native assistants, may be made to bear advantageously upon the mighty masses to be moved; and, other things being equal, the result will be in proportion to the length and solidity of the lever applied. And now that the novelty and eclat of the missionary enterprise have, in a measure, passed away, nothing less repulsive than an allusion to the fulcrum and the lever should be held forth to those who are aspiring to the high honor of becoming master-builders, or co-workers, in the rising temple of the Lord God of Hosts in these high places of wickedness, where Satan has his seat.

LETTER FROM MR. SMITH, APRIL 6, 1843.

New Regulation—Church—Excommunicated Members.

This letter would have reached this country several months since, but for the loss of the steamer Memnon, on her way from Bombay to Suez, in which the first copy was sent. By the appointment of Mr. Whittelsey to the station at Chavagacherry, the care of the church at Manepy has devolved on Mr. Smith. There were formerly two English schools at this station; but as the number of pupils has become considerably reduced, in consequence of the new regulation of the mission which requires each scholar to pay a small sum for tuition in advance, one of these schools has been suspended. The other has twenty-two pupils. "These have all paid their tuition money, amounting to thirty-six cents, for six months. At first, there was much opposition; but when the people found that there was no other way to obtain the benefits of the school, they sent their boys with the money. The school is now doing well."

Another rule, adopted at the last annual meeting, requires all persons in the employment of the mission to take their families to the house of worship. "This has produced some commotion at this station, particularly as there are many in the printing office, who have heathen wives that never come to the house of God." Another effect of the rule has been the dismisson of four Tamil schools; one of these, however, has since been resumed, and the others may be opened again.

There have been no additions to the church during the last six months. There are a few who wish to be received, whom I meet every Sabbath after the sermon, and I hope some of them are really desirous of knowing and walking in the truth, but still I am in doubt; their minds are very dark. Condon, an excommunicated member of whom you have heard in previous years, has for the last year shown signs of penitence, and is very desirous to be received again to the church. The universal testimony concerning him, even among the heathen, is that there is a great change in his conduct. If he still continues in this way we shall probably receive him again. There is one thing in particular in his favor. He has no expectation of receiving any employment from us if he is restored.

Another case has occurred within the last year of quite a different character, a brief account of which may give you some light in relation to the nature of our work, and the materials with which we have to deal. The person to whom I refer is Chittambalem, who was formerly Mr. Hutchings's Tamil teacher. He was excommunicated from the church about three years ago for marrying a heathen wife, and performing heathen ceremonies. For a time his opposition was very violent, and he seemed to have taken to himself seven other spirits more wicked than the first, and was among the vilest of the vile.

Digitized by Google

About a year ago he had a quarrel with his wife, which resulted in their separation. Soon after this he rubbed off his ashes, and came to us with a very grave countenance, with great pretensions, moreover, of penitence for his past conduct and of his desire to return from his wanderings and live as a Christian. Unfortunately for him, he had informed some of the helpers that he was very desirous to obtain a situation as a teacher of one of the new missionaries. He did not, however, meet with a very favorable reception from us, as we had learned enough of his character to look upon him with suspicion. We gave him no encouragement that he would be employed, but improved the occasion to preach the truth to him, and show him his sins. Notwithstanding the cold reception we gave him, he continued his visits, and attended church on the Sabbath quite regularly for several months. He was, however, soon convinced that he could not succeed in deceiving us, and that there was no hope of his obtaining employment in the mission. His zeal, therefore, soon grew cold, and his penitence vanished; and now he is as zealous in his heathenism as ever. This is not a solitary case. We fear that there are more such who have not yet come to the light.

Happy Deaths—Discouragements.

But while some have drawn back, it may be feared, unto perdition, others have finished their course with joy.

Within the last six months three members of the church have died;—Nagunathon of Navaly, a Tamil free school teacher, Joseph, a fisherman of the same village, and David Kellogg, who had been employed for several years in the printing office. The school-master died in December, very suddenly. He was at meeting on the Sabbath, and the next Friday morning he was buried. He had been employed as a teacher for many years, and always sustained a very good character.

Joseph died in March. He had been a member of the church for seventeen years, and has always sustained a good character. Even the heathen say he was a Christian. He was fifty-five years old when he was received into the church, and never learned to read; yet he had a pretty good knowledge of the fundamental truths of the gospel. He was always very regular in his attendance upon the means of grace. While he was able to walk he would not fail to be present at the quarterly communion, even when it was at the most distant stations. During the past year he was not able to walk farther than to this station—about one mile—and that but seldom. Though very feeble, his mind seemed fixed upon his heavenly home, and longing to be set free from the body of sin. The evening before he died, I called to see him and found him extremely weak in body, but strong in faith. That was Saturday night. Ere the dawning light of the Sabbath came, he had entered, we trust, upon an eternal Sabbath. Glorious must have been the breaking of that bright morn to his soul!

David Kellogg died on the 18th of March. He had been sick for many months. In his sickness he appeared to manifest a Christian spirit. He was so far from the station that I saw him but seldom. He was among his heathen relatives, and we did not hear of his death until the heathen ceremonies were performed, and his body prepared for the funeral pile. A relative of his told one of our helpers that he would not consent to have the body of his friend buried in a Christian manner, if the mission would give him a lack of rupees. If he was a true Christian those ceremonies cannot affect his state; but we are sorry that he could not have obtained a Christian burial.

Since the above was written, another church member has died,—Elizabeth, the sister of Joseph mentioned above, and the mother of Catheraman, one of our catechists. She was received into the church at the same time with her brother, and was then fifty years old. Though ignorant, she was, we hope, a true Christian. Her end was peace. She entered upon her rest on the Sabbath, one month after her brother's death.

One of the most disheartening obstacles to missionary success is the almost unconquerable selfishness of the heathen. From those even who professedly and really, it is to be hoped, belong to the household of faith, it is exceedingly difficult to eradicate this principle. "This kind can come forth by nothing but by prayer and fasting." Mr. Smith makes the following remarks respecting the natives in the vicinity of his field of labor.

Their views of the excellence of the Christian religion depend on the number of rix dollars received by those who are in our employment. If we had enough

Digitized by Google

of these to distribute, we could make Christians of this kind in abundance. I wish we could say that all who bear the name of Christians are free from this imputation. As I look at the field in which it is my lot to labor, a dark picture is presented to my mind. The more I become acquainted with it, the darker it appears. When I look at the character of those who profess to be Christians, and see how little they are influenced by Christian principle, and how strong their heathen principles and feelings still are, even after so many years of instruction in the principles of the gospel, I sometimes feel that it is all darkness. But in the midst of this darkness there is consolation in the thought that "the Lord knoweth them that are his," and he will bring them to the light, and will sustain his own cause, and vindicate his honor in the sight of the heathen. In these considerations I find encouragement to continue my efforts, even though the darkness increase, with the hope that ere long the clouds will vanish, and the true light shine.

LETTER FROM MR. MEIGS, OCTOBER 3, 1843.

THE first missionaries to Ceylon sailed from this country in 1815. Mr. Newell had spent a part of the years 1813 and 1814 at Colombo; and, having become acquainted with the state of the Island, he recommended the occupancy of Jaffna, as the seat of a permanent mission. With the intention of joining his brethren at Bombay—Messrs. Hall and Nott—he embarked from Ceylon on the 28th of January, 1814. Messrs. Richards, Poor, Meigs, and Warren arrived at Colombo on the 22d of March, 1816; where, with the exception of Mr. Warren, they were obliged to remain for some months, on account of the monsoon. In September following, they removed to the field of their future labors.

Twenty-seven years ago, this day, I first landed in Jaffna in company with Mrs. Meigs and our dear departed brother and sister Richards. Mr. and Mrs. Poor preceded us a few days, and Mr. Warren arrived three months before from Colombo, to make preparation for those that remained behind. What changes have I lived to witness since that time!

Ten of our number have been called away by death;—Mr. Warren, Mrs. Poor, Mr. and Mrs. Richards, Mrs. Woodward, Mrs. Winslow, Mrs. Todd, Mr. and Mrs. Perry, and Mrs. Minor. And yet the lives and health of many of our number have been remarkably preserved. Eight of those who originally came to Jaffna, and who have been, even the youngest of them, in the service of the Board for almost twenty-four years, are still alive, and most of them in the enjoyment of health, and able and willing to labor in the service of Christ. Almost six hundred members have been gathered into the church from among this people. Compared with the whole population of Jaffna, this is indeed a small number. But when we take into consideration the numerous and powerful obstacles to be overcome in converting the natives of India, the number is large, much larger than we expected to live to see when we first came to this land. It was then confidently asserted and firmly believed, both by natives and Europeans, that no persons of good caste would ever disgrace themselves by becoming Christians; but these individuals neither believed nor regarded the power of God, nor the promises of our blessed Savior. True, the work is difficult, and the progress slow, and the number of real conversions has been small. Yet God has made bare his holy arm, and displayed his glorious power in the sight of the heathen and in the sight of unbelieving Europeans, by causing some to forsake their abominable idolatries, and to become the humble worshippers of the living and true God; thus causing all who love him to rejoice, and covering the faces of those false prophets with shame and confusion. To his great name be all the praise.

It would be impossible to enumerate all the blessings that we have received from our Heavenly Father during this period; I shall not, therefore, attempt it. One of the greatest is, that we have been enabled, in so good a degree, from the commencement of our mission, to live together in love; to see eye to eye; and with united strength to engage in the great work to which we have devoted our lives. Much of our success is, in all probability, to be traced to this fact. When a contrary spirit prevails, that union of prayer, of hearts and of labors, which are so essential to a real revival of religion, cannot be expected. But we have seen enough of a contrary spirit in ourselves to humble us before God, to lead us to watch and pray, and to feel with peculiar force that beautiful sentiment of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Having long seen and felt the great importance of this

Digitized by Google

spirit among missionaries, I delight to bear testimony to this point, in the hope that others may be benefited also.

Since the departure of Mr. Eckard from Ponditeripo, the care of that station has devolved upon Mr. Meigs. As he is unable, however, to preach there on the morning of the Sabbath, in consequence of his engagements at Batticotta, Messrs. Cope and Wyman alternately perform that service. The congregation at Batticotta varies from 350 to 400. "I find, however," says Mr. Meigs, "that our neighbors who are unconnected with the mission, are not so willing to attend church on the Sabbath, as they were ten years ago. They now understand our object and keep aloof from us. They say that our religion is good, but it is too strict for them." "I continue my system of village preaching, and commonly obtain a good hearing. I feel quite at home in preaching the gospel to these little companies of immortal beings." A part of the duty of the native assistants is to go among the people as venders of tracts and portions of the Bible; and those who can read, and who, at the same time, desire to receive a tract or book, are supplied from the little store of these native assistants.

In this way some knowledge of the gospel is widely diffused among the people. Still, many circumstances have occurred since my return to Ceylon, which have greatly diminished my confidence in our native agents, both in respect to their fidelity and the amount of good which we expected to accomplish by their instrumentality. The truth is that the people are not yet prepared to receive them, and to appreciate the labors even of those who are faithful. Some of them, the people see by their conduct, are hollow-hearted, and serve us merely for the sake of their wages; and being habitually suspicious of each other, they easily persuade themselves that none of our native assistants act from any higher motive. Hence I have come to the conclusion that I must do more preaching myself, and depend less upon our native assistants than I had hoped to do. It is truly painful to come to this conclusion. But stubborn facts have forced it upon me. Our prospects of raising up efficient and faithful native preachers, in any considerable number, is by no means as fair as I expected it would be. The time will come, I confidently believe, when we shall be able to carry out this plan; but it has not come yet. We must labor and pray and wait, in faith and hope, until the time arrives. The impossibility of finding efficient and faithful native assistants is, undoubtedly, one great reason why the work of conversion is so very slow in India. Some of those now employed are, it is to be feared, wholly unworthy of the office they sustain.

The following statements will be read with sorrow and disappointment. Still it is desirable to know the truth and to form our plans accordingly.

While in America, I was frequently requested to give information respecting the character of our native converts. I then endeavored to give the dark as well as the bright side of the picture, to state their defects as well as their excellencies. I stated honestly the convictions of my own mind respecting them. I wish now, however, to say that a more minute and careful examination of the subject, together with a knowledge of many facts which bear upon the point, have led me to form a less favorable opinion as to the sincerity of many of them than I formerly entertained. Even those who are truly converted, have many and great defects of character. Instead of being born into the kingdom, as it were, mature Christians, they remain mere babes in Christ. And I apprehend, from what I have seen and heard, as well as from the nature of the case, that this is true of converts from heathenism in every part of the world. Judging from what I heard and saw during my visit to my native land, I think the views of many of the friends of missions there need to be corrected on this point. They seemed to suppose that converts from among the heathen, as they emerge from the midnight darkness of paganism into the glorious light of the gospel, will see the truth more clearly, love the Savior more ardently, and walk more consistently than converts in Christian lands. But stubborn facts completely falsify this expectation. Their former habits of sin—habits in which they have been trained from infancy—are not easily overcome nor relinquished. They are still in the midst of the heathen. They are compelled to breathe a polluted atmosphere. Powerful temptations to sin beset them on every hand. There is no high standard of piety around them. In short, the difficulties and dangers of their situation are immense, and they can hardly be appreciated in a Christian land. We are certainly disposed to make all due allowance for the defects of character which we witness in our church members. Still, we wish you to know that there are defects, great defects. It is certainly

Digitized by Google

important also that correct notions should be formed upon this subject by all who love the cause of missions, and pray for its success. Let such earnestly remember our native converts, as well as ourselves, in all their supplications at the throne of grace, and especially when they meet together to pray for the cause of missions on the first Monday of every month.

It is as true now as it was in the days of the apostles, that "the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The history of the individual mentioned below might be adduced, it would seem, as an illustration of this sentiment.

A few weeks ago, as I was walking out in the afternoon to one of my school bungalows to preach, I met with Edward Warren 2d. I have not seen him before for five or six years. He walked with me for some distance, and I had a long and interesting conversation with him. I reminded him that I was going to preach at the bungalow within a few rods of which he was born; that I attended upon his parents when they were sick and died of the cholera; that I took him when a poor little orphan boy, and cared for him as if he had been my own child. I told him of the kindness and attention he had received from the missionaries, and what a debt of gratitude he owed them, as well as his kind benefactors in America, for all the money and labor and solicitude and prayer which they had bestowed upon him. When I reminded him of these things his heart was considerably softened. He acknowledged the justness of my remarks; he said that his conduct in forsaking the missionaries and the cause of Christ was very ungrateful. When I pressed the subject he said, "I know that the Bible is true. But what shall I do? I am not employed by the missionaries. I have married among the heathen; I live among them, and to please them I must conform to their customs." I solemnly warned him of the consequences of his conduct, and told him that I feared he had sold his soul for the dower which he received with his heathen wife. He said, "Perhaps it may be so. But what shall I do?" He promised to call and see me; he said he had not hitherto called because he was ashamed to do so.

Some of our severest trials have arisen from the conduct of young men of this class. Both the Warrens were persons of great promise; we had high expectations respecting them; but they fell into the snare of the devil and his agents, and will, I fear, be ruined.

Madura.

LETTER FROM MR. CRANE, OCTOBER 11, 1843.

Schools—Neighboring Villages—An Oracle silenced.

Mr. Crane was formerly stationed at Dindigul; within the last few months, however, he has taken the place of Mr. Ward at Madura. In giving an account of his labors, Mr. Crane first speaks of the Female Boarding School. This was commenced nearly three years ago. From the beginning it has been obliged to meet those obstacles to its successful operation which are so common in India.

One or two occurrences will suffice to give you some idea of the difficulties against which we are called, not unfrequently, to contend. Not many months ago, a girl was placed in the school by her mother and a man pretending to be her step-father. The child had been there only a few days, when the man came and begged the privilege of taking the girl to his house for an hour or so, that she might enjoy with them a nice dish which they had just prepared. Permission was given accordingly; but he did not bring her back as he had promised. The next day it was reported that they had sold the girl and her infant relative—a child not more than a month old—for fourteen rupees, to be trained up as dancing girls,—a thing of common occurrence in this country. Sad to relate, the report, on inquiry, was found to be true. The family immediately left the place, and have not been heard of since. Are not the tender mercies of the heathen cruel?

Another case occurred but a short time since. A woman brought her little girl to the school. The child manifested an unwillingness to stay; but the mother urged us to take her to the school-room, and see if she would not mingle with the scholars, and soon become satisfied. We did so, and the child appeared to be happy in her new situation. But she had not been in the school more than a week when her mother came and clandestinely attempted to take her away. Upon being discovered in the attempt, she offered a

Digitized by Google

very foolish apology for wishing to remove her child, and promised to return her in a few weeks. But the real cause was the opposition of her friends. Some of them persuaded her that if she left her daughter in the school, she would never be able to get her again; the missionaries would keep her, or sell her, and make gain of her, etc. Persuasion was out of the question. She heeded not our arguments, but took the girl and went away, rejoicing, doubtless, that she had been so fortunate as to embrace again her child, saved from slavery or something worse.

Mr. Crane has ten native free schools under his care. The pupils are required to attend church on the Sabbath, and visit the mission premises, once a month, for examination. Statements like the following, which, fortunately, are coming to us more and more frequently from the missionary field, should incite us to redoubled effort in the work of evangelizing the nations.

Another field of labor, and one of considerable promise, I think, is found in several villages in this region, where there is an urgent, and, apparently, a sincere desire on the part of a portion of the inhabitants to know what Christianity is. Having heard something of "the new religion," as they call it, they wish to become more fully acquainted with it, and if it prove to be good, as they think it will, to embrace it. I have on my list six or eight villages of this character, lying within a circuit of from three to ten miles. Their desire to embrace Christianity is not altogether new, they have talked about "the new religion" for several years past; but never till lately have they brought their inquiries to a definite point. Perhaps they have never felt quite prepared to break through the barriers that opposed their embracing Christianity. But the time of deliverance appears to be at hand. They now plead for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but wish to embrace it. I do not mean to be understood as saying that whole villages, except in one or two instances, wish to become Christian. The inquiries on the subject are as yet confined chiefly to a certain class of men occupying, in most cases, a separate portion of the village. They are cultivators, though not owners of the soil, and of course are in rather indigent circumstances. They are not able to do much toward supporting the propagation of the gospel; yet they have showed a willingness to do what they can to introduce a system of education among themselves.

In one village they have in part erected what in this country we call a schoolhouse. It may not have cost them more than three or four rupees; still it is as much for them as the building of a schoolhouse, worth as many hundred dollars, would be for the inhabitants of many wealthy villages in America. I have four schools in these villages, distributed in places where the call seems to be the most urgent. These are entirely distinct from the circle of schools near the station, and are conducted differently, according to circumstances. The teachers employed are the best that we can find among their own class, who are willing to renounce idolatry and embrace the truth. But before engaging as teachers, they are required to spend some time on the mission-compound, to receive special instruction in the rudiments of Christianity. And where there is a sufficiency of men, two are attached to a school that they may alternate, every half month, in teaching the school and in receiving instruction on the compound. Whatever may be the result in this department of labor, we cannot but feel that it is one of great importance, and demands our attention. There appears to be a general movement among this class of people. Those of whom I speak make every concession we can desire. They promise to follow the instruction we may give them, and obey the word of God, so far as they understand it, entirely forsaking the worship of idols, and relying wholly on the Savior whom the Bible reveals.

I cannot forbear relating an incident which occurred a short time since. A young man called at my room for books. On inquiry, I ascertained that he belonged to one of the villages above alluded to. I gave him a gospel and a few tracts, with a charge to read them to such of his friends as were unable to read for themselves. He promised to do so, made his salam, and went his way. About a fortnight afterwards he came again, apparently somewhat alarmed at what he supposed to be the result of his having received and read the books. His father was a fortune teller and worshipper of the devil. But he declared that since reading the books the devil refuses a response to all his inquiries. On one occasion two men came from another village to consult the oracle; but, though importuned, it gave no response. At length the man besought his swamy to

Digitized by Google

let him know if ours was the true religion; but he answered him not. The man in despair hung up his instrument, (a small tom-tom of peculiar construction,) in which his swamy is supposed to reside, and through which, when beaten on one end by the palm of the fingers, he speaks. He said it was now fifteen days since the oracle had hung useless in the house. The rats, moreover, had committed some depredations on it, which was an unusual thing, and a sign that the god had left it. I asked him to call his father and bring the forsaken instrument with him. He did so; and, with his tom-tom, he brought his beads, etc., and gave all up as being quite useless to him. I also asked him for his head-dress—a bit of coarse yellow cloth which he readily delivered to me. Thus stripped of his accoutrements, he went, at the suggestion of some one present, to a tank, a few rods from the house, and cleansed his body of its outward impurities; after which I placed on his head a decent white cloth, in the room of the one I had taken, and he went away clothed, if not in his right mind. Thus far he promises well; and the son, at the solicitation of his father, is learning the Scriptures daily on the mission premises.

Sioux.

LETTER FROM MR. RIGGS, NOVEMBER 18, 1843.

Traverse des Sioux—Lac Qui Parle.

It will be remembered that Mr. Riggs has recently commenced a new station at Traverse des Sioux. This place is at the head of boat navigation on St. Peter's River, seventy-five miles from its junction with the Mississippi, and about one hundred and twenty-five miles below Lac Qui Parle. There are some thirty or forty Indian lodges collected in one village which present, in many respects, an interesting field of labor. Mr. Riggs arrived at Traverse des Sioux on the 20th of June. He found the Indians in a state of mind very unfavorable to missionary effort. This was owing to a variety of causes, such as the non ratification of the treaty made with them two years ago, their poverty and consequent sufferings, their quarrel with the Ojibwas, etc. The prospects of the station, it will be seen, have very much improved since that time.

A calm has succeeded to the storm that passed over us last summer. For a while it appeared as if we might be obliged to retreat. As there was a concerted plan, proposed to the Indians by white persons on the Mississippi, to drive all the missionaries from their country, their success here would have been the signal for more vigorous efforts on the part of the opposition at the other stations. But God makes the wrath of man to praise him and the remainder thereof, or what will not answer that purpose, he restrains. So he has done in this case. Those Indians who opposed our commencing a station at this place, with so much zeal last summer, have been here but little for the last two months. During this time, not a dog has moved his tongue against us. Sleepy Eyes, the acknowledged chief in this part of the country, who lives some distance above this, was here frequently during the rice gathering, and brought us ducks, etc. He has always been our friend, but has not as much energy as would be desirable.

Great Walker, who is next to him, and lives here, has lately began to take lessons in reading, and promises to exert his influence in favor of education. Although but few of the Indians have been at home, we have had a small school for five weeks past. What will be the state of feeling among them, and their disposition to listen to instruction, when they return for the winter, which will be in two or three weeks, we cannot foresee. Our prayer is that their hearts may be disposed to seek after the truth.

The letter of Mr. Riggs contains the latest intelligence respecting the station at Lac Qui Parle.

The late opposition manifested against the missionaries at Lac Qui Parle, and the order which came from some of the principal men to the missionaries to leave, have had a good effect upon the church, as I learned not long since, from one of the native members. There has been much backsliding, and some falling into sin during the past year. God has used the opposition of the heathen party as one means of alarming them, and thus bringing most of them to repentance and a public confession of their sins. Sabbath breaking had become a very prevalent sin; indeed it is one to which they are peculiarly exposed, as well from the circumstances which surround them, as in consequence of their former habits. It requires the strongest power of example as well as precept to impress upon Indian minds, who have been trained up, physically and morally without a Sabbath, a feeling of sacredness for that

Digitized by Google

day. And when traders, especially in their journeyings, disregard the Sabbath, when steamboats ply on that day as well as others, with professing Christians on board of them—which facts cannot be kept from the knowledge of the Indians,—it seems almost impracticable to enforce discipline upon them. In a few instances, some of our own number have travelled on the Sabbath; the circumstances were thought to be such as to make it necessary; but it has had a bad influence upon the Indians. It has generally been thought impracticable to rest on the Sabbath, or to obtain passage in a boat that would not be out on that day, between Prairie du Chien and Fort Snelling, in coming up the Mississippi. Even this last spring, a professor of religion, who is engaged in the lumber business on the Saint Croix, tried to persuade me at Galena, that if we waited for a boat that would not be out on the Lord's day, we might have to stay all summer. But he was mistaken; we only waited two weeks.

New York Indians.

LETTER FROM MR. ROCKWOOD, JANUARY 8, 1844.

MR. ROCKWOOD'S field of labor is among the Tuscaroras. The number of church members at that station, prior to the accession mentioned below, was about fifty. The interest recently manifested in the temperance reformation by the Indians at Tuscarora is peculiarly gratifying.

There have been some interesting and encouraging events here recently, and they have caused us to rejoice, and to "thank God and take courage." Meetings have been held more frequently for a few weeks past than usual. Some time in November, we commenced neighborhood meetings on Thursday evening of each week; and although the travelling was extremely bad, and the evenings were dark, we sometimes had a respectable number present. About the same time I commenced visiting from house to house, as often as I could get my interpreter to accompany me. After about four weeks, we commenced a series of evening meetings in the meeting-house; these we continued ten evenings. On these occasions there was apparently considerable solemnity, and we trust the Spirit of the Lord was with us. A few hope they have passed from death unto life. Six united with the church last Sabbath by profession; two of them were excommunicated two or three years since.

There seems to be a greater degree of harmony and good feeling among the members of the church than I have ever observed before. May the blessing of the Lord still continue!

About the first of December, the Indians held their regular quarterly temperance meeting. On this occasion they voted to hold temperance meetings every evening during the last week of the year, commencing with Christmas evening; also to have a temperance celebration on New Year's day. This series of meetings might be called "a protracted temperance meeting." A great degree of interest was excited; the meetings were well attended; and many spirited and stirring speeches were made by several of the chiefs and warriors. New Year's day was an occasion of great interest to the Tuscaroras. It was the first of their temperance celebrations; and I have never seen such a "turn out" as there was then.

LETTER FROM MR. BLISS, JANUARY 18, 1844.

MR. BLISS is stationed at Cattaraugus. Some political changes are taking place among the Indians on this Reservation which will probably exert a favorable influence upon their moral and social condition. "The chiefs in a general council, last week," says Mr. Bliss, "resolved that they will have a constitution and a written code of laws; that they will lay down their authority as chiefs, and let the people choose their own rulers. Ex-governor Seward, in connection with a Committee of Friends and an Indian Committee, is expected to propose the constitution during the approaching spring." The emigration party profess a desire to regain the confidence of the nation. Several of them are also anxious to be restored to the church.

There are several things worthy of notice in a religious point of view. One man and his wife have been restored to the church; they renewed their covenant on the first Sabbath in this month. Two young women were received at the same time on profession.

One of these young women has had a very singular history. Her name is Elizabeth Hough, or, as she is generally called, Betsey. Her father was a native of Germany. He was brought to this country in childhood; afterwards he married a Dutch woman, and lived on

Digitized by Google

the Genesee Flats, on the farm of Mary Jimeson, the old white woman. Her father was a member of a Presbyterian church for a while; but he was afterwards a backslider and a drunkard. He became temperate and hopefully penitent before his death, which event occurred when Betsey was quite young. Her mother was poor, and had two or three young children to support by her own industry. These of course had but poor advantages for obtaining an education. While they remained at Genesee, a Sabbath school teacher from Perry sometimes went into the neighborhood, and taught them. Betsey, therefore, was able to read the Scriptures, though very imperfectly. They lived among Indians of the most ignorant and degraded character. They removed to this Reservation, with several Indian families, about ten years ago. The children grew up perfect pagans. Betsey in particular was fully initiated into all the rites and ceremonies of the pagan worship. Indeed she became one of the principal cooks in preparing feasts, and was a leader among the women. She conformed to their customs in nearly every thing, and was a great favorite throughout the pagan party. She knew every family on the Reservation,—their Indian names and their English names, so far as they have any. For several years, she has been an occasional hearer of the gospel. She has been growing serious for two or three years. Sometimes she has been partially convicted of sin, and has begun to think of abandoning the pagan party. For a year and upwards, she has forsaken their dances, has attended meetings constantly, and has been growing more and more decided in her course.

Her union with the church has produced great excitement and commotion among the pagan party. They are holding a dance this week; and their leading ones visited Betsey, three or four days in succession, to know why she has forsaken them, and to see if she cannot be induced to return. As her mother is now dead, and she has no home, she lives with us and assists us in the domestic department, and also interprets for Indians who wish to converse with us. As she is rather a favorite with all the Indians, many call to visit her; this affords us rare facilities for reaching the pagan mind, and enlightening them in relation to the gospel.

I have recently had two opportunities of preaching in the council house to large audiences. One was a special appointment on the Sabbath. More than a hundred were present, including nearly all the chiefs of both parties, and many other leading pagans. The other occasion was on new year's day; nearly three hundred were present. We have full meetings on the Sabbath when the travelling is comfortable, and there seems to be a growing interest on the subject of religion. There are two or three who have offered themselves as candidates to unite with the church. Scarcely a pagan can be found, at the present time, who will deny that the gospel is "good." But they try to prove that their religion, faithfully and conscientiously observed, is equally good for them. The Indians are generally disposed to stand on the ground of their own works for salvation; it is very difficult to drive them from this ground.

LETTER FROM MR. HALL, JANUARY 6, 1844.

THE field of labor assigned to Mr. Hall, is the Allegbany Reservation. There seems to be an increasing willingness on the part of the Indians to hear the gospel; this fact accounts in part for the opposition which Mr. Hall has described in the present communication.

Two persons have recently been added to the church by profession; God has also been pleased to encourage us with one interesting case of hopeful conversion, thus giving us fresh inducements to untiring effort for the salvation of the most abandoned sinners. New instances of conversion do not occur as frequently now as they did last year at this season; but I cannot say that the state of mind, either in the church or out of it, is less interesting or less hopeful than it was then. During the fall and winter, I have preached at Coldspring, Sabbath evenings; this I have never been able to do before. Several pagans there have regularly heard the gospel at these meetings, and express strong fears that it is true. Some of the chiefs undertook to frighten me from preaching there by threatening to make me pay for living upon their land. Governor Blacksnake has even intimated that my going into pagan neighborhoods to preach the gospel, is a violation of an agreement between you and him, in which you promised, as he says, in no way to disturb him or his party; but I knew very well that whatever you may have said, you did not intend to convey any such impression

Digitized by Google

with regard to my labors here. Finding themselves unable to hinder me from preaching, they endeavor to hinder the people from assembling at the place of worship; but it appears to me that all their clamor against the gospel only makes the people the more anxious to hear it; and I think there is some evidence that the Lord is leading the pagans to see that they are without God and have no hope, and must be until they embrace the gospel. May the Lord hasten that longed for day.

Abenaquis.

LETTER FROM MR. OSUNKHIRHINE, DEC. 20, 1843.

MR. OSUNKHIRHINE has encountered not a little opposition from the Romanists; the priests are very active in preventing, as far as possible, the spread of spiritual Christianity among the Indians. Some of their devices are mentioned in the following letter.

I am sorry to inform you that a member of the church, whom we received at the last communion, departed this life two or three weeks ago. I am sorry only because he has continued with us for so short time; but I am happy in the belief that he died a peaceful death. I think I have reason to believe that he was truly renewed by the Spirit of God. He had true faith and true love to Jesus Christ, in whom alone he trusted for salvation. The priests and others tried hard to bring him back to the Roman Catholic church; but it was all in vain; the Lord proved himself stronger than all of them. When the priest saw that he could do nothing to bring back this man to his church, he commanded his people not to go and see him; "for," said he, "you can do no good to him, his case is hopeless." When the man died, the priest told the Roman Catholic Indians that they must not attend the funeral, saying to them that if any did attend, it would be the same as going with him a part of the way towards hell; "for I am sure," said he, "that he has gone to hell." But these threats did not stop all the Roman Catholic Indians; for the relatives of the man, and some others, came to hear the funeral sermon in our church, and were with us through the whole service.

The declaration of the priest that the man is gone to hell, does not strengthen his cause at all; it only weakens it. The relatives of the deceased are touched very much. They say, "How can the priest know that this man has gone to hell? Is it because he believed in Jesus Christ as revealed in the Scriptures? Is it possible that a man will go to hell because he believes the word of God? This cannot be true." A brother of the man who died—the only remaining brother—seems to be awakened. I think he will follow the example of the deceased in leaving the errors of popery, and embracing the faith of Jesus Christ; for he continues to hear the gospel in spite of the priest, and also reads the Bible himself every day. He went to a Protestant French school one summer, and he has learned to read very well; he is able to translate what he reads into the Indian language for the benefit of others.

Proceedings of other Societies.

Foreign.

FRENCH MISSION IN SOUTH AFRICA.

IT is extremely gratifying to observe the zeal which the Protestants of France are bringing to the missionary enterprise. The French Society of Evangelical Missions has been in operation about twenty years; and though its resources, compared with other societies, are few, it has already become an efficient institution. The attention of this Society has been directed, more particularly, to Southern Africa. In the last annual report, this mission is represented as being in a very prosperous condition.

The following extracts, translated from the Journal des Missions Evangéliques, will show the progress which the gospel is making in that interesting portion of the missionary field.

Progress of the Gospel at Bethulia.

The first of these extracts is taken from a letter of M. Pellissier, under date of November 8, 1842. The reader will not fail to notice and admire the liberality of these impoverished Africans.

The Lord has granted me the privilege of baptizing fourteen adults, after they had satisfied me, for more than a year, of their knowledge and their faith. This interesting ceremony took place on the 30th of October last, in the midst of a

Digitized by Google

silence and attention which were truly remarkable. The neophytes entered into their engagement to serve the Lord, in the presence of a large assembly. On this solemn occasion, many were dissolved in tears. Many came to me, on the following day, to inquire what they must do to be saved. Touching spectacle! Would that you could have been in the midst of us, to be spectators of the conversion of these poor pagans, who, but a few days ago, were living without God and without hope in the world! They would have blessed you, because you were moved with compassion towards them, while they were in ignorance, and sent them the inestimable treasures of the gospel; and you, in your turn, would have experienced an inexpressible delight, in seeing your labors crowned with such gratifying success. No; it is not in vain that our brethren in France have made their sacrifices to send the word of life to the poor Bechuanas. The latter have not proved themselves unworthy of the kingdom of heaven; your messengers of good news have found access to their hearts. A vast field opens before us.

Were you to transport yourselves for a moment into the midst of us, what joy would you experience in seeing these dear children of the gospel! Their simplicity would delight you. With them there is nothing artificial. They talk just as they think. Every one speaks in the presence of his brethren, precisely as he would speak were he alone. As they are still in their infancy, their judgment and their discernment have received but little exercise. Naturally destitute of ideas of time, it is not uncommon to see them committing anachronisms which would be unpardonable in Europeans.* They are better Christians than historians. Their faith is solid, and their piety sincere. The more they are enlightened, the more conscientious do they become. Being afraid to deviate from the requirements of the Holy Scriptures, they often question me respecting the details of their conduct. In short, they are tender lambs who must be fed with milk. Nevertheless, many have firmness, as the following instance will show.

Since Sété, who has been recently baptized, has professed to belong to Christ, his faith has been continually put to the trial. All who were his friends in his state of ignorance, have turned against him. His nearest relatives have shown themselves the most exasperated. They have resorted to all kinds of expedients to withdraw him from the gospel. "Do you wish," say they, "to do better than your ancestors and we have done? Do you leave us because you despise us? Renounce not the national customs in which you have been educated. You make us ashamed before all who know you." Unable to move him by words, they have wished to proceed to overt acts. They have threatened to take away his wife. Her relatives, at the instigation of his relatives, came more than forty leagues for the purpose of carrying off their daughter, unless he should renounce his new opinions. Disarmed by his discourse, full of sweetness, they returned without executing their plan. His wife, instead of taking his part, has joined his enemies in persecuting him. When he wished to solemnize their marriage in the church, she and all his friends opposed it with all their might. Sad and disturbed, he comes to me to know what he shall do to comply with the will of God. In the midst of these difficulties, he does not permit himself to be discouraged; he goes forward with a firm step. He is ready to sacrifice all that he has for the love of Christ.

The collection made among our Bechuanas for your society, will prove to you, better than words, that the work of the Lord is making progress. The sum contributed amounts to 607 francs. That which we send you, receive as the widow's mite. Our Bechuanas are generally poor. The majority of them frequently have not one meal a day. The drought has been so severe during the past year, that many of them have seen themselves stripped of the means of subsistence. Their gardens and their fields of grain have failed them. In consequence of a scorching sun, which has dried up even the last blade of grass, many of their cattle have died of hunger. The locusts—one of the greatest plagues which God sends upon the inhabitants of South Africa—often become, in the time of famine, a means of subsistence for the Bechuanas. When our Christians give, therefore, they take from the necessaries of life; they contribute, however, because they have learned that it is one of the most sacred duties of the Christian, to aid in the advancement of the kingdom of God in the world. These children in the faith, whom you have begotten, and who bless you for the spiritual possessions with which you have enriched them, seek also to raise up for themselves a posterity, by their prayers and their offerings.

Incidents at Mekuatling.

A letter of M. Daumas, whose station is at Mekuatling, has furnished the following extracts. It was written in October, 1842.

The epidemic which has caused us so much anxiety, for some months past, and of which I came very near being the victim last year, has had a very happy issue. It has pleased the Lord to deliver us from our distress, and to lift upon us the light of his countenance, which is the fulness of joy. The trial through which he has thought proper to make us pass, although severe, has contributed to disclose to the pagans, in a visible manner, the consolatory power of the gospel. Those whom the Lord has taken to himself, have departed with the hope of a blessed immortality; they exhibited, moreover, in the presence of death, a serenity worthy of the children of God. Those who have survived, were examples of resignation during their long sufferings, and showed that they did not rebel against the will of their Heavenly Father.

John Noga, as soon as he was restored, came to converse with me respecting his experience during his sickness. Among the first words which he addressed to me, were, "You have often told us that the Christian is sustained from on high in his sufferings. Although I believed what you told me, it seemed to me very extraordinary; but now I have no doubt as to its truth. I have endured as much as a man can endure; but my sufferings were as nothing; I even experienced, at times, a pleasure which it is impossible to describe; I felt that he who was smiting me, did it for my good, so that I found all my delight in prayer and communion with my Savior." As soon as his strength permitted, he spoke of his hopes to those who came to visit him, closing his conversations, generally, with prayer. The relatives of his wife, who reside at a considerable distance from this place, having heard of his sickness and confidently expecting his death, came hither with the hope of appropriating to themselves, according to the custom of the country, his

* None of the natives of South Africa take the trouble to reckon up years. They live and die without any idea of the time which they have spent in the world.

Digitized by Google

property, his wife, and his children. They were disappointed in finding him alive; nevertheless fear kept them at a distance from him. They greeted him from the door, and addressed a few words to him. John conversed with them respecting the source of all his joy, and persuaded them to enter that they might bow with him before Jehovah; as soon, however, as the prayer was finished, they departed, and have not been seen since this interview.

Anna Ketla, conversing one day with my wife, remarked that during her sickness she had been exposed to great conflicts, and that she felt herself, at times, weighed down by an almost insupportable burden. In this state she prayed to God, and poured out her soul before him. The Lord, who had hid his face that he might afterwards show her his tenderness and love, infused into her anguished heart the balm of his consolation, so that she experienced an indescribable pleasure. Death, which had before appeared to her the king of terrors, became a messenger of good news. She could have wished, like Paul, to depart from this life that she might be with Christ; to her this seemed preferable to a prolongation of her days in this miserable and sinful world.

I ought not to close this communication without saying a word to you concerning Mamoleko, the widow of whom I wrote in my last journal. As soon as her husband's death was rumored abroad, all her relatives precipitated themselves upon the station, like so many eagles, to divide the property of the deceased, take his wife, whom one of them proposed to marry, and his children, whom they were about to reduce to a species of slavery. In these trying circumstances, Mamoleko exhibited a degree of firmness and a presence of mind which makes us admire the power of the gospel. At first they endeavored to prevail upon her by mildness; they tried to insinuate themselves into her good graces by flattery; they told her that if she lived alone at the station, she would be obliged to suffer much, as she would have no one to take care of her cattle; they said that she ought to follow them, in which case she would want nothing, but be like their own children. Knowing too well how much these promises were worth in the mouth of pagans, she declared to them, among other things, that she was a Christian; that she could not consent to live with them; that they did not understand and could not offer to her the consolations which she needed. Upon this, they threw off the mask, and behaved toward her in the most unbecoming manner; they treated her as if she had been mad. They would have beaten her, had they not been afraid that they should pay for their audacity. Mamoleko replied with calmness that, having renounced paganism, she would not consent to leave the station, where she could enjoy the society of her brethren and sisters in Christ, together with the instructions of the missionary. Poor woman! When she found herself in the presence of her persecutors, she had a presence of mind and a firmness which were astonishing; but as soon as they had departed, her trials seemed to overwhelm her, and she dissolved in tears. The storm, however, has passed away, and she is now tranquil and happy in the company of her children.

Among the conversions which we have been lately permitted to see, there is one which has particularly surprised and edified us, as it has set before us the immense riches of the love of Christ for poor sinners. It is the case of a man, named Mokao, who has lived, for some years past, in the neighborhood of Thaba-Bossiou, about ten leagues from this station. Having learned that the missionaries healed the sick without asking any compensation, he brought his wife to us that she might be placed under medical treatment. Our efforts were crowned with success; after a while she was restored to health. During this period, the woman heard, with uncommon attention, the words which I felt it my duty to address to her respecting the salvation of her soul. The Lord in his mercy was pleased to cause the good seed in her to germinate. She received the precious gift of faith, and she devoted her heart to the service of Him who gave himself a ransom for sinners. From that moment, all her desire was to live and die at the station. But Mokao had very different intentions; as soon as he perceived that the health of his wife was entirely restored, he began to make his preparations to return to his former residence. In his wife, however, he found an opposition which he was far from anticipating. To induce her to yield the point, he departed twice with his cattle; but he did not succeed in his design. Although he admired, in some sort, the disinterestedness of the missionaries, he found their instructions too exacting, and he preferred the liberty of the desert to the discipline of the station. Forced to dwell here, however, willing or unwilling, he did every thing in his power to harrass his wife, and oblige her to abandon our establishment. His hostility to the gospel and to Christians was almost without a parallel. For two years he did not place his foot within the house of God. Whenever he had an opportunity, he united with our enemies in ridiculing the gospel. One day he said to the chief Molitsane, "These new things are very well for the young people; but as for us, let us cleave to our old customs. Let them alone; they will soon get tired of the new way, and join us." Upon another occasion, he was in the field which is used for pasturing the flocks of the station. A conversation ensued among the shepherds, the most of whom were pious. Mokao, hearing them converse about religion—a subject of all others the least agreeable to him—began to revile them. He then took his javelin and threw it into the air a number of times, saying to those were with him, "If there is a God, let him seize my javelin, and I will believe in him."

Some time afterwards, I was told that Mokao had become deranged. I was much grieved by the information, and hastened to him that I might converse with him, if it should be practicable. I found him in a state which filled my soul with sadness. His agitated appearance and his haggard eyes revealed too clearly the disorder of his mind. I directed the removal of his greasy hair, which he wore very long, according to the custom of these tribes; I also bathed his head with cool water. These simple remedies appeared to compose him. He expressed himself in a manner which was sufficiently satisfactory; he declared that he was groaning under the strokes of the divine displeasure, on account of the sins which he had committed, and the scorn with which he had treated the children of God and his word as preached by his servants. I prayed with him, and exhorted him to put his trust in that Savior who died for the greatest of sinners, and I assured him that peace would enter his soul. These words produced only a momentary effect. His sins presented themselves under an aspect so hideous, that a sudden terror seized him; and he fled to a plain that he might cast himself into a ditch, then full of water, where he thought, as he has since said, that the eyes of God, which followed him every where, and which were as flames of fire, would not reach him. Fortunately, two men upon horseback overtook him at the very moment when he was about to throw himself into the water. He afterwards endeavored to destroy

Digitized by Google

his life by striking his head against a stone. When I upbraided him for doing this, he said, "I must put an end to my existence; I am a miserable being who have blasphemed the name of God and cursed his children." At length the Lord brought his misery to a close. When he was entirely restored, he hastened to come and find me. His first expression was, "I am conquered." He then added, "I have been a great sinner, but God has had pity on me; I desire now to consecrate myself to his service." Since that time, he has been perfectly sober, and he has persevered in the faith of Christ Jesus. His zeal to bear witness to the truth has edified us. Wherever he had been so foolish as to utter words without intelligence, in the days of his ignorance, he has been eager to make known his new opinions. Some time ago, he said to me, "I have not yet seen Molitsane since the Lord had pity on me; I must go to him and declare what the Lord has done for my soul."

Thaba-Bassiou—Cannibalism—Speech of an African Chief.

The Society of Evangelical Missions has another station at Thaba-Bossiou. A letter from M. Dyke, dated October 1, 1842, contains the following picture of the prosperity of that branch of the mission.

I am happy to inform you that every thing is going forward prosperously at this station. God continues to shed down upou us, from day to day, the dew of his grace, and he is giving us abundant motives for gratitude and thanksgiving. The word of salvation is glorified; it spreads on every side an odor of life, and gains many souls among the Bassootos. Our spiritual labors are increasing; the time of brother Casalis is almost entirely devoted to them. The neighboring villages also solicit our attention; and it is a source of regret to us that we cannot visit them more frequently. Since my last letter to you, I have had but few opportunities of preaching the gospel in them.

As M. Daumas had occasion to be absent from Mekuatling, M. Dyke assumed the duties of that station for several weeks. During this period, he visited, in company with his brother-in-law and Moshesh, some villages about twenty miles from Thaba-Bossiou.

The journey was difficult and painful; but the landscape around us was surpassingly beautiful; I had never seen any thing so imposing. Spring was just beginning to open; all nature seemed to rejoice and to display its magnificence. But as I was about to surrender myself to the delightful impressions which this spectacle was calculated to produce, I was forced to remember that man had polluted the soil over which I was passing, and that I had occasion to weep rather than to rejoice. Many murders have been committed here; many diabolical cries have risen from bands of cannibals, dragging their victims to death. Eleven years ago, no one could traverse this region in safety, unless he was escorted by a force sufficient to resist the murderers who lay in ambush. The natives who acted as our guides, had a thousand tales to relate concerning every spot, so to speak, of a country which they knew so well. "Here," said one, "were laid the snares in which the imprudent feet of the traveller were caught, beyond the possibility of escape." "Do you see this tree?" cried another; "from its branches the cannibals were accustomed to suspend the spoils of the wretches whom they had taken in their toils." A third showed us a natural cavern excavated in a rock; "There," said he, "they have devoured more than one poor victim."

But we were already approaching the villages of the natives; and, as one and another passed before us, some one in our company exclaimed, "Behold one of these cannibals; that one who is coming toward us, was one of the worst of them all." Indeed we found ourselves surrounded with people who, during a whole year, had eaten nothing but human flesh; there were some even who, since their infancy, had scarcely tasted any other kind of food. We passed near a cave where I was told that I should find human bones. I went to it and actually found more than sixty square feet, covered with the remains of human beings who had formerly supplied the kettles of these cannibals. I grew faint, and it became necessary for me to leave a place which was so revolting.

Towards evening, we came to the village of Penane, chief of the cannibal Bassootos. An immense rock, suspended, and forming a regular dome, under which many hundred persons could arrange themselves, served as a residence for the chief and many of his subjects. The presence of Moshesh secured for us a good reception. A short service was held, a prayer was addressed to the Creator and Preserver of our existence; after which we surrendered ourselves to repose. My imagination retraced the horrors which had been enacted, but a few years before, beneath this dome under which I now found myself. The cry of the bleeding victims, the frightful shouts of these inhuman butchers, seemed to resound in my ears. Their park, now so well filled, served only to recall, more vividly, those companies of another sort, formerly collected in this very enclosure; for, in the language of these monsters, the names of oxen, cows, and calves, were employed to designate the different ages and sexes.

In the morning, the people assembled by the order of Moshesh. The natives came from different villages to hear the word of life. The assembly was numerous and attentive. Moshesh arose first, and spoke from a natural platform. Some extracts from his discourse will be read with interest.

"I have come with my hand that you may fill it with grain. I have no more seed; but you can procure some for me. May it be fruitful, that it may fertilize the country anew. Although you should give me but a handful, you ought to remember that all the grain has come from a single ear. I have come with my missionary. He is a man who has traversed the sea on a tree (vessel) for your sakes. I have come to ask for seed; but he has brought seed with him. He has come with his harrow, which is his mouth, to sow the seed in your hearts. When you are required to sow a field for the chief, it is your custom for all to get together, and the field is sown in one day. You ought to do the same thing to-day; and I am sorry that so few of you are here. You are our brethren. We, the masters of the country, have prepared for you the feast of cannibalism. The ear comes from God, and he has created the eye. He has seen, he has heard. He will say to us, 'Lords of the country, it is you who are cannibals; for can men eat stones?' It is true that you have eaten my father; but I had first eaten your father.* Let all be forgotten. The

* The ancestors of Moshesh had stripped the ancestors of those whom he was addressing of all their property, and had, therefore, obliged them to live on human flesh. This was all that Moshesh meant by the

Digitized by Google

word of God tells us that when we are struck, we ought not to strike back. You have heard of the progress which the gospel has made in my village; you know that my sons, Molapo and Mashoupa, have received it. Makoniane—he who has always been the arm with which I have defended myself against my enemies—has also received the gospel. How far are they converted? That is what I do not know; I am not a competent judge. But I listen to the gospel, and you ought also to listen to it. I am the door that shuts behind you. So long as I am alive, be of good courage; but when I am dead, account yourselves undone. Throw yourselves down your mountains the day that you hear that I am dead. It is the gospel which is the source of the prosperity and the peace which you enjoy; and I am perfectly convinced that every nation which does not enjoy the instructions of religion, is undone. You have heard that you ought, in obedience to the word of God, to renounce polygamy;—a doctrine which, after all, is conformed to nature. A man is never born of two mothers; we have not the power to produce more women than men. But, upon this point, I know you do not like to hear me. Nevertheless, I tell it to you; listen; and when the missionary shall come, whether it be on work days or the Sabbath, assemble to hear his instructions."

Prosperity of the Mission—Morija.

A letter of M. Arbousset, of a more recent date, describes the prosperity of the mission generally. It was written at Morija, February 24, 1843.

All our stations, by the divine blessing, are in a prosperous condition. Peace dwells in the midst of them; they reckon up a numerous population, many souls truly converted, and many readers; every thing is making progress. The rite of circumcision is falling into desuetude; polygamy is losing its vigor. The natives do not now believe in sorcerers or rain-makers; and the worship of false gods, or *merimo*, is gradually passing away. We need laborers; but the Society has just sent us three, including a printer. In the neighborhood of Thaba-Bossiou and Morija alone, sufficient aliment may be found for the zeal of seven missionaries. Indeed, we can mention not less than sixty villages which depend upon this station; a great number also depend upon Thaba-Bossiou.

Respecting his own station, Morija, M. Arbousset writes as follows.

My little church pleases me much; it constitutes my greatest consolation. It is gradually increasing, and it also advances in the Christian pathway. Many of the members assist me as colporteur evangelists. At the present time, there are four of them on the Orange; four are to accompany brother Gosselin, next Sabbath, to the surrounding villages. The women are also making commendable progress; they learn to read well, clothe themselves decently, and take good care of their households.

What pastoral joys have I had during the past year! A church, thriving, enlightened, loved and loving, increasing as one would wish; more than two hundred catechumens; multitudes of hearers coming to us from every place around about us, even from a distance; daily instructions given; sinners of all ages assailing me incessantly with the inquiry, "What shall we do to be saved?" But, in the midst of so many encouragements, I have had many thorns in the flesh;—for example, our place of worship ready to fall down; my strength diminished, for more than a year, by a scorbutic complaint which every thing in my external circumstances tends to aggravate; Molapo, whom I love as if he were a brother in the flesh, coming to me, day before yesterday, weeping with affection for me, because his duties as chief will probably oblige him to leave the station to establish himself in another place. I am sometimes very melancholy, wearied, but always pursuing my work, and beholding the power of the Lord magnified in my infirmity.

expression, "I had first eaten your father." But on the other hand, the grandfather of Moshesh was actually killed and eaten by cannibals.

LONDON SOCIETY'S MISSIONS IN POLYNESIA.

Two missionaries of this Society—Messrs. Turner and Nesbit—have recently established themselves on the island of Tanna, under circumstances, it was supposed, which were exceedingly auspicious. Their labors, however, have been resisted, with fierce and mercenary zeal, by the native priesthood, who have long exercised a deadly and powerful influence over the minds of the people. The opposition arising from this quarter has been, for a time at least, successful. Messrs. Turner and Nesbit, as appears from the following communication, have been obliged to suspend their operations on this island.

Jealousy and Violence of the Native Priests.

In our last, under date of 10th December, 1842, we alluded to a somewhat dangerous opposition, with which we were beginning to be surrounded, and to this we must once more refer. As our great object in going among the people began to be better and more extensively known, a numerous priestcraft in the neighborhood of the volcano, and about four miles from our dwelling, began to see that if Christianity prevailed, they should no more be the object of universal dread and called "sacred men," should no longer be feared as "disease makers," and never again see multitudes approaching them, laden with offerings, to propitiate their favor and avert threatened evils. This they could not brook; and that their craft might be saved from the approaching danger, they determined to exterminate us. Three daring, open attempts were made at our lives. Once a fellow was caught with his hand uplifted, and aiming a fatal blow at brother Turner; and soon after this, brother Nisbet nearly got a blow. On both these occasions we had gone to preach.

Contagious Disease ascribed to the Missionaries.

About the same time dysentery broke out, and raged with fatal violence every where around us; the immediate district in which we resided, however, was an exception—a very striking fact. For some diseases foreigners are blamed; and, from the commencement of the epidemic, it was thought that we had something to do with it. As the priests themselves were smarting under the rod, they believed, and forced the same conclusion upon others, that we were causing all the sickness and death among them. We showed them much kindness, and did every thing we could think of to disabuse their minds of the erroneous

Digitized by Google

impression, but in vain. Seizing what they considered a favorable opportunity, they mustered a powerful party against us, and resolved, at whatever hazard, to have us put out of the way. Finding that so many open attempts at our lives failed, they laid wait for us by night and by day. But the arm of the Lord was still around us; their crafty devices continued to fail. They then came in an immense body, and, with a threatening aspect, entreated the people in our immediate neighborhood to join them in their horrid projects, and have the deed done completely and at once. Some, and among them one or two of our principal chiefs, feared to join them, as they thought we were saving the district from disease; but the merest trifle would have led others to join, as they dreaded the strength of the priestcraft and their numerous allies.

Evil Designs frustrated—War commenced.

We could do nothing but pray; this, however, was every thing. We tried to cherish a deep-felt sense of its omnipotence. The Lord heard and answered. A sudden and violent thunder-storm hurried the awful proceedings to a close, and the issue was in our favor. Our enemies went off in a rage, vowing vengeance upon us and all who would adhere to us. Just as we expected, war was immediately declared by killing one of the people of our party. We offered them large presents, if they would try and get the matter cleared up without any further fighting and loss of life; at the same time offering them property with which to appease their enemies. This they thought would be degrading, and they said, "No; we shall go and fight for it."

First Attempt to leave the Island.

We now thought of leaving for some of the other islands; but the weather was stormy, and the wind right for Erromanga. About eleven o'clock the wind moderated. Then we commended ourselves once more to God, and with a few necessaries got into our boat with our wives, three Samoan men, and the wives of two of them. The rest of the Samoans took our canoe. We were badly manned, and though it was cloudy and rained, still we had moonlight. We had just got off from the beach when another squall burst upon us. One squall followed another in rapid succession, so that no sooner had we made a little advance, than we were driven back. About three, A. M., sick, and faint, and unable to do more, we determined to return, thinking that if it was the will of God we should leave, no such insurmountable obstacle could be in the way. During one of the squalls we lost sight of the canoe, and knew not whether they had got out and were off in the distance; at all events we could do no more, and immediately turned round. On arriving at the beach, we found the canoe before us. They too, after toiling till completely exhausted, despaired of working out of the bay. We all got into our house again, undiscovered by the natives.

Fruitless Efforts at Conciliation.

We were ill prepared for the day, just at hand. By sunrise our house was surrounded by natives, crying out for help; our sitting room was soon filled by the principal chiefs and warriors of the district; and now they were most urgent to obtain the fire-arms in our possession, consisting of a fowling-piece which had been left under our care by a friend, and a musket which one of the native teachers brought with him to the island. These we firmly refused, but immediately filled their hands with property—hatchets, &c.—begged them to go and give these to our enemies, as expressive of our kind intentions, and in our and their own name to entreat them to desist. We at the same time told them, that if in this way they effected peace, we should at once give them large presents too. Some felt inclined to do this; but at last all yielded to a proud old warrior, who, in a stirring speech, dissuaded them from doing any thing so humbling; urged them to lay down the property, and go and meet the enemy. He went off, and all laid down the property and followed.

Imminent Peril of the Mission Families.

We took a little breakfast, and had just said Amen to our prayer, when our servants came running in to tell us that our foes were coming. We looked out and saw the natives hurrying along the beach. Oh! what an agonizing moment! The fiendish yells of the natives, and a thousand other things, seemed to say that destruction was at hand! Some of our own Chiefs and people came rushing in, and implored us to be off in our boat, or to some of their houses nearer the sea, as our only hope of safety. We got our wives and all the Samoan women to a place in the distance near the sea, and sent off our boat with some things after them, determining to wait and see what could be done when the party actually came. Fearing, however, for the safety of our dear wives, we set off after them. We found them safe in a native house, although drenched with rain and sea. On this a chief came and said that we must return immediately; as they wished to talk with us at the house. It was not without dread that we returned, especially as we saw in the distance the house crowded by the natives; to our delight, however, we found that just at the last moment, they had changed their minds and wanted property for the enemy, who were sitting near and waiting for it. We at once threw out a great quantity of cloth, and hatchets, and knives. These were taken to the enemy and gladly received. On obtaining them, they said to our people, "For this we shall give up 'Misi,' but we shall feel ourselves at liberty to join Lamias in giving *you* a beating." On the following morning the attack upon our people was renewed, and in two different places.

Providential Arrival of a Ship.

All seemed now as unsettled as ever. Our people mustered all their force, but were driven like chaff before the wind. One village after another was taken and destroyed; the flames ascended in all directions, and the enemy were but a single village from us, when a tremendous shout burst upon our ears. We felt as if we were again in the jaws of destruction. This, however, was but momentary; it was a vessel that had hove in sight! She was distant, but visible from our door. Our fears were at once driven to the winds, and the dark clouds, which had up to this moment concealed from our view the smiles of our heavenly Father, were completely scattered; we indeed beheld him present to our aid. Oh! how shall we describe our feelings at this eventful moment? We cannot, no one can; language will fail every attempt. We sent off our boat and Samoans with all speed to take a letter of distress to the captain. He soon came in with the vessel, which turned out to be the whaling brig Highlander, Lucas, of Hobart Town. This was on a Friday evening. Captain Lucas at once assured us of every assistance in his pow-

Digitized by Google

er, and, on the following morning, we arranged with him to take us all to Samoa.

When the vessel hove in sight, the natives thought that now they would certainly get us to procure from it armed men to fight for them. We still firmly, yet in the kindest terms, refused to interfere. Our folks were now more enraged at us than ever; now we could not call a single man our friend. Next day, Sabbath, the enemy came; but not right down to the bay. They kept in the distance, destroying plantations, burning houses, &c., which had been passed over on the preceding days.

Embarkation for the Samoas.

Before day-light, on the following morning, all being ready, we embarked; and not long after, by the praiseworthy courage and activity of Captain Lucas and his men, all our goods were on board. He feared that the natives might make a desperate attempt to detain our property; but in this we were happily disappointed. They soon collected and gazed in amazement at what was going on. They had hoped that when the other party reached our house, they should be able to take refuge under our guns; but now all hopes of safety vanished. Still they were quiet, and showed no inclination to do any mischief; they evidently saw the reasonableness of what we were doing.

Last Interview with the Islanders.

All the chiefs and leading men of the district assembled on board; and as there was to be no fighting that day, we had most of them present. They were grieved, terrified lest we should, out of revenge, cause some fearful malady to visit them, and begged us, notwithstanding all that had taken place, to love them still. Not one asked us to remain. Still they seemed to dread being completely deserted by those who had shown them great kindness; and some entreated us to go and take up our abode at Nina. This we declined, for very strong reasons; but said too that, as a proof of our unabated attachment to themselves, our vessel would again come and visit them; and if they had given up war, would promise never again to blame them for disease, and never again to demand their assistance in fighting, Samoan teachers would once more be left, and that some time after this they might again be favored with white missionaries. They were pleased with our expressions of attachment towards them. We once more pointed them to the Lamb of God who taketh away the sin of the world; affectionately entreated them to remember and reflect upon what we had so often told them, of the way to a better world; and commending them to God and the word of his grace, bade them farewell. In an hour or two we were under weigh. We felt it heart-rending thus to give them up; but the path of duty never seemed plainer to us.

Safe Arrival at the Samoas.

We had a tedious, and in many respects dangerous, passage to Samoa; but, under the gracious care of Him whose promises have of late been so precious to us, we were permitted to land here in safety, on the evening of the 18th of May. We are all now pretty well in health; thanks to the Giver of all good! Here we indeed raise our Ebenezer; here we may well say, Hitherto hath the Lord helped us! Doubtless, you will all unite with ours, your tribute of gratitude and praise for all that the Lord hath done for us!

In a few days we are to have a meeting of the Samoan brethren, to consult them on our present position. As we know the Samoan dialect sufficiently to make ourselves immediately useful, we expect that they will at once appoint us to some of the many spheres of labor here at present unoccupied. Of course we shall wait for your further instructions, and still hold ourselves in readiness to do whatever may be deemed prudent and advisable for Tanna, or any of the other islands of the New Hebrides. It must not be considered that the work at Tanna is at an end.

AMERICAN BAPTIST MISSION IN ARRACAN.

THE Baptist Missionary Magazine for January and February of the present year, contains several extracts from a journal of Mr. Abbott, who is stationed in Arracan—a province between Burmah and the Bay of Bengal. This journal embraces a period of about four months, ending in April, 1843. The following selections are intended to illustrate, more particularly, the trials and hardships to which the native Christians of Burmah are exposed.

Jealousy of the Government—Cholera—Persecution—Happy Death.

Dec. 28. Another item of intelligence brought up from Burmah, is a report that has gone abroad relative to this chapel. It is believed at Bassein to be a palace for a Karen general, who is going to invade Burmah at the head of a large army, and is to make the Baumee chapel his head quarters! It is said the palace has *so many hundred posts*, etc., etc., and, what is the most ominous, a kind of "royal cupola," which, on any building except the palace of the king and religious monasteries, would, in Burmah, be an aggravated insult to royalty! The small vessel in which we came down to Goa, becomes at Bassien a dozen ships of war! All the villages of the Karen Christians have been searched, and every thing in the shape of a musket has been taken away to Bassein. The officers say, the Christians are to join the invading army! In consequence, many of the poor disciples know not what to do. They see that the jealousy of the government is awakened, and they know that it is as "cruel as the grave." They are, as is very natural, in a state of anxious and fearful apprehension, and many of them are beginning to halt and waver, and, I fear, will apostatize. In such seasons of darkness, the poor missionary sometimes hardly knows where to turn. The Lord omnipotent reigneth, and His truth will stand!

The cholera, that dreadful scourge, is prevailing in Burmah, sweeping off its victims in multitudes. A great many Christians have died. Some villages have been nearly depopulated,—entire families swept off. In one case, a whole family died nearly at the same time, and their bodies were left to become food for dogs! The cholera has not yet appeared west of the Arracan mountains, or, rather, it passed over the mountains to the east several months ago.

Jan. 22. Goa. My fears relative to the safety of the people who came up to the meeting at Baumee, were not unfounded. A man has just arrived with a letter from Burmah, stating that several families—men, women, and children—

Digitized by Google

were apprehended by Burmese officers before they reached their homes. They were the parents and other relatives of Blèh Poh. The men were dreadfully beaten, and bound with iron fetters; the women were put into a boat, and the boat anchored in the middle of a small river; the young children left crying on the shore, within hearing of their mothers. Poor creatures, they are beyond the help of mortal arm, and require the exercise of much faith and patience. The men exhibited a noble fortitude under their beatings. Some of them, even while being beaten, prayed to God with a loud voice, much to the astonishment of their persecutors. One man among them, whose name is Shan Pyoo, was examined by an officer, who asked him, among many other questions, if he worshipped Jesus Christ. "Yes," was the prompt reply. "Well, you must worship no more." "I shall worship him, though you kill me," returned this fearless disciple of Jesus. The officer replied, "These Karen Christians are *tèh ket the*—a very hard case." Shan Pyoo is a specimen of a class of Karen Christians who would, doubtless, die rather than equivocate. There are others who, on being asked whether they were the disciples of Jesus Christ, have answered "No" at once, and afterwards we hear of their repentance and confession. It is not for man to judge.

24. Heard again from the poor captives. They remain where they were apprehended, till orders come from Bassein. Many poor disciples are frightened, and know not where to look for deliverance. Many, I fear, will apostatize, or at least deceive the officers of government to avoid apprehension. It would be surprising, were there not a great number of such among the thousands of nominal Christians.

25. Again received intelligence from the prisoners. Several have been liberated by an officer in whose district they were apprehended. He is thought by the assistants to be a Christian. However that may be, he has certainly favored the converts now, and liberated all who live within his jurisdiction. As they were apprehended by officers from Bassein, and spies who hope to reap a rich reward, Blèh Poh's relatives, with the women and children, are taken to Bassein and imprisoned. Having to walk a short distance from the boats, the women were chained together two and two—the chain around an ancle of each—and in this manner they walked through a dense crowd to the prison! I have many anxious forebodings. Their sufferings will be dreadful, inconceivable to any one who has never seen a Burman prison and knows nothing of its discipline. They will be dependent for their daily food on the pittance doled out by the hand of charity from the *most* compassionate of their ruthless foes, who may be moved to pity by their cries. There are several young children but a few months old. These and their poor mothers excite the deepest sympathy. As to the men, they are nearly every one what would be called "substantial men," and a few weeks' imprisonment may only be a salutary trial of their faith. My feelings can be appreciated only by one who has been in similar circumstances.

27. At a late hour last evening, after the Burmans had all gone to their homes, there were Karens sitting about the room, some from Rangoon, others from Bassein and the hills, conversing as to the sufferings of their brethren now in prison; what would, probably, be their fate, how they would endure sufferings, and if killed, whether they would suffer death joyfully. While speaking on this point, one of the assistants gave an account of the death of an old Christian woman, who died a few days since, at Baumee, one of the most happy deaths of which I have heard among the Karens. I have seen many of them breathe their last, and, generally, they have no ecstacies and no fears; they die resigned to the will of God. "God will take care of me," is generally the answer to questions relative to their exercises. This old woman had been a Christian several years, and was a person of much prayer and simple faith. She was sensible of the approach of death for several days, and rejoiced at the prospect;—said, "I have been looking for the coming of Christ to judgment, but shall die and not see the day." "But," she continued, "I shall go to see Him." She exhibited that divine joy, that brightening of the powers of the soul, that foretaste of glory, which sometimes precedes the hour of death. After the assistant had detailed the circumstances of this death, another of the assistants said, "Such happy deaths are becoming more frequent;" and he then gave the particulars of several such cases, which had fallen under his observation. After he had ceased, another went on to tell of the happy deaths *he* had witnessed, and then another, and another still, till a late hour at night. I listened to their narrations with surprise and intense interest. Such resignation, such unshaken confidence in God, such bright and sure hopes of heavenly joy, light from eternity beaming down upon their poor souls just emerged from midnight darkness;—it was one of the happiest evenings of my life.

Trials of the Prisoners—Their Release.

Feb. 25. Karens have come up from the south. Heard from the prisoners. Their sufferings are not severe, except from hunger. Blèh Poh's aged mother was allowed by the jailer to go out among the Karen villages to beg rice. She returned with all she durst bring, and the jailer took it almost all away from her, leaving the Karens nearly as hungry as before. They are set to servile labor, but complain of nothing but hunger. They will, probably, be liberared, as the rulers seem to disagree on their case. There are several of these; the myo-woon holds "three swords," the myo-thú-gyee holds "two swords," the akouk-woon holds "two swords:"—then there are others who hold but "one sword." This gives the relative proportion of their official authority. The first is the governor of Bassein district so called, i. e., he is at the head of the government; the second is governor of the city; and the third is the custom-house officer. These officers are all appointed by the king; are afraid of each other, hate each other, and are always quarrelling. The Christian Karens who are in prison, live in the district which the myo-thú-gyee "eats," as they say; that is, the district from which he receives the revenue. The custom-house officer, wishing to bring him into disgrace with the king, sent spies into his district, and apprehended those Karens. And now they are quarrelling over the subject, while the poor Karens are suffering in prison! Shan Pyoo, one of the prisoners, said to the myo-woon in public, "Kill us at once; we cannot endure starvation with our wives and children." In consequence of these proceedings of the government, Christian families are emigrating to this province.

Karens fined and liberated—Effects of Persecution—Burman Christians.

March 11. The poor captives are liberated, and have returned to their homes. It cost them, however, five or six hundred rupees. The myo-woon has the authority to release them, and he is said to have received a royal order to do so, but

Digitized by Google

I question the truth of the report. Of course, we can never know for certainty. After the order for their liberation was issued, the jailer had his claims to prefer, and the subordinates about the prison came up for a reward for their services. The Karens were told that they were to pay these men the compensation required in such cases. It was several days before they came to a settlement. The jailer withheld their pittance of food, and starved them into submission. They were not required to give a pledge, and the government gave them no orders relative to their worshipping Jesus Christ. Not a word was said to them on the subject. The officers had tried to force a concession and had failed, and very wisely did not subject themselves to the liability of another defeat. In fact, the government wished to liberate them. But a pledge was required of the myo-thú-gyee in whose district they live, to the effect that they were to worship the "foreigner's God" no more! He became surety to the government that the new religion should be extirpated! He will, probably, tell the Karens privately, as many of the petty heads of villages about the country do, "Worship as you like, but do it all secretly, or we shall have to suffer for it;" and the Karens will worship as they please, in peace, till spies and informers bring the subject to the notice of the government publicly; and then, of course, the rulers must pay attention to it. And the same scenes are liable to be acted over yearly.

But what will the end of all these things be? The noble, fearless testimony which those prisoners bear to the truth, has given their cause notoriety and character. The common people throughout the country, generally, look upon the new religion with interest at least, and whisper their sympathies with its suffering votaries. How many Burmans have been converted through the instrumentality of Karen assistants, I am unable to say. In conversation with them, from time to time, they speak of Burman Christians, but I have never made any note on the subject. Eternity will reveal them, if there are any.

Arrest of Shway Bo—Arracan Mission.

April 28. Shway Bo, one of the assistants from Burmah, arrived. I last saw him at Goa, a few days after others had been apprehended and taken to Bassein. He arrived at Goa just at dark, said he came to see me once more, that the government officers were in pursuit of him, and that on his return he should surrender himself to them, and go to prison with his brethren, and, probably, to death; said, if he fled, the Christians in his village would suffer; but if he returned and gave himself up, no others of his village would be molested. He left me at the dawn of day the next morning, with a sad heart; shook me by the hand, but said not a word. My own emotions were too deep for utterance. He returned to his country, and was arrested as he had anticipated, was taken before a petty officer and bound, but not beaten; nor abused in the cruel manner that others were. He was kept in confinement one night, and the next day led before this officer and examined at great length. He was asked how many seasons he had been to study with me at Sandoway, what he studied, who and how many went with him, etc., what his books contained, what he preached, and in fact every thing almost relating to his religion. All his answers were written down, as the examination was an official one preparatory to deciding whether he should be sent to Bassein to the higher officers for trial. He was told that he must not worship in this new way any more. "I must," was his reply. The officer did not threaten him, but seeing that Shway Bo was not to be shaken, said to him at the conclusion, "Well, if you must follow this new religion yourself, you must not get your village together, and other great congregations, and preach to them and make a great noise." To this Shway Bo made no reply, and very much to his surprise and joy, he was dismissed and sent home. It cost him four rupees, the "costs of a suit," as we should say in a civilized land.

He is a noted assistant, and, I fear, will have no rest. Three years ago he came to me at Sandoway, a wild, green boy. He wished to stay and study; I hesitated, thought he had better follow the plough, and look after buffaloes, but, finally, allowed him to remain. He began to improve at once, manifested an intense eagerness to learn, went home, and came again the next year. I began to hear a good report of him, of his zeal and piety, and gave him liberty to preach. He came and studied again last rains, and I recognized him as an assistant, and he is now, unless I am greatly deceived, a successful preacher of the gospel and an eminent Christian.

In a letter accompanying the preceding journal, dated May 2, Mr. Abbott gives the following rapid sketch of his position and anxieties.

My hands are full of labor and my heart full of care, sometimes of anguish; nearly a thousand baptized converts, many of them suffering under the iron arm of a ruthless despotism; two hundred families of emigrants, who have fled from persecution, leaving all their worldly stores, and looking to me for food till they can reap a harvest; thirty native preachers to teach, and guide, and govern; two ordained pastors to watch and tremble over; elementary books to write and translate. Add to this a sick family, and not a good night's rest for many months!

I have had thoughts of calling for a colleague in the Karen department, but hardly know what to say. The uncertainty which is constantly present with me renders it impossible for me to be explicit in regard to it, being connected also, as it is more or less, with my return to Burmah. I am hoping for some indications of divine Providence; still confident, as things are, I can do much more for the Karens here than I could under the inspection, and jealousy, and hatred of the Burman government!

My coming to Arracan has been attended with blessed results, vastly beyond my most sanguine hopes; still I am not fully satisfied as to my future course. I think, had it not been for my family, I should have been in Bassein during the persecution of the Karens. And yet I am fully satisfied that any effort of mine, or any interference, would have added to their sufferings, and increased the difficulties attending their liberation. The government are inconceivably jealous as it respects the interference of foreigners. "Are we then to give up Burmah?" This is a question that thrills through my soul at times, and occasions the most intense anxiety; I can only commit my way to God! May he guide us all in the way of truth and duty!

Digitized by Google

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Chamberlain, writing from Honolulu, October 5, says,

Since the restoration of the flag, the Romanists have engaged in their work with new vigor; apparently, their hopes are revived, and their expectations of a triumph, strengthened. In regard to ourselves, there is nothing of a peculiar nature. There is no rush to our ranks from those who have stood aloof, or those who have previously attended instruction but have become remiss; and there is no defection. There are, however, some cases of discipline; the love of some waxes cold, and others are getting entangled in the cares and business and pleasures of the world. We are praying for the reviving influences of God's Spirit, and we believe that prayer will not be offered in vain.

We have had considerable intercourse with Admiral Thomas, and we have been gratified with his urbanity and kindness, also with his uniformly upright course. The Dublin has sailed for the Society Islands; but the Admiral remains here.

The changes of location contemplated in the resolutions of the General Meeting have been carried into effect, and our work is going on at all the stations, and in all departments, as usual. The printing of the octavo edition of the Bible and Testament is completed, and a duodecimo edition of 10,000 copies of the New Testament is in progress.

A letter from Mr. Dole brings intelligence of the death of Mr. Locke, teacher of the manual labor school at Waialua. He died at Punahou, the residence of Mr. Dole, on the 28th of October, the date of the above mentioned letter. Mrs. Locke died on the 20th of October, 1842. Three daughters survive.

Mr. Locke was a man who had seen affliction, —deep affliction; and it has seemed to subdue and soften his spirit and cause him to bow submissively under the chastenings of the Lord. He could say, "It is the Lord; let him do what seemeth him good." By his death his little motherless children have lost one of the best of fathers, and this mission one of the most enterprising and efficient of its members. But it is the Lord who has done it; and we would still pray to him to send forth more laborers into his harvest; —not only to fill the places of those who have gone to their reward, but also to reinforce those who are oppressed with their labors.

OREGON INDIANS.—Mr. Chamberlain, in the letter above referred to, says respecting this mission, "We have recently heard from our brethren in Oregon. They were in usual health, and occupied in their labors without any special interruptions; though some fears of hostile movements had disturbed their quiet at one time. These fears, however, were allayed."

NESTORIANS.—A letter of Mr. Stoddard, dated October 16, has the following passage respecting Mar Yohannan.

He takes strong ground against wine drinking, declares that not a drop of wine shall be made from his father's vineyard, and, wherever he goes, preaches temperance and reform. The patriarch's brothers have been urging him to visit the villages with them and plead their cause. But he has refused to go, unless they will give up their wine, to which some of them are quite attached. Mar Yohannan preaches a good deal to his people, and in a very evangelical way. He has, a number of times, invited the different members of the mission to accompany him on tours of several days.

MADRAS.—Mr. Winslow, under date of October 21, writes as follows:

Last Sabbath was our quarterly communion at Chintadrepettah, when we received two natives into our church. One was a respectable inhabitant of Royapoorum, who, I am afraid, is near the grave, but who, as I hope, has a better life beyond the skies. The other was formerly a seapoy of the Honorable Company. My infant child was also baptized, together with the infant of one of the native church members. There was a good and attentive congregation present.

The cholera is now very prevalent and fatal in Madras, especially among the natives; but the members of our church have as yet been preserved from this visitation. One died a few months ago of cholera. The disease has entered the missionary circle. The wife of a Church missionary, but a few months out from England, has been suddenly removed.

MADURA.—Mr. Smith of the Ceylon mission, writing from Madura, October 16, says, "This mission seems to be in a very flourishing state. The people in the villages around the different stations seem to be anxious to receive instruction, and we hope that great good will come out of it. The church at Madura is going up rapidly, and will be a bright spot amid the desolations of heathenism."

CEYLON.—This mission is very much weakened by the enfeebled health of some of its members. Mr. and Mrs. Eckard have been obliged to return to this country; they arrived at New York, November 6. Mr. and Mrs. Spaulding, after an absence of nearly twenty-five years, are expected in the course of a few weeks. Mr. and Mrs. Hutchings also, who were expecting to leave Madras and rejoin this mission in a short time, have found it necessary to embark for the United States.

Digitized by Google

Home Proceedings.

FINANCES OF THE BOARD.

THE first half of the current financial year closed on the 31st of January. The whole amount of donations and legacies paid into the treasury prior to that time, was only $105,484. This fact is calculated to excite the most painful apprehensions. Notwithstanding the earnest appeals for enlarged appropriations which came from several of the missions, the Prudential Committee did not venture to increase their expenditures. On the present scale, however, the monthly disbursements average about $22,242; while the average monthly receipts, since the 1st of August, have been only $17,580. Thus there has been a monthly deficit of $4,662; and the receipts on the 31st of January had fallen $27,972 below the average expenditures. It may be imagined, perhaps, that the first half of the year is generally less productive than that which remains. But the history of the Board does not justify this conclusion. During the six years preceding the last, the average receipts were $254,615, more than one half of which was paid into the treasury in the first half of the year.

If we compare the state of the treasury at the present time with its condition one year ago, the result is equally unfavorable. In consequence of the diminished receipts of the first few months of the last financial year, the Committee were obliged, it will be remembered, to address a letter to pastors, inviting their attention to the prospects of the Board, and soliciting their co-operation in averting the evils which threatened to embarrass its future operations. And yet the receipts of the first six months of the present year are actually less than they were on the 31st of January, 1843.

It is hardly necessary to add that the Committee, with these facts before them, are not without the most serious apprehensions. The appropriations for the present year have been made, and cannot be recalled. To go forward, however, to the close of the year with the average receipts of the last six months, will oblige them to meet a deficiency of more than $50,000. This sum, added to the debt of last year, will become such an incubus upon their operations, that, without the prospect of speedy relief, they will be compelled to apply the necessary but cruel remedy of curtailment. Were they to address a formal appeal to the churches, it would be responded to, they have no doubt, with promptitude and liberality. But they are extremely reluctant to avail themselves of expedients which are merely temporary in their influence, which are losing their efficacy by every repetition, and which are never unattended with serious evils. Will not the friends of missions save them from the painful necessity of resorting to such a measure? They would particularly solicit the co-operation of pastors. At their hands, relief in the present emergency is mainly to be sought. With the number of agents now employed by the Board, it is impossible to reach most of the churches by a personal appeal. To pastors, therefore, the Committee look as their natural and indispensable auxiliaries.

DONATIONS,

RECEIVED IN JANUARY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Fort Plain, N. Y. Ref. D. ch. 11;) 437 13

Board of Foreign Missions in Ger. Ref. Ch.
J. Besore, Tr.
Germantown, Ger. ref. ch. 32 56

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Aurora, Pres. ch. 40 00
Dryden, Le. 11 00
Jordan, Pres. ch. 66 83—117 83

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Canaan, Four Corners, N. Y. Cong. ch. 30 00
Great Barrington, Cong. ch. and so. 55 00
Housatonicville, Housatonic ch. 20 00
Williamstown, Mrs. Lucy Whitman, 50; Williams Col. m. c. 10; 60 00—165 00

Boston, Ms. S. A. Danforth, Agent.
(Of wh. fr. Mrs. Israel Thorndike, 50; Old South s. s. for *Samuel H. Stearns*, Ceylon, 20;) 645 97

Brookfield Asso. Ms. A Newell, Tr 100 00
Brimfield, Gent. and la. and m. c. 188 77
Charlton, m. c. la. and s. s. 21 31
New Braintree, Gent. and la. and m. c. 238 30
North Brookfield, Gent. and la. and m. c. 500 11
Oakham, Gent. and la. and m. c. 128 08
Southbridge, Gent. and la. and m. c. 234 87
Spencer, Gent. and la. and m. c. 198 12
Storrsville, Gent. and la. and m. c. 12 71
Sturbridge, Gent. and la. and m. c. 165 60
Ware, E. Vil., Gent. and la. and m. c. 266 50; (of wh. to const. HORACE GOODRICH an H. M. 100;) W. Vil. Gent. and la. and m. c. 104 05; 390 55
Warren, Gent. and la. and m. c. 159 06
2,337 48
Ded. prev. ackn. 2,237 48—100 00

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Peacham, m. c. 10 00
St. Johnsbury, 2d cong. ch. m. c. 64 40; E. & T. Fairbanks & Co. 100; 164 40—174 40

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Carroll, Cong. ch. 3 90
Jamestown, Pres. ch. and so. m. c. 21 10
Westfield, 1st pres. so. 20 00—45 00

Cheshire Co. N. H Aux. So. S. A. Gerould, Tr.
Gilsum, Ch. and so. 7 50
Keene, Gent. 47 45; m. c. 15 37; la. 30 76; 93 58
Nelson, Gent. 36 59; la. 16 62; 53 21
Rindge, Coll. 41 13; m. c. 36 85; do. av. of old gold, 3 68; 81 66
Surry, m. c. 6 88
Swanzey, Ch. and so. 26 00
268 83
Ded. exp. paid by Aux. So. 3 25—265 58

Chittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Essex, La. 2 00
Hinesburg, Ch. and so. 20 00—22 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, m. c. 21 00

Digitized by Google

North Yarmouth, 1st par. 58 41
Portland, 2d par. m. c. 65; High-st. ch. m. c. 38 87; unknown, 3; 106 87
Waterford, Cong. ch. and so. m. c. 20; W. W. Green, 7; 27 00
Windham, Cong. ch. and so. 20 00—233 28

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, m. c. 50 00
Georgetown, Cong. so. 65 30
Newburyport, United chs. 50 00—165 30

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, Mr. Cook's so. 5 00
Marblehead, Mr. Niles's so. m. c. 20; la. 805; a friend, 2; 827 00—832 00

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bridgeport, 1st so. coll. 5 00
Brookfield, Dorcas miss. so. 14 25
Huntington, Gent. 68 28; la. 91 58; m. c. 20 50; 180 36
Monroe, Gent. 16 37
Reading, Gent. 15 25; la. 27 03; m. c. 9 34; 51 62
Stratford, Coll. 6 18—275 78

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
New Canaan, Gent. and la. a bal. 4 00
Norwalk, Cong. ch. and so. 10 00—14 00

Franklin Co. Ms. Aux. So. L. Stone, Tr.
Buckland, Gent. 29 92; la. 34 36; ded. countf. note, 2; 62 28
Colerain, Cong. so. 12 00
Conway, 1st cong. so. gent. 84; la. 81; 165 00—239 28

Geneva & Vic. N. Y. C. A. Cook, Agent.
Brockport, Pres. ch. 12 00
Burdette, Pres. ch. 30; Rev. I. P. Hovey, 10; 40 00
Coventry, Pres. ch. 45 00
East Bloomfield, by M. Adams, 65 00
Elmira, Pres. ch. 183 03
Geneva, Pres. ch. G. P. Mowry, 20; T. L. 3; 23 00
Marion, a friend, 3 00
Ovid, Pres. ch. to const. WILLIAM C. VAN HORN, and Mrs. MARY L. LOUNSBURY, H. M. 234 81
Prattsburgh, Pres. ch. 32 25; m. c. 4; 36 25
Rushville, by Rev. M. Gelston, 25 00
Seneca Falls, Pres. ch. s. s. 5; D. W. Forman, for *D. W. Forman*, Ceylon, 2; 7 00
Syracuse, 1st pres. ch. 80 00
754 09
Ded. dis. 84—753 25

Grafton Co. N. H. Aux. So. W. Green, Tr.
Bristol, Cong. so. 11; m. c. 8; widow's mite, 1; 20 00
Campton, E. Cook, Jr. 12 50
Littleton, m. c. 27 68; s. s. con. for schs. at Madura, 3 32; 31 00
Orford, W. cong. ch. m. c. 42 00—105 50

Greene Co N. Y. Aux. So. Rev. Dr. Porter, Tr.
Elsie Wood, 10 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Springfield, Miss H. Stebbins, 10 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Ashfield, E. Paine, 1 00
Belchertown, J. Walker, 12 00
Chesterfield, Gent. 16; la. 13 82; 29 82
Cummington, 1st par. fem. benev. so. 5 00
Easthampton, S. Williston, wh. const. SAMUEL W. HAYDEN of Haydenville, Miss SARAH BRACKETT, Easthampton, Miss JULIA M. RICHARDS and Miss HELEN C. RICHARDS, Sandw. Isl., H. M. 457 62; Mrs. S. Williston, to const. Miss EMILY W. POMEROY, Stanstead, L. C. an H. M. 100; 557 62
Enfield, L. Woods, wh. and prev. dona. fr. benev. so. const. RUFUS D. WOODS an H. M. 11 61
Granby, E. Nash, 10; mater. asso. 3 26; 13 26
Hadley, 1st par. gen. benev. so. to const. Rev. BENJAMIN N. MARTIN an H. M. 150 56
Northampton, 1st par. benev. so. 238 50; m. c. 37 87; s. s. for sch. in Ceylon, 50; Edwards' ch. benev. so. 85; m. c. 3 41; 414 78
Westhampton, La. 10 53
Whately, 2d par. m. c. 15 60
1,221 78
Ded. p'd by aux. so. for printing, &c. 7 70—1214 08

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Westboro', Cong. ch. and so. a bal. 15 12

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Farmington, Gent. 24 63
Granby, Salmon Brook, Gent. and la. 48 56; m. c. 9 11; 57 67
Hartford, 1st. so. 183; m. c. 18 28; J. M. Bunce to const. JONATHAN B. BUNCE and FRANCES M. BUNCE of Hartford, and SAMUEL E. MACK of Amherst, H. M. 250; C. Day, to const. Prof. NATHAN P. SEYMOUR, Hudson, O. an H. M. 100; 2d so. gent. and la. 210; 4th so. coll. 209 92; m. c. 59; N. so. m. c. 42 30; 1,072 50
Hartland, W. so. S. G. 5; la. 1 50; 6 50
Simsbury, Cong. so. m. c. 28 35
Suffield, 1st so. gent. 46 75—1236 40

Hartford Co. South, Ct Aux. So. H. S. Ward, Tr.
Berlin, Kensington so. gent. 8 50; la. 16 16; 24 66
Middletown, 1st so. gent. and la. 80 34; Upper M. gent. 37 72; la. 35 83; m. c. 14 78; s. s. for Nestorian miss. 9; Middlefield, la. 29 17; 206 84
New Britain, Coll. 37 75
Wethersfield, Newington so. gent. 90 50; la. (of wh. for *Joshua Belden* and *Joab Brace*, Ceylon, 40;) 79; m. c. 30 50; young la. Eunean so. (of wh. for *Mary L. Deming*, Ceylon, 20;) 26; Miss A. Camp, 13; 239 00—508 25

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Hollis, Cong. ch. and so. (of wh. to const. Rev. JAMES AIKEN an H. M. 50;) 114 90; Rev. J. Emerson, wh. const. Rev. H. H. SAUNDERSON an H. M. 50; 164 90
Milford, Mrs. Sarah Fisher, 50 00
New Ipswich, Gent. 73 44; la. 65 85; m. c. 60 42; 199 71—414 61

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Alna, A. G. Dole, to const. Rev. SAMUEL TALBOT an H. M. 50 00
Bath, F. Clark, (of wh. for *Frances L. Clark*, Ceylon, 40;) 90 00
North Edgecomb, 9 00
Thomaston, 1st cong. so. m. c. 15; a friend, 10; 25 00—174 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bridgewater, a friend, 2 00
Ellsworth, 3 50
Terryville, Coll. 58 74; m. c. 12 32; 71 06
Winchester, 20 00—96 56

Lowell & Vic. Ms. W. Davidson, Agent.
Lowell, Appleton-st. s. s. miss. so. (of wh. for sup of Ind. boy at Ojibwa miss. 40;) 50 00

Middlesex Co. South, Ms. Conf. of Chs. O. Hoyt, Tr.
Marlboro', J. Stowe, 10 00
Sudbury, Evan. union so. coll. and m. c. 92 64
West Needham, Coll. and m. c. to const. Rev. GEORGE W. NEWCOMB of York, N. Y. an H. M. 51 66—154 30

Monroe Co. & Vic. N. Y. E. Ely, Agent.
East Avon, Pres. ch. 11 00
North Bergen, Fem. miss. so. 10 66
Ogden, Pres. ch. 37 00
Pike, Pres. ch. 17 25
Pittsford, Pres. ch. 72 00
Rochester, 1st pres. ch. ($253 41 paid to Mr. Hunt) 11 46; 3d do. 16 75; 98 21—176 12

New Haven City. Ct. Aux. So. A. H. Maltby, Tr.
New Haven, 1st ch. and so. 9 36 86; a prof. in Yale coll. 50; m. c. in do. 10 28; do. in 3d ch. 8 27; do. in Church st. ch. 5 37; do. union meeting, 19 19; North ch. 3 50; a lady, 15; Centre ch. s. s. for miss. to China, 15 17; 1,063 64

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Tr.
Northford, Juv. miss. so. for *Sarah L. Smith*, Pine Ridge, 8 69

Digitized by Google

North Guilford, Gent. 14 80; la. 15 10; 29 90
North Haven, Cong. ch. and so. 95 00—133 52
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. inf. s. s. of 7th pres. ch. for schs. at Madras, 16 37;) 599 11
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Foxboro', m. c. (a prev. dona. fr. fam. of D. Campbell, const. Mrs. ABIGAIL CARPENTER an H. M.) 19 37
Roxbury, Eliot ch. m. c. 15; gent. 5; 20 00
Wrentham, m. c. 28 00—67 37
Norwich & Vic. Ct. Aux. So. J. Otis, Tr. 30
Colchester, Gent. 63 22; la. 48 40; m. c. 30 58; s. s. 5 95; 148 15
Lebanon, 78 88
Lisbon, 24 21
Mohegan, 22 37; la. for *Miss Dolbeare*, Choc. miss. 16 45; 38 82
Montville, 21 20; la. for *Miss Dolbeare*, Choc. miss. 27 59; 48 79
North Stonington, 2 50
341 65
Ded. exp. of aux. so. 1 50—340 15
Oneida Co. N. Y. Aux. So. A. Thomas, Tr.
Clinton, Cong. ch. 54 00
Kirkland, 2d cong. ch. 2 33
New Haven, Coll. 33 00
Utica, Cong. ch. 33 85; Mrs. J. Williams, 50; Mrs. E. T. Martin, 50; to const. Mrs. JOHN WILLIAMS an H. M.; I. E. Warner, 5; 1st pres. inf. s. s. 1 15; 140 00
Volney, a friend, 3 00
232 33
Ded. disc. 66—231 67
Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, Dr. Storrs's so. juv. miss. so. for a Jewish girl, Constantinople, 8 00
Scituate, Trin. so. m. c. 8 50—16 50
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. ch. mater. asso. for chil. of returned miss. 4 71
Hampden, Cong. ch. 75 00—79 71
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.
Kingston, Evan. ch. and so. m. c. 14 38
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Londonderry, Pres. so. m. c. 44 07; gent. 42 43; la. 41 30; wh. const. Miss MARY ANN ANDERSON an H. M. 127 80
Portsmouth, Mr. Clark's so. m. c. 60 19; special effort, 162 87; la. 46 22; juv. miss. so. for *Rufus W. Clark*, Ceylon, 20; 289 28—417 08
Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Gilmanton Centre, Coll. and m. c. 45; indiv. 13 53; 58 53
St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.
Brasher Falls, E. S. Hulburd, 20 00
Ogdensburg, A. Sykes, 10 00—30 00
Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.
Acworth, Miss H. Ware, 10 00
Lempster, Fem. char. asso. 7 87; Mrs. P. Miner, 15; 22 87—32 87
Taunton & Vic. Ms. Aux. So.
Fall River, 1st cong. ch. and so. 52 60
Mansfield, m. c. 5 00
Norton, Trin. so. m. c. 44 41—102 01
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 30; la. 50; 80 00
Columbia, Gent. 53 66; la. 33 66; 87 32
N. Coventry, Gent. 21 70
N. Mansfield, Gent. 20; la. 27; m. c. 10; 57 00
S. Coventry, Gent. 23 25
Tolland, La. 19 19; s. s. 1; 20 19
Union, Cong. ch. and so. 15 00
Vernon, 1st so. gent. 200 55; s. s. 17 75; 218 30—522 76
Union Conf. of Chs. Me. S. Andrews, Tr.
Sumner, Ch. 2 80
Sweden, Ch. 5 00—7 80
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,017 75
Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Berlin, Cong. ch. and so. 18 25; m. c. 20 87; 39 12
Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Cambridge, Pres. cong. 18 17; m. c. 14; J. Richardson, 10; E. S. 1 50; Dr. M. 1 50; 45 17
Granville, Union so. 4 00
Salem, Mr. Lambert's so. 27 32; m. c. 61 76; chil. meeting, 3 08; J. McD. and Mrs. McD. and son, 2 50 94 66—143 83
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Aurora, Rev. J. S. 10; J. P. 10; Tallmadge, 38 35; la. 7; Mrs. C. Fenn, 20; Cuyahoga Falls, 10 89; Bath, 10; Hudson, 1 56; Wes. Res. col. 26 89; Rev. H. Coe, 20; Mrs. D. E. Coe, 20; H. E. Coe, 10; (of wh. for *Jane E. Coe*, Ceylon, 20;) H. B. 7 76; Ravenna, 28 53; J. L. 10; Freedom, 5 32; Hinckley, M. Close, 1; Richfield, 9 37; J. N. 10; H. O. 1; Peninsula, 10 13; Plain, a mem. of cong. ch. 7 50; Ellsworth, J. W. E. 4; Vienna, 1; Canfield, 5; Youngstown, Mrs. R. M. 5; Chagrin Falls, 4 18; Columbia, Mrs. G. 2; Euclid, 8 79; a friend, 5; friends, 1 75; Brecksville, 2 82; Austinburg, a fr'nd, 2; Brownhelm, Rev. F. H. B. 10; ded. disc. 5 85; 320 99
Windham Co. Vt. Aux. So. A. E. Dwinnell, Tr.
Saxton's River, R. A. S. 5; Mrs. S. 5; 10 00
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Abington, Gent. 6 25; la. 26 76; Rev. N. S. Hunt, 10; 43 01
Brooklynn, Cong. so. m. c. 40; gent. 60 50; la. 76 63; s. s. 1 76; 178 89
North Killingly, Gent. 32 80; la. 30 17; 62 97
Pomfret, Gent. and la. 322 70; la. benev. so. 23 57; m. c. 61 02; s. s. chil. 3 33; 410 62
South Woodstock, La. 50 56
Westfield, Gent. 76 12; la. 40; m. c. 7 58; 123 70—869 75
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Hampton, Gent. 35 69; la. 27 15; wh. const. Rev. WILLIAM BARNS an H. M. 62 84
Mansfield, S. so. gent. 78 59; la. 63; m. c. 21; 162 59
Plainfield, Gent. 24 90; la. 64 25; m. c. 22 50; 111 65
Voluntown and Sterling, Gent. 22 37; la. 21 63; 44 00
Willimantic, Gent. 25; la. 45 85; m. c. 18 87; Bible class of mutes, 7 50; s. s. 2 78; (of wh. to const. Rev. A. SHARP an H. M. 50;) 100 00—481 08
Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.
West Boylston, M. Brigham, 10 00
Worcester Co North, Ms. Aux. So. B. Hawkes, Tr.
Petersham, Gent. 9 77
South Royalston, Gent. 6 57; la. 8 43; 15 00
Westminster, Gent. 35 56; la. 25 85; m. c. 25; 86 41—111 18
York Co. Me. Conf. of Chs. G. W. Cressey, Tr.
Eliot, Cong. so. 10 34
Kennebunk, Union ch. 24 00
Sanford, Cong. ch. 16 67
Wells, 1st so. 20; m. c. 20; 2d cong. so. (of wh. fr. Rev. C. Walker, 25;) 32 06; 72 06—123 07

Total from the above sources, $15,527 17

VARIOUS COLLECTIONS AND DONATIONS.

A Friend, to const. JOHN ARTHUR DENNY an H. M. 100; two friends, 100; a friend, 12; do. for fem. sch. at Oodooville, 10; do. 2 50; a lady, to const. MRS. JANE W. JANES of Montreal an H. M. 100; 324 50
Albany, N. Y. 2d pres. ch. 397; fem. miss. so. of do. (of wh. to const. Rev. JOHN V. DODGE of Evansville, Ia. an H. M. 50;) 100; E. H. Pease, 50; Rev. W. James, 25; J. B. Jermain, 10; J. A. Crane, 5; 587 00
Angelica, N. Y. L. Hill, 10 00
Baltimore, Md. Cecil, 5 00
Bangor, N. Y. Rev. B. Burnap, 1 00
Bennington, Vt. G. Lyman, to const. Rev. AARON C. BEACH of Wolcott, Ct. an H. M. 50; a friend, for *Albert Munson*, Ceylon, 20; 70 00

Digitized by Google

Bethlehem, N. Y. Pres. ch. m. c. 5 05
Bridgton, N. J. L. Q. C. Elmer, 40 00
Calais, Me. Centre s. s. for *Thomas J. Lee*, Ceylon, 20 00
Canandaigua, N. Y. W. Hubbell, 50; cong. ch. s. s. for *Walter Hubbell* and *Eliza M. Hubbell*, Ceylon, 40; 90 00
Carlisle, N. Y. Pres. ch. 25 00
Castile, N. Y. La. miss. so. 1 00
Castine, Me Gent. asso. 60 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. wh. and prev. dona. const. JOSIAH BACON an H. M. 35 25
Chicago, Ill. 1st pres. ch. 12 34; 2d do. 59 95; less disc. 69c. 71 60
Dandridge, Tenn. Hopewell cong. 10 00
Doaksville, Ark. m. c. 3 31
East Cambridge, Ms. Evan. cong. ch. 5 10
Elk Grove, Ill. Cong. ch. m. c. 10 00
Ellsworth, O. United pres. and cong. ch. and so. wh. const. Rev. WILLIAM M. HOYT an H. M. 61 57; m. c. 20 43; A. W. A. 10; W. S. 10; R. F. 10; 112 00
Evans Centre, N. Y. Ladies, 90
Fort Towson, Ark. m. c. 27 44
French Creek, Ill. Rev. S. G. Wright, 10 00
Granby, Ct. m. c. 8; Dr. B. 2; 10 00
Henniper & Granville, Ill. Pres. ch. 18 50
Jerseyville, Ill. Pres. ch. 31 19
Kingsboro', N. Y. Dr. Yale's so. 113 00
Little Compton, R. I. Gent. and la. so. 40; a friend, 5; 45 00
Little Osage, Mo. Rev. N. B. Dodge, 84 12
Little Valley, N. Y. Miss M. S. 13
Monroe, Mich. 1st pres. ch. 44 00
Morristown, N. J. 2d pres. ch. Mrs. C. B. Arden, 50 00
Naperville, Ill. Cong. ch. m. c. 9 00
Natchez, Miss. Mrs. M. T. Hewit, 10 00
Newark, N. J. 1st pres. ch. 576; 2d do. 184 25; 760 25
New Brunswick, N. J. H. Leet, 10 00
New Orleans, La. Rev. J. B. Warren, 20 00
Newport, R. I. United cong. ch. and so. 47 37; la. 64 63; 112 00
Newton, Ms. W. par. m. c. 36 16
Norfolk, Va. Pres. ch. a few friends, wh. and prev. dona. const. Rev. GEORGE W. McPHAIL of Fredericksburg, Va. an H. M. 25 00
Northern Liberties, Pa. Central ch. 12; 1st pres. ch. 1; 13 00
Oakland, Mich. W. M. Axford, 10 00
Orange, N. J. 1st pres. ch. m. c. 24 85
Owego, N. Y. 1st pres. ch. s. s. for sup. of a fem. child at Oroomiah, 50 00
Park Hill, Ark. m. c. 37 81; Rev. S. A. Worcester, 12 16; 49 97
Pencader, Del. Pres. ch. 20 00
Philadelphia, Pa. 1st pres. ch. A. White, 100; J. P. Lapsley, 100; T. Fleming, 100; J. Eckel, 100; la. 100; juv. miss. so. for *James Moore, M. W. Baldwin, Henry Pettit, G. T. Bedell*, Ceylon, 80; T. M. M. 10; Clinton-st. pres. ch. C. S. Wurts, 50; sew. so. 75; S. W. C. 10; Mr. S. 5; 5th pres. ch. G. H. 10; Mrs. M. S. 10; indiv. 10 50; la. 24 25; 3d pres. ch. indiv. 6; Rev. R. Cole, 10; R. W. Davenport, 20; Mrs. Carswell, 40; Cedar-st. pres. ch. 17 25; cash, 1; indiv. for *Anna M. Henry*, Ceylon, 20; M. B. 5; 904 00
Prince Edward, C. H. Va. F. S. Sampson, 50
Providence, R. I. High-st. cong. ch. m. c. 97 01; PARIS HILL, wh. const. him an H. M. 100; a friend, 50c. fem. miss. so. (of wh. to const. Miss ANN G. GREENE an H. M. 100;) 178 94; J. Chapin, for Sandw. Isl. miss. 170; for *Sarah Chapin, R. S. Chapin, S. M. Chapin*, and *C. C. Chapin*, Ceylon, 80; Richmond-st. ch. Mrs. Alice Clark, 50; 676 45
River Head, N. Y. Fem. cent so. for *Samuel Buel*, Ceylon, 20 00
Savannah, Ga Male and fem. miss. so. of Ind. pres. ch. (of wh. fr. juv. miss. so. in s. s. 21 34; Mrs. M. Cleland, for *Moses Cleland*, W. Africa, 15;) 376 37
Sheridan, N. Y. A. N. Herrick, 10 00
South Granville, N. Y. Cong. ch. 16 00
Spencertown, N. Y. W. J. Niles, 50 00
St. Catharine, C. W. Pres. ch. 20 00
St. George and Delaware City, Del. Chs. 31 87
Tecumseh, Mich. Pres. ch. 71 80
Troy, N. Y. 1st pres. ch. 76 71; 2d do. m. c. 100; indiv. 205; S. W. Dana, (of wh. for Batticotta sem. 20;) 70; I. S. Hakes, 50; G. Grant, 40; s. s. for sup. of two hea. youth, 40; A. Weed, 20; Rev. C. Wadsworth, 20; C. H. Kellogg, 20; T. W. Blatchford, 20; H. Meriam, 20; H. Church, 20; 701 71
Wading River, N. Y. m. c. 10 00
Warren, O. D. M. Ide, 10 00
West Brooksville, Me. Mrs. M. Wasson, 5 00
West Chester, Pa. m. c. 21 70; juv. miss. so. 12 53; 34 23
Western, N. Y. 1st pres. ch. wh. const. Rev. GEORGE I. KING an H. M. 71 98
West Prospect, Me. m. c. 60 00
Wilmington, Ms. N. dis. m. c. for *James M. Lincoln*, Ceylon, 20; evan. ch. s. s. 1 29; 21 29
Wilmington, Del. Hanover-st. pres. ch. m. c. 55 28; Mrs. A. M. Jones, 10; 65 28

$21,753 27

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by E. Goddard, Ex'r (prev. rec'd, 306 25;) 107 50
Barre, Vt. Miss Mary Taft, by J. W. Howes, Tr. 39; Miss Betsey Gale, by do. 10; 49 00
Deerfield, N. H. Mrs. Hannah Merrill, by D. Stevens, Ex'r, 100 00
Great Barrington, Ms. George Beckwith, by E. Beckwith, Ex'r, 203 00
Middlebury, Vt. Mrs. Rebecca Miller, by P. Starr, Ex'r, 639 37
Northampton, Ms. Elisha Mather, by Mrs. S P. Hibben, Ex'r, (prev. rec'd, 50;) 50 00
South Deerfield, Ms. Miss Eliza L. Williams, by A. Williams, Ex'r, 5 00
Thetford, Vt. Miss Nancy Kingsbury, by Eunice White, Ex'r, (prev. rec'd 50;) 50 00
Winchester, Va. John Sperry, by D. Gold, Ex'r, 100 00

$1,303 87

Amount of donations and legacies aknowledged in the preceding lists, $23,057 14. *Total from August 1st to January 31st,* $105,484 12.

GENERAL PERMANENT FUND.

West Springfield, Ms. Timothy Allyn, by S. Lathrop, Ex'r, (prev. rec'd $2,581;) 300 00

DONATIONS IN CLOTHING, &c.

Berlin, Ms. A box, fr. juv. cir. for Mr. Wheeler, La Pointe.
Brookfield, Ct. Clothing, fr. Dorcas miss. so. 7 00
Cortlandville, N. Y. A box, fr. young people's miss. so.
East Haddam, Ct. A box, fr. cir. of char. for Mr. Riggs, Sioux miss. 34 00
Ellsworth, O. Paper, 6 00
Homer, N. Y. A box, fr. acad. miss. so. rec'd at Tuscorora.
Montague, Ms. A box, fr. la. benev. so. for Sandw. Isl. miss. 40 00
Northford, Ct. A barrel, for Mr. Baldwin, Sandw. Isl.
Peninsula, O. Paper, 4 00
Richfield, O. Calf skins, fr. H. Oviatt, 12 50
Wadhams Mill, N. Y. A box.
West Medway, Ms. A bundle, for Mrs. Kingsbury.
Westminster, Vt. A barrel, fr. la. cir. of ind. 37 49

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. APRIL, 1844. No. 4.

American Board of Commissioners for Foreign Missions.

China.

GENERAL LETTER FROM THE MISSION, JULY 20, 1843.

Introductory Remarks.

THE Herald for January contained a brief notice of a meeting, held at Hongkong in July last by the brethren connected with this mission. A General Letter embracing the results of their deliberations, has been since received. From this communication it appears that all the missionaries —male and female—assembled at Victoria, on the island of Hongkong, upon the occasion referred to, and entered upon a free and full discussion of the claims of China as a field of missionary labor. Meetings for business were held on the 15th, 17th, and 18th of July. "In the meantime," says the General Letter, "we were graciously permitted to celebrate the Lord's Supper, and to engage in other religious duties. The communion services were conducted by Doct. Parker, assisted by Mr. Abeel, and Dr. Legge of the London Missionary Society. The whole number of communicants was twenty-four;—there being with us several brethren connected with the London Missionary Society, and some officers and soldiers belonging to the British army."

The facts and considerations submitted to the Christian public in this General Letter, deserve the most serious and prayerful attention. It is the first united appeal which has come to us from these brethren, since that remarkable event which has thrown open to missionary effort some of the most important cities under the Chinese government. Indeed it may be regarded as the deliberate presentation of the claims of one third of the human family upon those who have received the command, "Go ye into all the world, and preach the gospel to every creature." Men who left us with the confidence of the churches, and who have since stood, anxious and watchful observers, upon the outposts of this great empire, now tell us that "new missions must be established;" that "the American Board is called upon greatly to enlarge its operations in China;" that "our operations in behalf of China must henceforth assume a more vigorous and aggressive character," and "be extended in all ways and by all means." "Were our number five fold," they say, "were it five and twenty, instead of being simply five, it would barely suffice to supply the central posts, which your Board ought to occupy permanently and as speedily as possible."

What response will the churches make to this appeal? Will they say that the number of missionaries proposed by these brethren, is unreasonably great? But are twenty-five laborers too many to be sent out by the churches co-operating with the Board, to evangelize a population of three hundred and sixty millions? Is it said that China is not, as yet, generally accessible to the missionary? But five ports—the most important in the country—inhabited by a very large population, "affording access," says Doct. Parker, "to many millions of people," are now waiting to be occupied. And there can be no doubt that the whole empire will be thrown open, in the providence of God, long before Christians will be ready

Digitized by Google

to enter and possess the land. Indeed we may find, at no distant day, that every barrier is prostrated, and a way is fully prepared for "the sacramental host," but that, as in other cases, Romanism and infidelity are preoccupying the field. And where are the young men—ministers and candidates for the ministry—who are ready to say, in view of the statements and considerations submitted to them by the missionaries, "Here am I; send me."

Need of more Missionaries.

Additional missionaries were called for, long ago, to aid in the great work in which, under God, you have appointed us to bear a part. Though often repeated, this call has been almost in vain. Other fields have been more inviting, and have received greater accessions to the number of their laborers. China was not open; and many thought it would be premature to send large reinforcements hither, till circumstances should change. Some too would dissuade the candidate for missionary employment from joining this mission on account of the language; arguing that its acquisition, for the grand purpose of preaching the gospel freely and boldly, is not only difficult but quite impracticable.

But circumstances are now altered. China is partially open; and such a knowledge of the language has been acquired as is requisite for all the varied purposes of diplomacy. For these secular objects, men by thousands, and treasure by millions, have been put in requisition; talents of the highest order have been called into action, and labors and hardships and sufferings, of vast amount, have been endured. The great end aimed at, moreover, has been gained, —a treaty of peace.

The pacific tone and good faith maintained by the Chinese, during the last year, may be hailed as among the brightest signs of the times; and viewing them as such, we are thereby called upon to give glory to God for what he has wrought, to record our thanks, and to take courage.

New missions must now be established. The time has arrived when the American Board is called upon *greatly to enlarge its operations in China.* With as little delay as possible, missionary operations should be commenced at Fu-chau, Ningpo and Shanghai; and the stations at Amoy, Hongkong, and Canton, should be strengthened. It is, therefore, the earnest and the unanimous request of all your missionaries here, that the Board will immediately send out as many additional laborers as it has the means to sustain.

It is also the opinion of the mission that Messrs. Doty and Pohlman, who are now laboring among the Chinese of Borneo, should join their brethren in China. "Their sphere of action," says the General Letter, "will be much more extensive and much more promising here than that which they now occupy." The latest intelligence from Borneo, however, presents a more encouraging view of that field than previous communications had given.

Hongkong and the Five Ports.

The General Letter next proceeds to an examination of the several stations now occupied by the missionaries of the Board; it also urges the immediate occupation of three other important cities.

Hongkong has been the residence of one of our number since July 1, 1842. Mr. Ball, with his family, removed from Macao to Hongkong on the 27th of April last. The reports which have gone abroad respecting the island of Hongkong have been exceedingly contradictory. The island is a little more than twenty-six miles in circumference, very irregular in shape, with a hilly surface. Some of the peaks are nearly two thousand feet high. Between the ridges, and in some places along the beach, there are patches of arable land. There are many springs and streamlets of excellent water in all parts of the island. Prior to 1841, its inhabitants consisted of only a few families, some living by agriculture, and some by fishing. Its present population is probably between twenty-five and thirty thousand.

Mr. Williams, at the date of this letter, continued to reside at Macao. In addition to his other duties, he has conducted public worship during a part of the time at the British chapel. The combined influences of paganism and popery make this a very unpromising field for the Protestant missionary.

Canton, with its million of souls, will henceforth be the scene of more open and vigorous efforts for the promulgation of the gospel. The new order of things, especially the removal of the licensed or hong merchants, and the establishment of consular authority, cannot fail to operate favorably for the introduction of pure

Digitized by Google

Christianity in China. The medical labors of Doct. Parker have been, since his return from America, as they were formerly, highly valued by all classes of the Chinese, who crowd to the hospital in great numbers. Thus a most direct and easy way is opened to make known to these multitudes the joyful news of salvation. No objections have been made by the Chinese to the residence of Mrs. Parker, who has lived in one of the factories nearly all the time during the last half year. This is a great improvement on the old order of things. Mrs. Parker has also had a native maid-servant residing with her, no one objecting to such a measure. No doubt God has ordered these changes, so that the way for the promulgation of the gospel of his dear Son may be extended, and the most degraded portion of the people learn of Christ and his holy doctrine, which alone can elevate woman to her proper place in society.

Mr. Abeel has continued his residence at Kulangsu, except during a few weeks, spent by him in this neighborhood. Though he has not yet obtained a house in the city of Amoy, he has often visited that city and many others in the vicinity. As soon as the Chinese have fulfilled the terms of the treaty of Nanking, the island of Kulang will be restored to them. Whether foreigners will be allowed to continue their residence at that place after its restoration, we do not know. In the city of Amoy, however, houses will be procurable. And it is the opinion of this mission that there should be at least five additional missionaries stationed at that point as speedily as possible.

Fuchau, the capital of the province of Fukien, and one of the five ports opened by the new treaty, has not been visited by any missionaries since the excursion of Rev. Edwin Stevens, in 1835. This mission has recommended Mr. Abeel to proceed to Fuchau as early as he can find it practicable, with the purpose of commencing a new station in that city.

Ningpo and Shanghai, like Canton, Amoy, and Fuchau, are large and populous cities; and one of our number will improve an early opportunity to visit them. The amount of population accessible at each of these five ports is immense; and each, therefore, should be made a central point for operations among the millions inhabiting the circumjacent country. Three missionaries is the smallest number that should be allowed by your Board at either of these five central stations.

Present Number of Protestant Laborers.

The following statistics will show how little has hitherto been done for China.

Protestant missions were commenced here in 1807, by the appointment of a single individual. A second was appointed in 1813, and two more were designated in 1817. The whole number who have joined the different missions, to this date, is fifty-nine; of these ten have died, nineteen have retired, and thirty remain in connection with the missions. The amount of labor performed by these,—in preaching the gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and circulating Christian tracts, in healing the sick, in giving aid to the poor, and in various other ways,—has been by no means inconsiderable; and indirectly, great benefits have been secured to science, commerce, and general government, through the agency of these missions. The total amount of Christian knowledge which has been communicated is incalculable; it cannot be fully known by man till the books shall be opened at the judgment of the great day. Many tens of those who have heard the gospel have professed their belief in it. A few, we have good reason to hope, have been born of the Spirit. Thus there is a little of the true leaven of godliness; this we know will spread until this mass is all leavened, and these millions all numbered among the Lord's people.

Our operations in behalf of China must henceforth assume a more vigorous and aggressive character. They must be extended in all ways and by all means, conformably to the golden rule. Instead of individuals, there must be tens; and where there are tens, there must be hundreds and thousands. A great augmentation of men and means is indispensable. And to you, and to the churches, we look for this increase, while we pray the Lord of the harvest to send us more laborers.

Plans of the Mission.

Preaching the gospel we regard as our first object; preaching in season and out of season, in the house and by the way, to few or to many, as opportunities can be found. Our preaching, if such it be called, is feeble and desultory,—to one or two, now to five or six, and sometimes to eight or ten. Recently, as Mr. Abeel's journal will show, assemblies of several

Digitized by Google

tens have been seen attentively listening to the preaching of the word.

The operations of the press must not be discontinued. Bibles and tracts, both in Chinese and English, are in constant demand, and our supplies are nearly exhausted. Still the press will hold a subordinate, though a very important, place in all our labors. When the preacher has endeavored to make a few auditors understand some one of the cardinal doctrines of the Bible, and has awakened their attention, he may then place in their hands a tract, embodying the substance of what the Scriptures teach concerning the subject which he has been laboring to make them understand. Besides, tracts can go to a thousand places, and in many ways, where the living teacher cannot go.

The manner in which we ought to live and labor is a subject of the deepest concern. This is to give tone to all our operations; and not to ours only, but, in some degree, to those of all who are around us now, or who are yet to follow us in this field. What zeal, what love, what meekness, what watchfulness, what patience are requisite! The difficulty of attaining these, situated as we are, is very great,—so great that nothing but the sovereign grace of God, secured by his love in answer to the prayers of his church, can possibly enable us to surmount every obstacle, and endure unto the end. We feel this want of divine aid so strongly, that we cannot forbear thus to dwell upon the subject, in order that we may secure a strong and permanent interest in the prayers of God's people, to the end that his work may prosper in our hands.

Western Africa.

LETTER OF MR. WILSON, NOVEMBER 25, 1843.

Progress of the Mission—French Settlement.

THOSE who have felt a peculiar interest in the new mission upon the Gaboon River, will rejoice in the success which has hitherto attended the enterprise. Although the ultimate object of every such effort—the conversion of souls—has not been attained, a foundation has been laid, which, it is to be hoped, is destined to bear a permanent superstructure. The prospects of the mission, it will be seen, are as favorable as could be expected. In respect to the health of the missionaries, the fears of many have been disappointed.

The natives continue to be as courteous and kind to us as they were at the commencement of our operations; and though we have not, so far as we know, any conversions to report among them, they, nevertheless, give respectful attention to our instructions, and I trust we are sowing what will prove "good seed in good ground."

Mr. Griswold's buildings are so far completed that they are habitable. He and Mrs. Griswold will commence their boarding school for girls in the course of a week or two, while we are preparing to open one here for boys. We shall not receive into either of these schools more than fifteen or twenty pupils, unless you find it convenient to appropriate a larger sum of money for the use of our mission than you did the last year. We have commenced five day schools on different parts of the river; the most distant of them is about fifty miles from the seacoast. Three of these schools are taught by young men educated at Fair Hope, and the other two by teachers who were formerly employed in the same neighborhood. Among our pupils there are a dozen or more adults, who are making good progress in learning. We have all given a considerable portion of our time to the study of the native tongue; and some of our number have been able to preach in it for several months past.

Preaching the gospel we make our leading business. We maintain stated preaching at six different places, occasionally at a still greater number. Our audiences vary from twenty to one hundred persons. The Sabbath is outwardly observed by the natives in this vicinity; but intemperance is a prevalent vice, and will, I fear, prove a serious hinderance to the progress of the gospel. He, however, who must overcome all other difficulties, will remove this.

Previous numbers of the Herald have alluded to the efforts of the French to obtain a permanent footing on the Gaboon River. Gua Ben, it will be remembered, yielded to their wishes; the settlement referred to in the following paragraph is in his town.

The French settlement is as yet confined to three or four small wooden houses. What their further designs may be, we do not, of course, know. A man-of-war has been lying in the river ever since the commencement of their settlement; but no interference has been attempted in relation to the trade or jurisdiction of the country. An attempt was made about a

Digitized by Google

month ago, by the captains of several men-of-war who happened to be in the river at that time, to get the people on both sides to acknowledge the authority of their governor at Gua Ben's town; but this they promptly refused to do. There is very little probability that they ever will voluntarily accede to this measure.

Romish priests are expected here; but when, or how many, is not known. The officers of the different vessels which have been here, have treated us with marked civility. Our duty seems to be to go straight forward in our work, leaving matters over which we have no control in the hands of God. The work is ours, results are his. If the conflict between Protestantism and Popery becomes general, as it threatens to be, we would not shrink from maintaining the contest here. The same arm which has upheld the cause of truth every where else, will support us; and we endeavor to indulge no needless anxiety.

Health—Natives—Baptist Missions.

The subjoined statements, particularly those which relate to the healthfulness of that part of the coast, will be read with great satisfaction.

We cannot but feel that God conducted our feet to this place; and, after a year's residence, I am free to say, that I know of no point on the whole western coast of Africa which combines a greater number of advantages for the prosecution of missionary work, or where the prospects of success, humanly speaking, are greater. We are much mistaken if the climate is not far more favorable to the health of foreigners than that of Upper Guinea. As a family, we have enjoyed better and more permanent health than we ever did at Cape Palmas. Mrs. Wilson has had no sickness to confine her to her chamber for a single day, since her return. The colored girl who accompanied her from America has scarcely had any thing that could be denominated "African fever." Vessels lie in the river two or three months continuously, without any fevers among their crews.

The natives, apart from those vices which prove them to be heathen, are really an amiable people. They are attentive to our instructions themselves, and not only do not throw any obstacles in our way, in getting access to the interior tribes, but afford us important advantages, by giving us a passage in their boats to every part of the country where they are in the habit of trading.

It was for the purpose of giving peculiar facilities to the mission mentioned below, that the (English) Baptist Missionary Society built and sent out, toward the close of the last year, an iron steamer, the cost of which was about ten thousand dollars.

The English Baptists are commencing an extensive mission at Fernando Po and the adjacent country on the Cameroons. They are afraid, however, that their operations at the former place will be embarrassed by the Spanish government, which has recently taken possession of that island, proposing to colonize it. That government has recently revived its claim to all of its former possessions on this part of the coast, embracing Fernando Po, the island of Corisco, about forty miles north of the mouth of the Gaboon, and the island of Anabona. Their real object is not known. It may be to bring these places into market, as it is supposed that England wants them in order to suppress the slave trade. Or it may be to facilitate the designs of the Pope on Western Africa. It is not probable that Spain has the resources for colonizing; and if she had, these possessions would make but a poor return, either in commerce or agricultural products.

Constantinople.

JOURNAL OF MR. DWIGHT.

Armenian Females—Justification by Faith—Enmity disarmed—The Bible understood.

The period embraced in this journal is the third quarter of 1843. The reader will not be surprised to discover a general similarity between the present and previous communications which have come from the same source. So long as the reformation, now in progress, shall continue to advance with the quietness and regularity which have recently characterized it, this resemblance will be unavoidable. In the letter which accompanied this journal, Mr. Dwight remarks, "We have not had quite so many incidents of late which are calculated to render a journal interesting; though I cannot see that there is any real diminution of interest in the minds of the people. I have had many delightful conversations with individuals and companies of men, which I have not inserted. Indeed it is impossible for me to write down one quarter of what I hear that would be very gratifying to the friends of missions in America."

Digitized by Google

Under date of July 15, Mr. Dwight says, "I have received into my family an Armenian girl for the purpose of educating her, in the hope that she may be useful to others of her sex. Hitherto we have been able to do little or nothing for Armenian females, and we feel that it is high time to make a beginning." "We expect that her residence in our family will draw many of her sex to us, whom otherwise we should never see."

July 25. As I anticipated, we have had a number of Armenian visitors within the last week, and I have had many opportunities of preaching to them the blessed gospel. Among the rest were a very interesting lady and her daughter, of whom I have often heard favorable accounts, but whom I have never before been able to see. She has the appearance of great simplicity and of true piety. She is opposed by a bigoted husband, who is continually exhibiting the bitterest spirit towards all who adhere to the gospel. She looks and speaks like one who has been rendered gentle and lovely by affliction; and her faith does not fail her in regard to the conversion of her husband. Her daughter, a young lady of twenty perhaps, seems to have a similar spirit.

August 8. I have had a private conversation with an Armenian whom I have, for some months past, regarded as a truly pious man. He has told me to-day that he never got hold of justification by faith until recently. He has known this doctrine and believed it; but he never had such a view of it as now. "Within a month past," said he, "I have been able to feel my utterly lost condition, and to see Jesus Christ as my complete and perfect and only Savior. I see that I must be saved by him alone, or not at all; and since I have had these views, my heart has been filled with peace and joy; indeed, it is impossible for me to relate to any one the joy I feel!" He said to those who were present in my room, "You may hear this doctrine preached all your lives, and assent to it too; but unless the Holy Spirit opens your heart and makes it known to you, you will never properly understand it."

This individual has a violent papal Armenian for a partner in business, and all his neighbors are also papists, and they give him much trouble. At one time, when they ascertained that he was in the habit of coming to our preaching service, they rose upon him in a body, and it almost seemed as if they would lay violent hands upon him; so full of rage were they. He answered them, very quietly, that he had found this to be the true way of salvation, and by the grace of God, he intended to follow it. This only enraged them the more, and they declared that he was a son of perdition, and hell would be his portion. "Then," said he, "you will have sent me there. But you have no such power that I should fear you. I must follow the dictates of my own conscience." The quiet and winning manner of this individual has at length softened the hearts of these ferocious champions of the Pope, and they now treat him very civilly. His partner, through his influence, has been led to renounce his belief in purgatory, and it is hoped that he will eventually see all his errors, and embrace the truth as it is in Jesus.

22. The individual mentioned under the preceding date, has related to me a conversation he had with a learned man of his own nation, who opposes the truths of the gospel. The person said to him, "Why do you have so much to say about the Bible, when even the most wise and learned men in the world are not agreed about it, and are not able to understand or explain it?" "Ah," replied our friend, "this book is expressly for such an ignorant man as I am. It was never designed for the learned, or to be comprehended by human wisdom; but it was designed for me, who am so ignorant. It is emphatically *my* book," said he, clasping it to his bosom; "and through the aid of the Holy Spirit, I, in my ignorance, am enabled to understand it. But it was not intended for the worldly wise, such as you are, depend upon it; and you, in your own wisdom, can never comprehend it. Until you renounce your self sufficiency, and feel that you are really ignorant, you will never be able to understand the word of God."

The Martyrdom—Opposition—Interesting Conversion.

The martyrdom of the individual mentioned in the following extract, was noticed in the Day-spring for November and December. The interposition of the Christian powers of Europe is expected to prevent the repetition of similar scenes. For additional particulars respecting this painful occurrence, the reader is referred to a communication of Mr. Homes, which will be found upon a subsequent page.

30. To-day I had an audience of five Armenian females, to whom I was permitted to preach the gospel. Most of

Digitized by Google

them had come from a distance, and some appeared to be hungering for the bread of life. They spent the whole day with us; and at the dinner table we had an interesting conversation in regard to a young man—an Armenian by birth—who became a Mussulman, and afterwards renounced that religion, and became a Christian again, and a few days ago was beheaded in Constantinople. He was urged, again and again, to recant; and even at the very last moment, his life was promised him if he would declare himself a follower of Mohammed; but he resolutely persisted in asserting his belief in Christ alone, and told them that although they should kill him, he never could deny Christ.

One of the females present to-day spoke of the exceeding pitiable state of the mother of the young man, who, she has heard, weeps day and night without ceasing. Her daughter remarked that if the young man died a true Christian, we had reason to rejoice rather than mourn; and that the proper time to mourn was when he denied Christ, and became a Mohammedan. The mother then spoke with great confidence of the salvation of this individual; saying that he might have saved his life by professing Mohammedanism, but that he persevered to the last, avowing his belief in Christ, and of course he must be saved. One of the other females present very properly remarked that God alone knows the heart, and that we should be careful in our decisions upon the future state of individuals.

In the extract which follows, the present policy of the Armenian patriarch, bishops, etc., is disclosed.

Sept. 5. The Armenian patriarch preached a very violent sermon last Sabbath, in a church in the suburbs, against sundry existing evils, among the chief of which was Protestantism. He uttered some rather blind threats, and said that he had now only made a beginning, and that he intended to continue, for some time to come, to preach in this way. In the course of the sermon, he flew into a passion in consequence of a noise made at the church door; he first railed at the door-keeper, then at the head priest, and lastly at the vartabed of the church, giving to each some most opprobrious epithet, and showing so much passion and childish folly that almost every one was ready to hang his head and weep for the weakness of their patriarch.

It seems to be the plan of the vartabeds and bishops to endeavor to put down Protestantism by preaching. Other means have been tried and have failed; indeed, they have increased the evil which they were intended to cure. Nothing is said now of any violent measures; but it seems to be the design of those who are in power, to try what virtue there is in the art of persuasion. In preaching, therefore, as well as in conversation, they endeavor to dissuade the people from coming to our services, etc. The truth will spread and grow under such attacks. Their very efforts to draw men away from us, will send many to us, by exciting an irrepressible curiosity to know what such bad men as we are represented to be, really do think and say. In short, whatever way the enemy of souls attempts to hinder the progress of the truth, whether by force or persuasion, he is always sure of inflicting deadly evil on his own cause.

6. A beloved Armenian brother has related to me to-day his early Christian experience. He was living in sin and deep impenitence and insensibility. He had a friend who had been brought to feel the power of the truth. He called to see that friend, and found him shut up in his room praying. He overheard his prayer and was greatly astonished to find that he himself was the subject of his friend's earnest entreaties. After the prayer was finished, he entered and asked, "What is this? Why do you pray for me?" The other replied, "It is our duty to pray one for another," and he then talked with him on the importance of taking care of the soul. The individual was persuaded to attend our service, and the first sermon he heard was apparently blessed to his conversion.

LETTER FROM MR. HOMES, DEC. 1, 1843.

Introductory Remarks—The Martyrdom.

THE communication from which the following extracts are taken, is introduced by a brief notice of the progress of the book distribution at Constantinople. "Last year, as you remember, we had distributed more Scriptures and tracts than we did the year previous. It is a matter for gratitude and praise that we can record the same pleasing fact this year. The amount of money received for books also surpasses that of the previous year. The word of God in the spoken language of the people has been carried to many

Digitized by Google

places where it had not before been; I have had an opportunity to send several copies of the Scriptures into Russia and Italy."

The new law of the Turkish govnrmment in relation to the censorship of the press, prohibits the introduction of books "printed in the Mussulman character." "Only a fortnight since," says Mr. Homes, "Government detained two boxes of Scriptures in Arabic and Turkish, of editions that have been for many years in circulation at the expense of the British and Foreign Bible Society. Thanks to the interference of the representative of the nation whence the books were sent, they were soon discharged; with the order, however, that they must be sent back to the place from which they came;—an order which it was not supposed that the Bible agent would see reason for executing." On the very day of the detention of the Bibles, just mentioned, two boxes were stopped at the Custom House, in which were Arabic books printed at Rome, in 1843, such as "Guide to Confession and the Mass," "Constitution of the Society of the Sacred Heart of Jesus," etc.

A portion of Mr. Homes's time is devoted to conversation with visitors and to preaching. The number of those who are thus brought under the influence of his instructions has increased during the past year. "I am also," he adds, "just about to open a room in Galata for the purpose of preaching to some, who have as yet gone no farther than Nicodemus, when he made his first visit to Christ. While my own labors are multiplying, the same is true of my brethren. God seems to be giving us all more work to do, both at home and abroad, than we ever had before."

The journal of Mr. Dwight, under date of August 30, contains an allusion to the martyrdom of a young Armenian at Constantinople. The following notice of this event embraces some facts which have not been published in this country.

The young Armenian who was beheaded in August last had never made a full profession of faith, nor had he been circumcised. It was a most deliberate act of Mussulman bigotry, acting in accordance with its provisions in case of apostasy. The words of the law are, as exactly translated, "Apostasy is an enormous crime in the eyes of the Deity. The Mussulman who is guilty of it must be condemned to death, if he does not promptly abjure his error. The homicide of an apostate has no penalty attached to it." Two or three times, during the weeks previous to the execution, the Armenian referred to was carried through the streets in the hope of leading him to retract; for the government, anticipating, as it were, the reproaches it would incur in Europe, was doubtless desirous of avoiding the shame of fulfilling the order of the Grand Mufti. Yet many supposed that had the executioner even heard a retraction from the lips of the Armenian, before he should have raised the fatal sword, he would none the less have beheaded him. Although the law would then have pardoned the culprit, yet the executioner, if for a moment he has shaken the constancy of the former, and obtained from him a confession of the Mohammedan faith, often slays him that he may not again retract. And as, in the estimation of a Turk, "with the mouth confession is made unto salvation," he feels that he has thereby been the means of sending a soul to paradise.

A day or two after the execution, the shopkeepers in the neighborhood of the place where the headless trunk was lying, besought the head of the police to remove it on account of the stench. His answer was remarkable and indicative, moreover, of the fearful convictions that were doubtless lurking in many a Mussulman's breast. "His body cannot offend any body by its odour as early as three days; but of this man's body the worst odor is yet to come." This prophecy is already fulfilling, and is destined to see yet a more remarkable accomplishment. And it was for the purpose of speaking of the moral results of this affair, that I have thought it worthy of notice.

The British ambassador had been soliciting, during many days, the unfortunate man's liberation, and had obtained, as is universally reported, a promise of the Grand Vizir that he should not be beheaded. This claim had been urged on the ground of humanity; but in consequence of the obstinacy of the Grand Divan, the Grand Vizir was not able to fulfil his promise. The Armenian was beheaded in Frank clothes and with a Frank hat. One of the police tauntingly remarked, as I was told, to European bystanders, "You see we begin now to cut off the heads of Franks." The bill stuck up near the body also declared that he had been "taken in the dress of an apostate;" as if to wear European clothes was henceforth to be regarded as a sign that those wearing them had become apostates. These accumulated insults were regarded as addressed not only to the Christian subjects of the Porte, but to the Christian world. For many days after the event, it was spoken of with tears, trembling, and awe by all classes. Still it was very uncertain whether it would stand out prominently in Europe,

Digitized by Google

as an event pre-eminently worthy of attention.

But the remonstrances immediately addressed to the Porte by foreign ministers, were soon backed up strongly by instructions from their various courts; renewed representations were made, especially by the French minister, declaring the duty of affording protection to the Christian population, the inconsistency of such conduct as the past with the charter of the rights of the people given by the Sultan a few years since, and the impossibility there would be of the interests of Turkey being sustained by the powers of Europe, if such a thing should be repeated. In view of these representations, we have seen the President of the Grand Divan, upon whom the responsibility was thrown, dismissed from office, to show that the government as such was willing to condemn the act; and we have seen persons still higher in office wavering in their places. We see the Turkish government, which was gradually receding from the faithful execution of the new liberal institutions, obliged to promise that all its proceedings shall be hereafter conformed to them. The whole Armenian community perceive that they are not forsaken. And yet, from their familiarity with their own past history, they fear not a little lest they should ultimately become the victims of still greater oppressions, unless this interference of European powers in their behalf is to be vigorously followed up, and the Turkish government thereby prevented from taking vengeance on their community, for the indignity to which they have been obliged to submit in promising that such an execution shall not be suffered to occur again.

Toleration of Missionaries.

The following remarks, as bearing directly on the permanency of the missionary work in Turkey, will be read with pleasure by many at the present time.

The Turkish government is becoming fully acquainted with, and taking notice of, Protestant missionary labors in the empire. But as long as they are of several different nations, the blow which touches one will almost necessarily descend upon all, and enlist more than one power in their defence. It will also be very difficult to frame a provision against Protestant missionaries that shall not likewise affect Catholic missionaries, who are foreigners like ourselves. We have but little doubt that our enemies have wished to devise plans for turning us out of the country; but even if they could succeed in inducing the government of the empire to engage in the attempt, we can hardly think that it would be effectual; because it would almost necessarily enlist governments against the project which feel that they have a call to protect the interests of Christianity here.

In presenting considerations like these to Americans, we may seem to be looking with too much interest to the help that comes from an arm of flesh. But all the assistance that can be secured to missionaries by foreign interference, is not a tithe of what the preacher of the gospel finds at home in the institutions of our country, which leave him and the whole community free to devise whatever means they may judge most expedient for bringing the gospel to bear on their followers. In this land, however, every privilege gained through foreign influence is so much freedom secured for the effectual preaching of the gospel. It is no wonder, therefore, as our own personal condition, and that of all pious men in the kingdom, depend so much on the bearing of the government towards us, that we watch with interest every thing that affects the conduct of "the powers that be." And as we know that it is God who ruleth among the nations of the earth, we discover in their movements not merely those petty political changes which diplomatists watch with so much eagerness, but the progress of his providence toward the ultimate and perfect establishment of the kingdom of his Son.

Persecution.

The readers of the Herald have been made acquainted, from time to time, with the trials through which the enlightened Armenians at Constantinople have been called to pass. The following statements show that the opposition which has hitherto fallen upon them, has by no means ceased. Indeed there are some indications that the enemies of the truth are about to put forth more vigorous efforts to arrest the reformation, commenced so auspiciously, than any which have been recently made.

Although the hands of our enemies have been so restrained from touching us, or persecuting to imprisonment or exile the followers of Christ, the effects of their intolerant spirit have been felt, in various ways, by the pious Armenians. Repeatedly has the patriarch himself, in the

Digitized by Google

principal churches, spoken of his vows, and those of other influential men, to give themselves no rest until they should have utterly rooted out this most offensive heresy. An ex-patriarch has fulminated a new bull in his diocese against all who should read or possess our books. A teacher of noble character has for months been excluded from his father's house, night and day, because of his attachment to the gospel. Another was formerly, on account of his straitened means, living with his brother, who allowed him a certain sum per month for his support. This, which was his all, he has forsaken for Christ, and he is now destitute of all means of support. He went to a distant place to teach a school of importance; but being found to be one who sympathized with the Evangelicals, they soon dismissed him. Still another teacher, well qualified to give instruction, was employed in one of the principal schools of Constantinople. At the end of a month, they found that he was one of those whom they maliciously call Protestants, and he was immediately discharged, receiving not one twentieth of what was justly his due for his services.

Another young man of fine talents was engaged in trade, in which he was successful. But persisting in avowing his evangelical convictions, his uncle, a man of high standing, who had almost adopted him as a son, commenced a series of persecutions against him. He admitted to his nephew that all the new views of the latter were eternal truth; at the same time, he besought the young man, for his own (the uncle's) honor's sake in the nation, not to maintain them publicly; he also offered to loan him any sum to enlarge his business. Being unsuccessful in this, he tried to get him away from Constantinople; then he forbad his again entering the house where he had found a home from his youth; he went so far as to exert his utmost influence to prevent any debtor of the young man from paying him. Finding all these means ineffectual, he presented a demand against the young man's own father for a pretended debt of ten thousand piastres, threatening that he would certainly make the father pay it, unless he would force his son to cease learning English, or having any intercourse with Americans.

One of the latest examples of the gospel hating spirit is found in the conduct of one of the most influential individuals among the Armenians. Visiting at the house of a son-in-law, he saw there a copy of the new translation of the Armenian New Testament. He rose in great anger, and, taking the sacred volume, threw it, and a tract on self-examination, into the fire, exclaiming, "Never let me find such a book in the house of one of my relatives!" We are happy to say that his son-in-law has already obtained possession of a second copy to replace the one which he lost.

The following instance of persecution "for righteousness sake," can hardly fail to enlist the sympathy and the prayers of Christians, wherever it is known.

A beloved brother, a priest, had been for weeks threatened with persecution in the city. To avoid it, and, at the same time, to labor for the good of his nation, he undertook a long and difficult journey, for the purpose of preaching the gospel. During eight months he was engaged in preaching in the cities and villages of Asia. And when they persecuted him in one city, he went to another that he might experience the same thing there also. In some places he found but a few ears ready to listen; in others his room was crowded with eager hearers. But he could not remain in any place long before the clergy excited such opposition that he was obliged to leave. Of all the results of his preaching, we may never be informed; but it occasioned so much stir, that letter after letter came to the patriarchate, complaining of the invasions that this wolf, as he was called, was making upon their flocks. Just before he arrived at the port from which he designed to embark for Constantinople, on his return from his journey, letters were sent to him from his brethren here, urging him not to come, lest the evil designed against him should befall him. This hint, we would gratefully recognize, was first made by one high in office, whose heart God had moved. On his arrival at that port, he found that other dangers awaited him; for men of rank of his own nation, hearing of his expected arrival, had conspired to seize him, and send him bound to Constantinople—for the Lunatic Hospital! But there also God raised up friends for him, who had been present at the councils of the ungodly. Immediately on his arrival, therefore, he found that it was inexpedient for him to follow the advice he had received not to come to Constantinople; for if he should remain where he was, he would certainly be seized and arrive in Constantinople, not free, but a prisoner. Since his return, several weeks ago, he

Digitized by Google

has been, thanks to God, unmolested by any one.

Under date of December 11, Mr. Homes says, "It must now be recorded that this servant of God was seized last Sabbath, as he was coming out of church, and thrown into the patriarchal prison. May God guide him and us in this new and painful manifestation of the persecuting spirit. These Armenian brethren need our prayers."

Effect of the Persecution.

These trials and persecutions of our brethren which I have narrated, are but a part, a small part, of what might be recorded. Nearly all who manifest a desire to submit themselves to plain gospel truth, find that those "who will live godly in Christ Jesus shall," in one way or another, "suffer persecution." And we are rejoiced that, amid so many trials, the brethren remain steadfast, and are willing to endure hardship for the sake of the gospel. We see them to be daily growing in grace, and in the knowledge of the Lord Jesus Christ. Taught, as so many of them are, mainly by the reading of the Scriptures—the Holy Spirit enlightening them in answer to their prayers—we are lost in wonder and thankfulness, as we contemplate the similarity between the effects produced on character here, and those which are beheld in our own country. We see them fortifying themselves, in the day of comparative tranquillity, for the evil days of a more bitter and general persecution which they may expect. Perhaps there is not one of them, who, in the eyes of his more worldly countrymen, is not injuring his temporal prospects by the zeal he manifests, and the time he spends for the sake of the gospel. Many hours of every week are devoted by them to hearing the gospel preached, or to private and social study of the word of God, or to preaching the truth to their countrymen, or in devising means among themselves for its farther spread. And although the most active are not rich in this world's goods, they regularly, in various ways, contribute of their substance to aid the great cause, giving, in proportion to their means, as much, if not more, as the same classes at home. Without the name, they are in effect missionaries, scattering the good seed in every quarter of the city.

The character of the change wrought in the hearts of these Armenian disciples, is shown by the spontaneous desire which so many of them have manifested to obtain a better education. And they always understand by *education*, not a knowledge of languages, such as will enable them to earn money, or of the sciences, that they may gain reputation, but the best equivalent that can be afforded them for a theological education, so that their labors may be more useful. They wish, they say, to be able to expound the Scriptures in their own language.

The mission seminary is admirably adapted to supply the deficiency which these brethren discover in their previous education. By affording the requisite facilities to persons of this description, it will become more and more, what it is designed to be, an institution which shall send forth competent pious teachers to assist in the mental and moral illumination of the whole nation.

Broosa.

LETTER FROM MR. POWERS, OCTOBER 28, 1843.

The Past and the Present—The Spirit needed.

MISSIONARY operations were commenced at Broosa in July, 1834. Mr. Powers joined Mr. Schneider in February, 1835. This letter is introduced by a brief review of the trials which they were called to encounter in the earlier history of their labors.

Communications from this station, in former years, have abounded in painful accounts of opposition from the priesthood, persecution, and the suspension, or utter abandonment, of our plans. After engaging in some promising department of labor, it happened, not unfrequently, that even before our letters conveying intelligence of the same, could have reached the Missionary House, a storm had swept over us, and blasted our fondest hopes. Individuals have come under our influence for weeks and months, and our hearts have been cheered with the prospect of their speedy conversion to God; when, suddenly, all intercourse with the missionaries has been forbidden —on pain of excommunication, it may be—and we have not seen these hopeful inquirers again for half a year.

Sometimes the providence of God has *seemed* to be against us. On one occasion of fearful opposition, when all intercourse with us had been interdicted, and

Digitized by Google

the people were prohibited from renting us their houses, or suffering us to reside in those we had rented; when Mr. Schneider had received peremptory orders to quit his dwelling before another Saturday night, and had been for weeks searching in vain for a habitation;—at that time, I well remember, a terrible conflagration broke out in the city, and for hours proceeded in a direct line towards my house. Then it was, while standing within that emptied abode, and waiting to see it burned to ashes, that we said to one another, "And is the Lord too against us?" The Lord, however, was better to us than our fears. The fire was arrested; my house was preserved; my effects were restored to their places; and, before "another Saturday night," Mr. Schneider and family were comfortably provided for in another part of the city. The Lord turned back our captivity, and, from that time to the present, scarcely a lisp of opposition has been heard.

Having referred to the numerous facilities which the missionary now finds at Broosa, to aid him in the prosecution of his work, Mr. Powers remarks, that "the general indifference that prevails in respect to all spiritual things is deeply felt by us. We mourn over it; we pray over it; we sigh for the descent of the Holy Spirit. Never, apparently, was there a fitter time for God to work. Much light has been shed abroad upon the public mind; truth is finding its way to the consciences of men; a conviction of personal unfitness for heaven is extending in every direction." He then adds, "We have also among us the regular, appointed means of the great salvation."

Is it the preaching of the gospel that God has appointed as an instrumentality of the first importance in saving men? Messrs. Schneider and Ladd preach regularly on the Sabbath in Turkish and in Greek. For three years, a service in Turkish has been maintained with scarcely an interruption. Alas! that so few should avail themselves of the opportunity thus afforded them to learn what God has revealed to man, and what man must do to secure the favor of his Maker, and an eternal residence with him in his blissful presence above.

Is it Bible class instruction that God signally blesses to the conviction and conversion of men? This we have weekly. Is it a regular course of theological instruction for those who are to become 'guides of the blind, a light of them which are in darkness, instructors of the foolish, teachers of babes,' which is needed in the reformation of any community? This we have. Since my return to Broosa, it has been my delightful privilege to give such instruction to a few pious young men, some of whom have been more or less under our instruction for years, and a few of them, indeed, almost from the commencement of our residence among this people. These young men, so far as human instrumentality is concerned, are the right arm of this station. It is after all through them that we operate most efficiently on the people at large.

Is it the Sabbath school that holds a prominent place among the means which God employs for the building up of his church? This too we have, I should unhesitatingly reply, were it not for the fear that before this reaches you, the half dozen children whom I have gathered into such a school, may be dispersed. Two or three months ago, I invited some of the children immediately about us, whose play and noise disturbed us much on the Sabbath, to come to my room, promising to entertain them for an hour or two, which I did by reading to them the Scriptures. They now come regularly, and seem much interested. Last Sabbath they repeated the Lord's prayer in Turkish, having previously committed it to memory. This prayer the Armenians are accustomed to repeat in their ancient and unknown tongue at table. A little girl, seven years old, one day at table, instead of saying this in Armenian, which none understood, repeated it in Turkish. The mother was so delighted that she came to me the next day, wishing me to give her the meaning of some other prayers, which they repeat without at all understanding them. This nucleus of a Sabbath school is dear to my heart. I pray God that it may prosper and greatly increase. I always loved the Sabbath school; but I never loved one as I do this.

What then wait we for but the blessing of Almighty God? There is among this people a preparedness of mind for a revival of pure and primitive Christianity, such as has not before existed since the beginning of our residence among them. But the life-giving presence of the Holy Ghost is wanting. We wait to hear, "Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain that they may live." For this we hope; for this we labor; for this we pray.

Digitized by Google

Madura.

JOURNAL OF MR. CHERRY.

A Casualty—Cases in Surgery.

THE station assigned to Mr. Cherry is Sivaganga. A few extracts will first be taken from his journal, for the purpose of illustrating the variety of labor which the missionary is frequently called upon to perform.

Aug. 8, 1843. This afternoon a brother of the head mason fell from the upper window of the steeple, thirty-eight feet from the ground! He was immediately taken up by those present. At first we all supposed that he was killed by the fall—as the ground beneath was very hard. But a merciful Providence had otherwise determined. More than a hundred people collected in about five minutes, and many of them, being relatives, began to wail and weep so bitterly that one could scarcely think of any thing for the man's relief on account of the confusion. He was laid down at the side of the church to die; but on discovering that he could breathe, I directed some of the by-standers to bring him to the house, and set a guard to keep off the crowd. He was laid on the verandah, and upon examination I found that his left wrist was dislocated, and near to it the outer bone of the arm broken.

We were placed in most trying circumstances. The man was suffering most intense pain from his injuries; and more than a hundred persons stood near him, expecting every moment that he would die. Should he die, I felt that the whole community would consider it a visitation of their angry gods, whose wrath, they would say, had been stirred up in consequence of the man's working on a Christian church. I knew that the brahmins would derive a constant and powerful argument from his death, with which to work upon the superstitions of this ignorant people. The cry was already raised, "This came from working on a Christian church!" I looked toward Madura; but no physician was there for whom I could send.

Under these circumstances, shut out from every earthly help, relying on our heavenly Father alone, I resolved to attempt a cure. I tried to bleed the man in the broken arm, but failed in the attempt, as the blood would not run. I then tried the other arm and succeeded. In a few moments, to my great joy and the joy of his friends, he spoke and said, "I feel better." After bleeding, I set his wrist and splintered it. I then put a large plaster on his side, gave him a gentle cathartic, and told his friends that I thought he would get well, and they might now take him home. This they refused to do, saying, "a miracle has been performed, and only a continued miracle will keep him alive; therefore he must stay on your premises." To this I consented.

9. The man who fell is yet spared, and is doing well. A great many people have come to see him, and they greatly wonder that he lives.

17. The young man is now quite well. He has left our premises, and is able to walk about town. For this great mercy we praise the Lord.

18. This afternoon a man has been brought to me, whose leg was broken about six inches above the ankle by having a large stone thrown against it. About fifty persons came with him to see what would be done. Some said the padre would cut it off because it could not get well. Others said "He will cut it off and stick it on again." Upon examining the case, I found that both the bones had been broken entirely off. The man was to me a stranger, but he bore the examination very patiently. I set the bones as well as I could, and let his friends take him home.

19. To-day a little boy was brought to me; he had fallen from a wall, and broken his arm above the elbow. His parents laid him down on the verandah, and bowed themselves to the floor, entreating me to cure him. I set his arm in the best manner I could; and after splintering it and tying it in a sling, his parents carried him home with much rejoicing.

30. This morning the Rajah sent his horse-keeper, whose son had his arm broken yesterday, and asked if it could be cured. He sent him yesterday with his *salaam;* but finding that we were absent, nothing was done except to tie a piece of plaintain leaf around it. To-day the arm was so swollen that I could not find that there was a bone in it. I bandaged it, applying spirits of turpentine with salt and vinegar to reduce the swelling.

31. To-day the horse-keeper's boy was brought again. The swelling had subsided, so that I was enabled to set the bone, and splinter the arm to keep it in its place. Whether the lad will be able to use his arm again, is doubtful.

Digitized by Google

Sept. 1. To-day all four of my patients with fractured limbs have been to see me. The first three seem to be doing well. The young man who fell from the steeple has almost entirely recovered. The last case, the son of the Rajah's horse-keeper, is yet doubtful.

Under date of September 6, Mr. Cherry writes, "The horse-keeper's son is getting well."

Cholera—Baptisms—Visit to Vadavitka.

The comparative exemption of those who are connected with our missionaries in India from the ravages of the cholera, has been repeatedly mentioned. It deserves a grateful acknowledgment from all who are interested in this enterprise.

4. This evening, after meeting, one of the boys who has been longest in the school, was attacked by the cholera! We have given medicine, and prayed that the Lord will give efficacy to the means used for his restoration.

5. The lad who was attacked last evening, has recovered; for this we praise the Lord. The cholera has been raging violently of late, and more than half the population have fled to the villages. As it was last year, so has it been this; while the heathen have died at the rate of from fifteen to twenty a day, the Lord has preserved us, and not one has fallen who were in any way connected with us.

Two of the individuals referred to in the following extract—Mootoo Swamy and Oodiyar—were mentioned in the last communication of Mr. Cherry, published in the November Herald. Oodiyar (a term of official rank) is there represented as saying, "I received Romanism because it seemed to me to be nearer the truth than heathenism; and I let it go to receive Protestant Christianity, because it seems to me to be the truth."

6. This has been an eventful day. In the morning I preached, preparatory to the sacrament, from the text, "This do in remembrance of me." The house was well filled, and the season was one of unusual interest. Three Romanists and one heathen stood up before the congregation, and, having made a public renunciation of their former creeds, professed to receive Christ as their only Savior. They were them admitted by baptism to the privileges of the church. Two of the Romanists are heads of families. Their names are Mootoo Swamy-Pully,—who presented a son and daughter for baptism,—and Oodiyar, a head man at Vadavitka, a village of Romanists, twenty miles eastward. The other Romanist is a young man who has been in our employ during the last two years. The heathen is a Sivite of the strictest order; he was surnamed "Abraham." He also presented a son and daughter for baptism. The son was named Asa Fitch, and the daughter Amelia Champlin. Mr. and Mrs. Crane were with us to witness and enjoy the pleasure produced by such a scene; Mr. Crane assisted in the exercises at communion; and in the afternoon he preached from the text, "Their sorrow shall be multiplied who hasten after other gods." The congregation gave good attention, and I trust, while "the law written on their hearts" approved the solemn truths, they were persuaded to examine these things more seriously.

On the 18th of September, Mr. Cherry left Sivagunga for the purpose of visiting Vadavitka and the intermediate villages. He arrived at the former place on the morning of the following day. Here he secured "an old hut," which he used as a Tract depository. During the day, many visitors called to see him.

While holding a meeting with a few who had collected, a school teacher, from a village fifteen miles distant, made his appearance. In a few minutes, another teacher, from a village two miles distant, came in; and before I had done talking, a woman arrived from a village ten miles from this place. After the meeting, the first mentioned teacher reported that he had come to inform Mootoo Swamy that he (himself) had been publicly excommunicated by the Romish priest, and that several families in his neighborhood had requested him to ask Mootoo Swamy to write and tell me that they were waiting to see me for the purpose of conversing on the subject of Romanism. Next came the woman. Why have you come? "My husband sent me to call Chinna Tumbe—Mootoo Swamy's brother—to our village." What does he want of Chinna Tumbe? "I don't know; they are talking about his going with them to Sivagunga." Why do they wish him to go with them to Sivagunga? "I don't know; do you think they tell women about their business? All he told me to do or say was, 'Go call Chinna Tumbe to go with us to Sivagunga.'" Knowing what her husband and others wished better than she did, I did not question her very closely; I sent word to her husband, however, that I would be at home on Friday. These were incidents so unex-

Digitized by Google

pected, as to time and place, that I could not but feel that of a truth the Lord is causing this people to awake from their sleep of ages. In the afternoon I visited a bazar about four miles distant from Vadavitka, where a thousand people were collected from the region round about.

Interesting Inquirers.

23. This evening has been very pleasantly spent with Chinna Tumbe—the brother of Mootoo Swamy—and four head men in the village of Pa-hine-john. These are the men who sent the woman to Vadavitka, as already mentioned. They appear very ignorant in respect to spiritual things, though all of them can read. The oppression of the Romish priest has led them to feel that they are deceived, and that in reading our tracts they have learned about a better religion, concerning which they wished to inquire and receive instruction. Our conversation was long and to me very interesting. When we parted for the night we kneeled in prayer to God that in all things he would direct and guide us. I invited them to remain over the Sabbath, to which they consented.

24. Most of this day has been spent with the men I conversed with last evening. Their minds seem very much awakened from their long sleep, and so far as man can judge, they appear anxious to know the truth. The Bible is to them a book full of wonders. "Our priests never told us of these things," said they, as its doctrines were read to them from the holy page.

25. Our congregation has been large and attentive. The head men were present at our three services. They found the truths preached and the manner of worship adopted by Protestants a thing entirely new to them. They said, "Will you give us such wisdom?—these are the truths we want. We are convinced, and we promise you that we shall have no more to do with our foolish ways. If you will send some one to teach us, we will come under your mission as learners; and if you will build a church, we will be responsible for the expense, if we leave you." "Whom shall we send, and who will go for us?" I promised that I would present their case to the mission and ask for a teacher of God's word to be sent to them. Alas! whom can we send into these fields, where the spoiler has so long triumphed, but where the people are crying for missionaries to teach them the way of truth?

It is truly lamentable that there should be so few laborers in a field which is becoming so white unto the harvest. The reader will bear in mind that missionaries, from time to time, at other stations are sending reports to us of equal, if not greater, interest.

Under date of October 26, Mr. Cherry adds the following remarks in illustration of the foregoing extracts.

The four head men, of whom I spoke on the last page, are waiting to have me visit their villages. In a former letter, I wrote a few words concerning my stay among them on my return from Vadavitka. These four men are the principal among nine head men, all of whom have requested me to take them and their people under my care. In the nine villages in which they reside, there are from five to seven hundred souls; but the villages which, in some degree, are under their control, contain some five thousand people. They are of the Sharnar caste,—the same among whom Mr. Rhenius labored so successfully. All of them, or nearly all, are Roman Catholics, (that is, they are partakers of the sins of both Rome and India). I have no doubt, if we would consent to do as many good men have done, that I could receive nearly all of them by baptism in a few weeks.

LETTER FROM MR. LAWRENCE, OCT. 4, 1843.

Cholera—More Laborers needed.

Mr. Lawrence is stationed at Dindigul. The present communication is his semi-annual report. After alluding to the health of himself and family, which has been unusually good, he makes the following interesting statements respecting the cholera.

This disease has made frightful ravages since the year commenced; but all connected with the mission, who have been attacked, have been restored, through the blessing of God upon the remedies administered. We count it a great mercy that we are permitted to feel as little alarm during the prevalence of this terrific scourge, as we do in cases of ordinary sickness; so sure and safe is the administration of calomel and opium. The people, both in town and in the neighborhood, begin to discover this; and I am happy to say that the missionaries have been instrumental in saving many

Digitized by Google

lives. It is much to be feared, I had almost said, firmly to be believed, that as many are carried off by drugs and improper treatment, as by the cholera itself, during its prevalence. The system of native practice is little else than the most outrageous empiricism.

The subjoined statements show very clearly that this station ought to be strengthened.

By vote of the mission at our meeting in April, Mr. Crane and his family were transferred to Madura. This change has imposed upon me a double amount of duty; while, at the same time, it has bound me much closer to the station. There is certainly a gratification in having so much on one's hands as to leave no time for idleness; but surely there can be little satisfaction in seeing the ripened harvest unreaped at our door, and all the fallow land around us left unbroken and unsown. There is ample room for four missionaries in Dindigal; each may have his own system of operations, and keep his native assistants hard at work. We are in the centre of a population numbering, according to official returns, 222,000; and they will probably not be reached from any other point, at least during this generation.

The schools which are dependent upon this station, appear to be conducted very much as heretofore. The Boarding School for boys has suffered in consequence of the removal of Mr. Crane. The Sabbath exercises are held at 8 A. M. and 4 P. M. The morning service is usually as fully attended as the place of meeting will allow. At the afternoon service, about one hundred are present. Mr. Lawrence does not insist on the attendance of the free school children, except in the morning.

Native Church—Romanism.

As to the character of our church members, I think I may say that hope predominates. There are tares probably with the wheat; but there *is* wheat. Some fruit has been gathered which never could have come of thorns and thistles.

One church member has died, an example of suffering affliction and of patience. Some have blessed when they were reviled; others seem to be praying always with all prayer. Yet is it at all strange that we have repeatedly to say to those who were so recently darkness, "Now ye are light, walk as children of the light; let him that stole, steal no more; lie not one to another; be not desirous of vain glory, provoking one another, envying one another?" Thus do we preach, and thus they believe. It is but a few days since I had occasion to call two of our church members before me, and to urge this last admonition upon them; and I can thankfully add concerning the offender, as did the apostle, "Who is he that made me glad, but he that was made sorry by me?"

In conclusion, Mr. Lawrence adverts to the state of the Roman Catholic population in the vicinity of Dindigal.

Of the community around us, I have much to say. At present, however, I will only remark that there are two places in which there appears to be an imperious necessity for more labor than we can possibly bestow. In the neighborhood of these two places, or in the places themselves, there are several Roman Catholic families who have declared themselves ours; and they are so connected with us that it is scarcely possible to let them drop from our hands, without yielding them a prey to the spoiler; and would there be no moral guilt in remitting this trust? But these two places are not all. The whole Roman Catholic population has been stirred by the quarrels of their priests, like the waters mentioned by Ezekiel, which the young lion of the nations, the whale in the seas, troubled with his feet and fouled with his rivers. Now that this whole population—more than 12,000 souls, if my information is correct—are thus moved, and their priests thus casting up mire and dirt, what voice but His who calms the sea, what gospel but the gospel of Christ can bring order out of chaos, or give peace, intelligence, and happiness, where all is now disquiet, ignorance, and wretchedness? Assuredly, your present strength here is not adequate to the emergency, and if the progress towards Protestantism for two years to come, shall continue as rapid and decided as it now is, we cannot wait for young men from our seminary. We must have more missionaries, men who can go out with the best help we can find at our hands, and take their stand hard by the beaten track of these other shepherds. No doubt Protestantism can do with fewer imported missionaries than Romanism can; for truth is mighty and strong of herself.

Under date of November 9, Mr. Lawrence says, "The cholera is raging around us as if the Lord were fulfilling the Scripture, 'The nation and kingdom that will not serve thee shall perish.'"

Digitized by Google

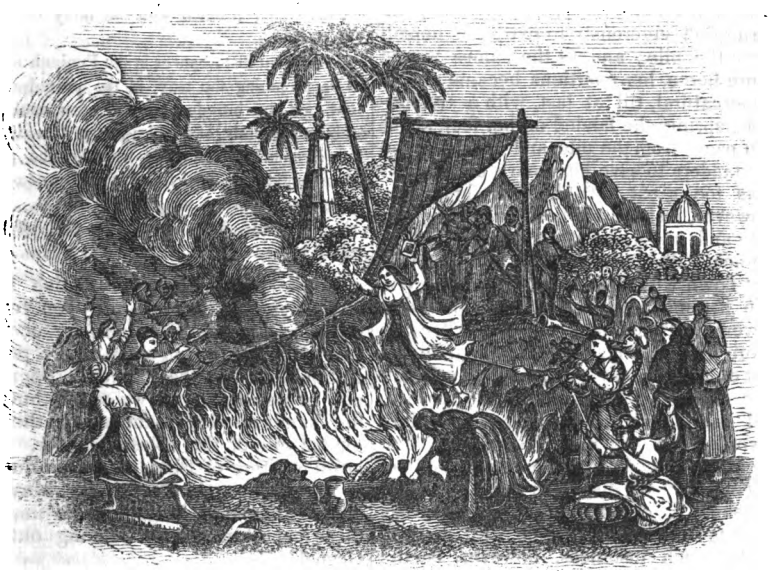
Madras.

LETTER FROM MR. WINSLOW, NOV. 18, 1843.

Burning of Widows—British Influence.

FEMALE immolation, though prohibited in the provinces of Hindostan which are under British rule, is still frequent in the independent states; and repeated instances have occurred in which females, instigated by brahmins, have left the British territories to evade the law, and have actually sacrificed themselves in the adjoining districts. In contemplating the moral condition of India, therefore, we ought to number the *suttee* among the abominations of its religion; and if the victims are fewer than they once were, it is only because a foreign arm has mercifully interposed.

An instance of female immolation has recently taken place in Gwalior, a protected state in northern India. The following account of this barbarous transaction was published in Agra, a few days after its occurrence. Mr. Winslow has sent it to this country, as it affords another illustration of the unchanging spirit of brahmanism.



A brahmin died on the 19th of October, leaving a young wife, aged seventeen, and other relations, but no children. On the morning of the 20th, the woman declared her intention of sacrificing herself upon the funeral pile of her husband; and, a wealthy native having offered to defray the expenses, preparations were made on a grand scale in a secluded spot, about two miles from the Lushkur. A spot was chosen in the dry bed of a nuddy, and four large posts, eight feet high, were fixed, on which a sort of scaffold of dry wood was formed, and underneath it were layers of the driest wood and cowdung, sun-dried, with other inflammable materials, so as to burn briskly when set fire to. The preparations were completed about twelve o'clock, soon after which the procession set out. One of the deceased's relatives went first, bearing a small vessel containing fire, and was followed by the women and others of the family, and in the rear came the corpse borne by four men on a charpoy. Considering the preparations which had been made, comparatively few natives followed the procession, which moved at a slow pace. On reaching the pile, the "sacrifice" appeared to view the preparations made with a look of exultation, and took her seat by the dead body which had been laid on the ground at a little distance, where she remained upwards of two hours, surrounded by a host of brahmins of both sexes, performing numerous ceremonies. When the body of her husband was taken up and placed on the scaffold, over which a considerable quantity of dry straw was strewed, and oil and ghee poured, the woman, having walked thrice round the pile, mounted it, apparently with some reluctance, by clambering up on the outside, amidst the shouts of the assembled spectators. She took her seat on the right, and, after a

Digitized by Google

short ceremony, putting her arm under the neck of the corpse, with much composure, stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over what I may call the two bodies, when a tremendous shout of applause rent the air, with clapping of hands and other tokens of satisfaction. About a quarter of an hour was now spent in making the requisite preparations, when torches were applied to different parts of the pile. No sooner did the flame arise, than the unfortunate victim, unable to endure the suffocation and pain, struggled vigorously to extricate herself from the pile; and as the flames waxed more fierce, her exertions became almost supernatural, till at last, with a tremendous spring, she landed on her feet, about ten paces from the pile, and entreated the bystanders to save her from what she felt was too great a trial. The brahmins, however, insisted on her remounting the pile and undergoing what was her own choice. She refused, and was instantly cut down with a sword, and thrown upon the flaming pile. It so happened that several Mussulmans of the Alleegole were present, and, abhorring the inhuman act of the brahmins, commenced upbraiding them. Words and abuse ensued, till the Moslems, enraged, drew their swords, cut down a Hoozooriah, and wounded several. The multitude of spectators soon dispersed; and thus was finished a ceremony at which every feeling mind must revolt with disgust. Many such instances, however, occur; and force or stimulating drugs are always had recourse to, to compel the unfortunate victim to undergo the cruel sacrifice.

The following comment upon this melancholy event is subjoined by Mr. Winslow.

I send the foregoing account of a recent transaction, as, though suttees are abolished in the countries of India under immediate British rule, it serves to show what their situation was till recently, and what is now the condition of all parts of India where brahminism still reigns without control. Not long since, a suttee was attempted at Jalna. The unhappy widow was rescued from the flames by an English gentleman; but she died soon after, as was supposed, from poison. These are the gentle brahmins, and this is the fruit of idolatry.

In the Company's territories, though suttees are not allowed, and infanticide is prohibited, the death both of widows and children is, no doubt, frequently brought about by other means than open offerings on the funeral pile and in the sacred waters. In case of children or other relations becoming Christians, or when there is fear of their becoming so, poison is often administered. Of this there have been recent instances. Thus "the dark places of the earth are full of the habitations of cruelty."

It is reported that twelve women were recently burnt upon the funeral pile at Lahore. This wholesale immolation grew out of the late assassinations in the Punjaub. One wife and three slaves were consumed with the body of Rajah Dhyan Singh.

The recent disturbances in the Punjaub appear to be preparing the way, in the providence of God, for the introduction of British authority, and, consequently, of the blessings of Christianity. It is a remarkable fact that wherever the power of England is established, and by whatever means, a way is opened for the gospel of Christ. Upon this point Mr. Winslow makes the following remarks.

In the present state of British India and Ceylon, which are as open to the gospel as England itself, in the occupation of Penang, Singapore, and a part of Burmah, and in the extensive openings now made into China, we cannot but see the hand of God manifest in the extended rule of this colossal power. The large territory of Scinde is now annexed to the Company's dominions. May the church of Christ be faithful to improve these opportunities for sending out the Gospel!

The extension of true religion among those connected with the British rule in these lands, the abolition of slavery in Ceylon—now finally accomplished—and in India, and the almost entire separation of the government from all connection with the idolatry of the natives,—all are signs of good, which should excite the gratitude of those who love the Savior, and the souls of their fellow men. The fact that the English come to this part of the world only for a time, looking upon England still as their home, and the consequent connection maintained by them with the mother country, and their infusion into the elements of society here of the principles of that land, by constant accessions from it, keep up a tone of feeling which is seldom found in colonies, and, with some disadvantages, is highly favorable to the gradual elevation of the country. It prevents foreigners here from sinking down to a level with the natives.

Digitized by Google

Ceylon.

GENERAL LETTER FROM THE MISSION, NOVEMBER 17, 1843.

Introductory Remarks.

THE last annual meeting of this mission was held at Batticotta on the 13th of July, 1843. Mr. Poor was requested by his brethren to embody the statistics of the native churches, as reported on that occasion, and forward them to this country. The communication which has furnished the following extracts, was written in consequence of this request.

The churches under the care of the mission are seven in number. The accessions made to them during the year next preceding the annual meeting, amounted to forty; at Oodooville alone, twenty-two were admitted to the ordinances of the gospel. At Tillipally, "there are some eight or ten individuals who have requested baptism and admission to the church, and it may be charitably hoped that some of them are influenced, in making this request, by worthy motives. They are not, however, sufficiently marked cases of conversion."

"At Batticotta," says the General Letter, "there are fourteen or fifteen families, the heads of which are members of the church, and were educated in the Batticotta and Oodooville seminaries. These families form a new and interesting community. They are removed from their heathen relatives, and are living in separate families, under circumstances favorable to their regulating their households on Christian principles, and also receiving the advantages of Christian society. The moral and religious state of this little community, though composed of Christians of the first generation, forms a striking contrast with that of their heathen neighbors. But it is from the second and succeeding generations, if kept under Christian culture, that we may expect to witness the fairest fruits of our labor."

The reports submitted by the missionaries to the annual meeting, were pervaded by a strain of remark which may be embodied in the lamentation of the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" "This is a subject," says the General Letter, "which frequently arrests our attention, and one on which our minds are often painfully exercised. It is a subject which we would not dismiss with a mere passing remark. We would keep it prominently before us, till our hearts are suitably affected by it, and till we are moved to lay hold on the arm of the Almighty, that it may be stretched out for the saving conversion of the perishing idolaters around us."

"Our request to the churches in America, in behalf of ourselves and of the people of our charge, is this, that they strive together with us by their prayers, that every stumbling block may be taken up and every obstacle removed, and that we who are standard bearers upon the ramparts of the enemy's dominions, may be girded with might and richly endued from on high, especially that we may be enabled, in truth, and in the fulness of our souls, and in rich experience, to say, 'The Spirit of the Lord our God is upon us, because he hath anointed us to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God.' This whole passage appears to us to be one of great moral beauty, in its application to those who aspire to be the followers of their Lord and Master in the sacred office."

The General Letter next proceeds to a very full and interesting inquiry into the condition of the native church in Jaffna.

Converts from Idolatry—Embarrassments.

Our native church has been gathered from among idolaters—the idolaters of India. The import of this remark will vary in the minds of individuals, according to the different degrees of knowledge which they may have, as to what there is in India that goes to make up the aggregate of that abomination which we call idolatry. The more we become acquainted with the subject, the less we are surprised at the fact that idolaters, though instructed in the truths of the gospel, are not regenerated. Their conversion must be regarded as far more wonderful and more glorious, than the miraculous curing of the sick or raising of the dead. Wonderful, indeed, is it that any instrumentality that we are able to put forth, should be owned and blessed of God to their salvation! This remark would have weight even in reference to the conversion of nominal Christians; but we refer principally to that which is peculiar to this people, in consequence of their being part and parcel of an unchanging race which has been under the full influence of idolatry for thousands of years. It could not have appeared surprising to the Israelites, had they been called daily to surround the walls of Jericho for a period of seven weeks or months or years, without witnessing the overthrow of the city through the instrumentality which they exerted, if such had been the will of God. It must have been sufficient for their encouragement to be

Digitized by Google

assured of ultimate success, and to have the pleasure of hoping, in every successive circuit, that the long wished for blast would at length be blown, attended with the power of the Almighty. This allusion will convey some idea of the feelings with which we view the mass of idolaters from which the native church has been gathered.

To give some illustrations of the subject, we will suppose that an individual is savingly converted by the power of the promised Spirit. What is he to do? Where and with whom is he to live, and how is he to procure his subsistence? These questions have comparatively no meaning in America; but here they are unanswerable. Up to the hour of his conversion, the all absorbing inquiry had been, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life. On the other hand, these same interrogatories return with increased emphasis. Dismembered from his caste and kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether the convert be man or woman, old or young, single or married, he is encompassed by a host of difficulties, arising from the circumstances of age, sex, or standing in society,—difficulties touching the mode and means and facts of his subsistence. He is spoiled for all the common purposes of life, polluted in his person, and a renegade in the eyes of his countrymen. What then can the native convert do? Where and with whom can he live, and how can he obtain the necessaries of subsistence? No one is competent to grapple with these questions, unless he has been appropriately initiated into the domestic habits of this people. Let this feature in the state of society be kept distinctly in view, when it is said that the native church in Jaffna has been gathered from among the idolaters of India.

The foregoing remarks deserve the most attentive consideration. To understand the piety exhibited by converts from heathenism, we must carefully examine the influences under which they are placed. It would be unjust, in the highest degree, to apply to a church member in Ceylon a standard which, in this country, is unexceptionable.

History of the Native Church.

The native church in Jaffna, so far as human instrumentality is concerned, is the offspring of the school establishments in the district, more especially of the mission boarding schools. This might be clearly shown by a chronological notice of admissions to the church from the year 1819, when Gabriel Tissara and Nicholas Permander—the first teachers in our boarding schools—were received, down to the present time. The boarding school was an asylum where its inmates were at rest and in a new world. They had no occasion to care for what they should eat or drink or wear. They were pensioners on the bounty of Christians in other lands, and were under the immediate superintendence of those who exercised more than a parental care over them. Under such influences, what was to be expected from our beneficiaries? Certainly the very best that human nature would allow us to expect; nor have we been altogether disappointed in our expectations.

Immediately on their being admitted to the boarding schools, the first of which was commenced in January, 1818, they manifested great docility of character, and applied themselves with diligence and success to their studies. We were enabled to give the same direction to their studies and to their whole course of conduct, which we should have given, had they been our own children, designed, moreover, to be our successors in missionary labor. At an early period, we had pleasing evidence that some of them had received the truth in the love of it, and had given their hearts to the Savior. Those who exhibited the earliest evidence of being converted by the Spirit of God, were among the most forward and influential members of the schools; consequently their influence was most salutary upon their associates. The boarding school was a moral oasis in the desert; it was the whole world, in miniature, to those who had been received into it. They were easily weaned from their father's house, and learned to estimate the value of their existence, by what they were and what they hoped to be in the boarding school.

Under such circumstances, it was an important object with them to conform in all things to the wishes of the missionary, and thereby secure his approbation and favor. This most natural and amiable trait of character is worthy of special notice in this connection, as it has had great influence upon the members of our boarding schools, in inducing them to make a profession of Christianity by

Digitized by Google

baptism and admission to the church. The parents, at first, manifested but little interest in what was going on in the school. They were satisfied with seeing that their children were well fed, clothed, and instructed; and they little knew to what a transforming process their offspring were subjected. When the time came for admitting two individuals to the church by baptism, which took place in April, 1821, an alarm was sounded among the parents and the people generally; it was said that the children were becoming Christians,—an evil which could not be tolerated. On the night previous to the baptism, we had some reason to apprehend that an assault might be made upon us, for the purpose of rescuing the candidates from the threatened calamity. All, however, was quiet; and the candidates were admitted to the church under circumstances of deep interest, in the presence of a large congregation of natives. This event gave a new impulse to thought and feeling in the community. Though many denounced such proceedings as dangerous innovations, there was a gradual yielding on the part of parents and of the people generally, and a tacit consent that their children, while supported by the mission, might conform to the wishes of the missionaries in regard to a profession of Christianity.

It was soon found that the best scholars and most influential members of the boarding schools, and those who had the fairest prospects of obtaining a livelihood by their learning, were professed Christians. This discovery could not fail of having its full effect upon all connected with the boarding establishment. Instead of disgrace, as before, it came to be an honor to make a profession of Christianity; and this was regarded as the surest course to worldly emolument. Under these circumstances, it is easy to perceive, we too were in danger of being overwhelmed by the unexpected bursting forth of springs of water, which we ourselves had opened! For many years, we were alive to the danger and to the evil of admitting those to baptism who had not been born again by the Spirit, and thus prepared to stand in that hour of trial which, it was easy to foresee, awaited every young man after leaving the walls of the Seminary. We have not acted in the dark in this matter. Our course of preaching, our instruction to candidates, and our whole procedure in reference to admissions to the church, have been with direct reference to the crisis, when the question as to the genuineness of their Christianity would be put to a severe and, in some cases, to a cruel test. It has for a long time been a deeply interesting question whether these exotics, which we have reared at so much expense and trouble, will endure the deadly blasts which we know await them as soon as they shall have been transferred to the moral deserts around us, where we have hoped they would bud and blossom as the rose. This problem is now in a course of solution; and we would caution ourselves against a too hasty conclusion in particular cases; for in some instances, when we were ready to pronounce the plants withered and dead, we have discovered decisive indications of life and thrift. We think that one generation, at least, should be allowed to pass away, before a final judgment in the case is pronounced.

It should also be stated that those precious and repeated seasons of revival, with which we have been favored, and which are the most prominent events in the history of our mission, were always closely connected with the boarding schools.

In addition to the progress of the boarding schools who have united with the church, considerable accessions have been received from the teachers and scholars in the Tamil free schools, and also from domestics and others in the employment of the mission. The history of their admission to Christian privileges was, in some respects, similar to that of the pupils in the boarding schools.

This is the extent to which we are able to proceed in sketching the progress of our native church. Hence it will appear that, with a very few exceptions, its members have been gathered, not from the general mass, but from certain select classes of idolaters who have been brought under the influence of the mission from secular consideration, and have, even in worldly circumstances, improved their condition, whether by becoming Christians in reality or by putting on a profession of the Christian faith. This may be a startling declaration to many, but the facts of the case should be distinctly known.

Statistics—Character of the Communicants.

The accompanying table presents a general view of the churches connected with this mission.

Digitized by Google

Whole number received from the beginning, . .	586
Number who have died, ...	63
Number excommunicated, ...	62
Number of members now living, ...	460
Number now residing at the several stations, .	363
Number residing abroad, ...	97
Males educated in Batticotta Seminary, . . .	963
Females educated at Oodooville Boarding School,	97
" " Varany " "	5
Number in the service of various missions, . .	158
Number in the service of Government, ...	14
Unemployed by missions or by Government, . .	351

Having exhibited the general aspect of the Jaffna church in the foregoing table, the General Letter proceeds to give the leading characteristics of the members. The perusal of the subjoined description may occasion disappointment in the minds of some persons. And yet, if we take into the account all the influences which have combined to make the Ceylonese what they are, we shall find that we have but little reason for being surprised at any thing disclosed in the following remarks.

1. From an inspection of the foregoing table it will be seen that the church members, both male and female, constitute an educated body. Indeed, they comprise a very large portion of the educated classes who are to be found within the limits of our mission field. Nearly all of them are able to search the Scriptures, and to ascertain whether the things which their pastors teach and preach, are according to the law and the testimony.

2. A majority of the church members are from a caste which forms the great body of the community, and which is second in rank only to the brahmins.

3. A very large proportion of the male members of the church are in important places of trust and influence, and supported by the several missionary bodies in the Tamil country, or by Government, or by private individuals in different parts of Ceylon or on the continent.

4. A majority of the males who are married, have married educated females who are also church members. The children of church members amount to four hundred and fifty-six; of whom sixty-five are members of our church, and seventy-four now are, or have been, members of the three seminaries at Batticotta, Oodooville, and Varany. Nothing short of a classical education will satisfy the young fathers and mothers who have themselves been educated.

5. On the other hand it must be distinctly stated, and it should be kept in mind by our patrons at home, and more especially by those who are candidates for entering into the labors of the older missionaries, that we are reminded, at at every turn, of the heathenish stock from which the native church has proceeded. Ever and anon we are pained at witnessing developments which show that heathenism is but partially displaced, even from the minds of those who give the best evidence of having received the truth in the love of it. In regard to others, of whose conversion we had long cherished a trembling hope, that hope suddenly expires by positive evidence that the objects of our solicitude are destitute of Christian principle. In others still, the features of the new man are so faintly drawn, that it becomes a serious question whether they have been the subjects of the transforming influences of the Spirit of God, or whether there be any thing more than a mere imitation of Christianity. We see that the "old man" of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning power and influence. In this first generation of native converts, we shall probably see but a very partial approximation to the "perfect ones in Christ Jesus." Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which "a jealous God" has established, affecting the violators of the second command, "visiting the iniquities of the fathers upon the children unto the third and fourth generation."

6. Our native church is not valiant for the truth;—neither for the truth of God, nor for truth between man and man. The imaginary gods which they formerly worshipped, and the priests and patrons of those gods, are gross deceivers. The standard and most approved treatise on ethics taught in the country, approves the practice of lying when great interests are at stake. A falsehood, if adroitly told, and well defended or concealed, instead of being a mark of baseness or of cowardice, is a commendable proof of shrewdness and energy of character.

The habits of many of our church members too plainly show that they are the natives of a country where "truth has fallen in the street, and judgment cannot enter." We are often excessively tried and chafed by an exhibition of this trait of character, even where we had hoped that some soundness of moral principle had been attained. On this subject we have some sympathy with David; we are ready to excuse his precipitancy when he said, in his haste, "All men are liars."

7. The native church is mercenary in its views and practices, and slow to imbibe and exhibit those evangelical prin-

Digitized by Google

ciples of benevolence, which prompted American Christians to establish missions, and to use means for gathering churches from among the heathen. Its mercenary spirit is to be ascribed, in part, to the peculiar circumstances in which they have been brought forward to their present standing. The feeling is that it is their privilege to receive, and not to give. It is true that in the beginning they had nothing to give. But now that many of them are acquiring property by the education they have obtained, it is to be expected that they will bear their part in sustaining the system of benevolence now in operation among their countrymen. We are laboring to train them to the practice of this important branch of Christian duty and privilege; but we have too much reason to adopt the language of the apostle and say, "All seek their own, and not the things which are Jesus Christ's."

8. We have from the beginning regarded credible evidence of repentance and faith in Jesus Christ as essential requisites for admission to the ordinances of the gospel. We were aware of the evils, even in a Christian land, of admitting unconverted persons to the church; and we have had before our eyes the disastrous effects of the system, pursued by the Dutch, of baptizing unconverted heathen. But notwithstanding our principles, and these admonitions to circumspection and caution, cases are continually occurring which awaken our fears that we may have mistaken the character of applicants to a greater extent than we were aware. The state of the church is admirably set forth by the parables of our Lord, as recorded in the thirteenth chapter of Matthew. Those parables have been our manual in relation to this subject, and have afforded us unfailing encouragement and support.

Were we to give the chapter of our sorest trials with the native church, the caption should be, *Peter and Judas acting out of character;*—Peter, even "Simon Bar Jona," acting the part of an adversary and a traitor in denying his Lord, and Judas Iscariot, who had a devil, acting for years the part of a disciple and apostle of the Lord Jesus!

Upon taking leave of this unpleasant topic, the missionaries make the following allusion to themselves and to their labors.

While speaking thus freely of the deficiencies and deformities of our native churches, we, especially the senior pastors of the churches, ought as freely to admit that in them we discover too much of our own image, and much that should humble us before the Lord; and in this way we would render the recital of their failings the means of instruction to ourselves. It is natural, if not scriptural, to suppose that converts from heathenism will, to an obvious degree, bear the impress of those through whose instrumentality they have been converted. It is surprising, and, in the way of contrast, affecting to read in what strains of unqualified approbation and joy the great apostle to the gentiles speaks to and of those, whom he was instrumental of gathering into the church. One obvious and practical deduction from a comparison of his disciples with our own, is that if we would have Paul's converts, we must more fully imbibe his spirit and walk in his steps.

Prospects of the Native Church—Ground already gained.

The conclusion of the General Letter will show that, however much the missionaries may have been tried by the defective piety of their professed converts, they are by no means discouraged. They go forward in their labors with hope and confidence.

By the good hand of our God upon us, we have taken many out-posts, and some strong holds; and, from the heights which we have reached, we may leisurely survey the extensive dominions of the adversary, believing that what we have hitherto done is only preparatory to the final subjection of the whole to our Lord and Master. On this point we shall mention several particulars, as the ground of our belief and anticipation.

1. Our hearts are set on the spiritual prosperity and final salvation of the four hundred and sixty church members now living. "With all their faults we love them still," and regard them as justly entitled to our best and continued services. They are not, indeed, what we could wish them to be; nor are they what we believe they will be. Though they have given offence to their family connections, and are objects of displacency to the heathen generally, for becoming Christians; they hold, in important respects, a commanding influence in the family circle, and in the community; and this influence, from the nature of the case, must increase.

Wherever they go, they are personally

Digitized by Google

concerned to interest their countrymen in favor of Christianity, in order to make way for their own labors. And it is a pleasing consideration that, from the nature of their education and training, they are much better fitted to aid in the promotion of virtue and religion, than in the promotion of heathenism. This is true even if they should apostatize from the faith. They must obtain a livelihood by teaching what they have learned. A considerable proportion of the native church members are married, being equally yoked; and their children are under the watch and guidance of the church. These Christian families must make a place for themselves; and every step in advance will be an aggression upon the domains of idolatry. We shall of course have a stronger hold upon the second generation, and we shall be aided in our attention to them by experienced fathers and mothers.

2. We have not yet done with the sixty-two persons who have been excommunicated from our churches. Most of them are young men of education and of good standing in society. They are a peculiar class, and cannot pass unnoticed; and wherever they are known, they are regarded as *pillars of testimony*, bearing involuntary witness to certain portions of Scripture truth, and illustrating the principles of discipline in the church. They cannot avoid having severe controversies with themselves; and from present appearances, our hope is that there are some Peters among them, who, though now living in the denial of their Lord, will receive ere long a look, or a rebuke from him, that will melt their hearts, and bring them back to the fold whence they have strayed.

3. The young men who have been educated in our boarding schools, but who have not joined the church, are an interesting class of the community, and sustain an important relation to the mission and to the cause of Christianity. Nearly all of them were convinced of the truth of the gospel; and many of them would have made a profession of their faith, had they not been deterred by their heathen relatives. Though they are now widely scattered, special means are used for keeping up an acquaintance with them, and for harrowing in the good seed that has been sown in their hearts. We request, therefore the co-operation of their benefactors in America, that they will aid us by their prayers in this second series of labors in behalf of their beneficiaries. Their accession to the native church would double its size, and greatly extend its influence.

4. While contemplating the future prospects of our infant churches, we cannot but inquire with interest, "Where are the tens of thousands of both sexes, who, for the period of a generation, have been instructed in the principles of Christianity in the village schools?" Multitudes of them are, we believe, waiting for a change of times, when they will feel at full liberty to act according to the light and knowledge which have been imparted, and voluntarily place themselves under the instruction and guidance of the mission to which they must feel themselves so much indebted.

5. Several points have been gained which are of primary importance to the extension and prosperity of the native church. We have gained access to the people for the purpose of delivering the gospel message. The interests of the mission are, in some form, interwoven with the population of almost every village within our limits. We are well known to the people, and we fully understand the position which we hold in relation to them. We have outlived some of the evils of our system, arising from the very great pecuniary benefits which we have conferred upon the people, and which they may, to some extent, have mistaken for bribes to induce them to receive our religion. The distinctive object which we, as missionaries, have in view, is now comparatively well understood, and we have a fairer opportunity than heretofore, of presenting the claims of Christianity and the offers of salvation through Christ upon the proper basis of their own merits. The system of idolatry has received a shock from which it cannot recover. Multitudes in the province have become deists and infidels, it is true, but with the word of God in their hands and in their memories. Nominal Christianity is gradually prevailing; and, by its prevalence, it is becoming more and more easy for all who wish to do so, to place themselves in circumstances favorable to their hearing and obeying the gospel.

The whole district is indeed an extensive field in which the precious seed has been most bountifully sown. And perhaps never were the laborers brought more fully to a stand, from a feeling of self-despondency in producing a crop, and of absolute dependence upon the rain of heaven. Under these circumstances, will not the Lord of the harvest cause the dews of heaven to descend,

Digitized by Google

and even floods to be poured upon the desolate earth?

6. But the fairest prospect for the native church, in our view, is afforded by the belief that it is a branch, however weak and feeble, of that church against which the gates of hell shall never prevail. Why may it not then, clothed with his righteousness and adorned with his image, speedily "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

LETTER FROM MR. APTHORP, OCTOBER 1, 1843.

Love Potions—Visit to the Eastern Parishes.

Mr. Apthorp, it will be remembered, is stationed at Varany. In addition to the ordinary duties of a missionary, the care of the Boarding School, to which allusion is made in the present communication, devolves upon him. His last letter, which was published in the October Herald, was written on the 15th of April. On reviewing the incidents which have occurred since that time, he first mentions the following.

A rich young man, belonging to Priest's Village, died suddenly in May, and it is strongly suspected that he was unintentionally killed by a Tamil (heathen) priest by means of drugs given to him to obtain his favor. The young man was well in the afternoon, but died in the evening. Others of the family and company had similar symptoms but recovered. A few years ago a Tamil priest near me, of large property, also died suddenly; and it was believed that his untimely end was in consequence of a "love potion" given to him by a woman, which proved to be more powerful than she supposed. Mrs. Apthorp and myself, some years since, observed an uncommon appearance in our milk before we drank it, and thus escaped injury. But not long after, while I was at Chavacherry, Mrs. Apthorp was seized with sudden and violent sickness. We have always supposed that in both cases poisonous articles had been administered by a person who was very anxious to obtain our favor. The belief in the efficacy of certain powerful drugs to secure favor, is very common in this part of the Island.

The following remarks relate to an excursion made by Mr. Apthorp to the parishes which lie southeast of Varany. They will be read with interest on account of the light which they throw upon the progress of the Ceylonese in developing the physical resources of their country, as well as their willingness to listen to the gospel.

In August I spent two days with my assistants in Mogamale, Plopalo, Tambigamo, and Mulipattoo, where the cotton and cocoa-nut planters reside. Their success, which was doubtful last year, they now consider certain. Bourbon cotton, of fine quality, grows remarkably well, and large quantities of it will be raised as soon as ground can be cleared for its reception. Till the present month a sufficient supply of seed was not attainable. On the day, however, on which I called at one of the estates, one thousand pounds of cotton in the seed—equal to two hundred and fifty weight of clean cotton—were picked; and only a small part of the ground which this gentleman intends to cultivate, is planted. Sea Island and the other varieties have not yet been fairly tried; some American Sea Island is coming up well. Cocoa-nuts for oil also promise well. Planters have a great advantage here in the abundance and cheapness of labor;—six cents being the compensation for men, and three or four for women. Much of the land is in the hands of Government, and it is sold to the planters from time to time; a large part is also in the hands of the people, yielding the ordinary products of the country. It is impossible for planters here, or at the south, to carry out their schemes without importing laborers; and the Continental people much prefer the northern to the southern parts of Ceylon. Even before the planters came, the increase of the population of Jaffna was very rapid. Want is almost unknown here; indeed one of our most intelligent young men could hardly believe, a few days ago, that men ever died of hunger in any part of the world. All these circumstances lead me to expect a large and speedy increase of population.

The people in these eastern parishes are annoyed with leopards, bears, elephants, etc. The elephants not only injure the fields, but exceedingly alarm the people; they seldom attack men, however, unless they are frightened, especially if in a herd. A few anacondas have also been seen there. On our return, though it was full moon, my attendants lighted torches, and uttered loud cries, while they passed along, to drive away wild beasts. We saw but one elephant, and he did not trouble us.

Digitized by Google

The inhabitants were very ready to listen to our instructions at their houses, and by the way; and those who could read were anxious to procure books and tracts. Readers were not common; there are but few schools, and these are small. The people begged me to open schools for them; it would be expedient to comply with their wishes, could we command funds and suitable teachers. The population at present is sparse in comparison with Point Pedro, Kattavaly, and Oodoopetty, which are adjacent to Varany on the north and northwest, and have about one thousand inhabitants to the square mile; still even here it is more dense than in most of what are called populous country parishes in the United States.

The planters were very hospitable, and I had an opportunity of speaking to most of them freely on their spiritual state. They received my remarks very kindly.

A Christian Wedding.

On the 6th of September, I united Mary E. Ramsey in marriage to C. Jenkins. He is a church member of good standing; he has studied at Batticotta, and is to be with me as an assistant. She is the daughter of Tumban, one of my catechists, and has been with me ever since I came to Varany, in 1835; for some years she has been a member of the Boarding School. Her conduct has been very correct and amiable for a long time; until lately, however, she gave no evidence of special solicitude for her soul. But within a few months, a change has taken place in her feelings, and she appears to be near the kingdom of heaven, if not already a child of God. As she is only thirteen, I regretted her leaving school so soon. But she was espoused some years ago by her parents; and though they would have been glad to defer the marriage, the young man's heathen father would not consent to wait longer. The girl, almost of course, had no voice in the matter, and she was willing that all should be arranged by others. I have been very much gratified to perceive that the excitement of marriage has not at all dissipated her religious feelings, which seem rather to have become stronger than ever. Just before the marriage ceremony was performed, the young man was requested to go with the bride into the church. He demurred, saying that it was customary for the bride to go in first, and sit down, and then for the bridegroom to take his place at her side! Here the young men must be wooed by the relatives of the girls; and the former feel almost as much mortified in being rejected, after they have made advances, or only consented, as would a lady, should she be rejected under similar circumstances in America. The new married couple appear happy, and I think they will do well.

A curious scene took place immediately after the marriage. Just before the ceremony, Jenkins's heathen father came to me with a request, that as soon as the ceremony was over the new married pair should go to his house at Manepy, eighteen miles distant. He had brought three palankeens, and he said—probably falsely—that he had made a great feast for the bridal party and all their relations. As the missionaries exercise a kind of patriarchal authority over the church, and, especially in marriage matters where heathenism is so apt to intrude, look carefully into ceremonies and the general movements of our members, I took it upon me to deny the request. I remarked that it would be inconvenient under any circumstances, and peculiarly so then, as he had said nothing of his plan, and the bride's father had provided a dinner, etc. I knew that the latter did not wish to go; though I doubt whether he would have dared to refuse.

As soon as the ceremony was over, the new married pair, with others, came and sat down in the mission house, according to custom. Here the old man renewed his request, and, on being denied, became angry, and went off with all his friends at once. After going a short distance, however, finding that neither the girl's father nor myself would yield, they returned, and quietly took their part of the wedding dinner at Tumban's. The confusion almost made Mrs. Apthorp sick; but the Tamilians can seldom get through a wedding without some difficulty, and it is well if they avoid a quarrel.

Mr. Apthorp writes that three new pupils have been received into the Boarding School. "The conduct of the girls in the school is generally good. I see, however, no special concern for the interests of their souls; still, several of them profess to be seeking the Savior. Since my last, the name of *Delia S. Waterman* has been given."

Excursion to Poneryn—Temperance in Varany.

On the 11th of September, Mr. Apthorp, in company with Messrs. Spaulding and Whittelsey, made an excursion to Poneryn. Their object

Digitized by Google

was "to make known the gospel, and also to ascertain what could be done for the people, particularly as the mission had received some very pressing requests for schools."

On landing we found extensive rice plains, cultivated partly by residents, and partly by persons who go over from Varany, Chavacherry, and Jaffna, at the proper seasons. Most of the population (3,490) reside on a narrow strip of land, near the sea, which is adapted to the cultivation of rice. All south of this has grown up to jungle, interspersed with only a few small villages, though the land is good. The whole appears to have been better cultivated in former times. An old fortified collectorate, surrounded with a wall twelve feet high, still makes quite a show on the plain. The cannon of Portuguese and Dutch times no longer occupy the embrasures; the people being too well pleased with the mild and just sway of England to wish for a change. One of the houses within the walls is now occupied by the postmaster; the other is a rest-house for travellers. We also saw the ruins of the Dutch minister's house, and, near the collectorate, a village called "Jacket Wearers' Village," it having been occupied by persons in connection with Europeans and by European descendants. Some of the descendants of the Portuguese and Dutch are there; but they do not differ from pure natives. I saw some old people who still remembered part of the catechism, etc., taught them by the Dutch; but they seemed to have received very little benefit from what they had learned. Persons of this description are scattered all over the country. A Romish church, with its images, remains as a monument that the Portuguese were once here. As is usually the case, the Romanists paid less attention than the heathen to our instructions.

During the three days which we spent in Poneryn, we went to most of the villages within three or four miles of the collectorate, called at many houses, and held several meetings which were well attended. The people generally heard us kindly; they said that our advice was good, and but few were disposed to dispute. Most of them seemed to be entirely ignorant of Christianity, and anxious to have us establish schools among them, where their children could learn without expense. But until we have more missionaries to superintend schools, and more money to expend, it appears to be inexpedient to comply with their wishes. An inefficient school, at a distance from the missionary, is rather an injury than a blessing.

The following item of intelligence is both gratifying and instructive.

You will be pleased to hear that there is no place within the limits of Varany, which has a population of 11,100 souls, where intoxicating liquor can be purchased. The nearest places are Cutchai, four miles distant, Point Pedro and Chavacherry, each about seven miles. The father of two little girls in our Boarding School, a man of property and respectability, purchased a license, nearly two years ago; but when he saw the evil which arrack and toddy were likely to do, he threw up his license. Some months afterward, a poor man of little character took out a license in the same village. I spoke to him several times respecting the injury he was inflicting on his neighbors and on his own family, and he also soon ceased to sell. His excuse was, "How can you speak against it, when Government sell the license?"

Mountain Nestorians.

LETTER FROM DOCT. GRANT, NOVEMBER 20, 1843.

THE last number of the Herald contained an account by Doct. Grant of the disasters which have befallen the Mountain Nestorians, in consequence of their attempt to regain their independence. The intelligence which he first received and transmitted to this country, is substantially confirmed, it will be seen, by more authentic information.

The news of the great destruction of life among the poor Nestorians in the mountains, which I communicated by the last post, is fully confirmed by later and authentic accounts. There are now two priests here from Lezan, Tiyary, who escaped after the recent renewed invasion of that district by the Koords, and who were there at that time, and who concur in the reports previously received, that the whole valley, from Asheta to the Zab, is a desolation,—the houses destroyed and churches demolished, as in other parts of the district during the previous invasion. All except the mission house, which the Koords converted into a castle, with

Digitized by Google

towers and large additions, is destroyed. They state that about three hundred families, who fled to the mountains, were surrounded and entirely cut off, many being taken prisoners, but the most of them killed by the Koords. But it is impossible to obtain accurate statistics. Some who have fled may be regarded as slain, and alas! many who fled for safety have been killed by neighboring tribes of Koords with whom they had been at peace. In this last invasion, however, the destruction of life has been confined mostly, if not entirely, to the tribe of Tiyary. The tribes of Tehoma, Bass, Jelu, have suffered comparatively little in either invasion, except in the loss of their property and their independence. This should be taken into the account in making our calculations for future operations in the mountains. Many have fled to villages under the pasha of Mosul. This gives greater importance to this station, by opening the door to a larger Nestorian population within its reach.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSION AT CALCUTTA.

Ganga Narayan Sil—His Conversion.

The individual whose history is briefly sketched in the following memoir, was baptized at Calcutta on the 27th of August, 1837. On that occasion, he gave the subjoined account of his religious experience.

As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

It was about nine years ago that I was admitted into the Chitpur mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindoo family, my views of religion were in no way different from those of the Hindoos in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindoo shastras, (for then it was I began to feel the importance of religion, through the instructions I daily received in the school,) and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favorably impressed towards Christianity; but knowing that there was another foreign shastra, namely, the Koran, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Mohammedanism as I had previously of Hindooism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindoo and Mussulman shastras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the Bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow creatures. Accordingly I wrote a contrast between Christianity and Hindooism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbors, and the members of my family, sometimes with abuse, and sometimes with expostulation; nevertheless I continued for some months endeavoring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord; for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

The first thing that I began to question on Christianity, was the divinity of Christ, and afterwards by degrees the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice

Digitized by Google

on which I was standing. Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time, and it was of use in bending my stubborn heart, that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it; and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Savior, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lighted to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Savior of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

His Christian Character.

The Baptist Missionary Herald, from which the foregoing statement has been taken, adds the following notice of his Christian character and death.

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindoos, Mussulmans, Roman Catholics, and native Christians. When in Calcutta, he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Jan Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengalees, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a peacemaker, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hinderances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

His Death.

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness; on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips; but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavored to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer,

Digitized by Google

showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingah, having been joined by that of the Intally chapel, and by several European and East Indian friends, the small place of worship was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Ramkrishna, a native preacher, after giving out a hymn, and reading a portion of Scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

Miscellanies.

INFANTICIDE IN CHINA.

THE communications of Mr. Abeel, as published in the Missionary Herald, have contained frequent allusions to the subject of female infanticide. For the purpose of ascertaining the extent of this crime among the Chinese, he commenced a series of inquiries, near the close of the 1842, the result of which he has given to the public in the Chinese Repository for October, 1843. As Mr. Abeel is a resident of Kulangsu, his investigations have been principally confined to the province of Fukien, in which that island is situated. This province is divided into ten large and two smaller departments; and each of these is again divided into districts, varying in number from two to ten, and containing numerous towns and villages. Kulangsu is in the department of Tsiuenchau, and near the boundary of Changchau,—two departments of the larger class, and both densely populated. In the former of these there are five districts, in the latter, seven.

Results of Inquiries in two Departments.

The names of the five districts in Tsiuenchau are Tung-an, Nganki, Tsinkiang, Hwuingan and Nan-ngan. Being a resident of the district of Tung-an, I have had opportunities of making more minute inquiries respecting the custom here than elsewhere. From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed at birth in this district than in any other of this department, probably more than in any other part of the province of equal extent and populousness. In this district, I have inquired of persons from forty different towns and villages. The names of these places have been obtained, also the distances of many of them from Amoy; but as no one is able from his knowledge of them to verify or correct the statements here made, there can be no use in transcribing a long list of sounds, which but few persons can pronounce, and none can render pleasant to the ear. The results are all that it is important to give. The number destroyed varies exceedingly in different places, the extremes extending from seven to eight tenths, according to the Chinese mode of computing, (70 or 80 per cent.,) to one tenth, (10 per cent.); and the mean of the whole number, the average proportion destroyed in all these places, amounts to nearly four tenths, or exactly 39 per cent.

In seventeen of these forty towns and villages, my informants declare that one half, or more, are deprived of existence at birth. In the district of Nan-ngan, I have the testimony, or perhaps I had better say, the opinions of the inhabitants of seven places. According to them, the average number destroyed is more than one third, or just 36 per cent. In the Nganki district, the proportion is again somewhat reduced. Taking eight places of which I have inquired, as a standard, it lies between one fourth and three tenths, or not far from 30 per cent.

In the other two districts, it is a relief to find that the practice is less prevalent. From the inhabitants of six places in Tsinkiang, and of four places in Hwuingan, if I am correctly informed, the victims of infanticide do not exceed 16 per cent. From the above estimates or opinions, varying as they do in regard to different districts, it is difficult to say with any confidence what proportion of the female infants in the whole department are the subjects of a cruel death. From these and other evidences which shall be mentioned, a conjecture would probably fall short of the reality, if it were placed below one quarter of the whole number.

The seven districts in the department of Changchau, are Lungki, Changpu, Nantsing, Haiching, Changtai, Pingho and Chau-ngan. In Lungki, I have the names of eighteen towns and villages. According to the opinions of those of their inhabitants whom I have questioned, the number is rather more than one fourth, and less than three tenths. Six places in the district of Changpu give a proportion of one fourth. In Nantsing, I have had the opportunity of inquiring only of four places. The estimate given me places the number at rather more than one third.

From the testimony of persons belonging to several towns and villages in Haiching, between one fifth and one fourth are not allowed to live. The other three districts, judging from rather limited inquiries, vary but little from the proportions last given. Taking these inquiries as a fair specimen of the department, there is reason to fear that scarcely less than a quarter of those born, about 25 per cent., are suffocated almost at the first breath. In the course of these investigations I have frequently questioned visitors from some of the other departments of the province. Men from Fuchau, Tingchau, and Yingchun,

Digitized by Google

have all testified to the existence of the evil in their respective departments; but they give us grounds to hope that it prevails to a less extent than in the two in this vicinity.

It has probably occurred to many readers, that the data from which these results are obtained, are by no means of such a nature as to secure entire accuracy. They are opinions rather than facts; I have asked many hundreds of persons of all classes respecting their own places of residence. All they could do was to give their individual impressions of the proportionate number saved or destroyed, according to the shape of my question. Their replies have in many instances been precisely alike. In others, they have differed widely, respecting the same place. This is sometimes the result of varying opinions, and frequently it arises from a reluctance to acknowledge what many of them know to be a barbarous custom. A little conversation has generally dismissed their reserve, and brought them to a candid expression of their belief. Where the proportions given by different individuals or companies have varied respecting the same place, the mean has been taken. The same plan has been employed with the villages and towns of a district, to obtain the average number destroyed in that district. I knew of no better way, in the absence of all statistics, to arrive at any approximation to the reality.

Confirmatory Statements.

There are several facts which shed light on the subject of the present inquiry, and go to prove that these conclusions, though they may be erroneous in many instances, are probably not very wide of the truth regarding the whole subject. On one occasion, there was a literary examination before the highest civil magistrate at Amoy, which brought together from this district hundreds of graduates and aspirants for degrees. Many of these visited Kulangsu. They expressed themselves freely on this subject, some of them affirming that in their own villages, the majority were cruelly murdered. It has struck me that this class of men have almost uniformly given a less favorable aspect to this subject, than their uneducated neighbors. The reason probably is that many of them have not only been guiltless in this respect, but have exerted themselves to arrest the evil, while their neighbors in too many instances have practised it.

When the newly appointed commandant of Amoy visited the English authorities at Kulangsu, himself and officers were much impressed with the equal fondness of the English ladies for children of both sexes. On our way to the ships they introduced the subject, and drew a contrast between their own women and those they had seen and heard of, greatly to the disadvantage of the former. The one next in command to the highest officer, and who appeared the most intelligent of the party, said that instead of loving their female children, Chinese mothers destroyed a large number of them. As the confession was unsolicited and apparently very candid, I took occasion to ask him what proportion in the surrounding country he thought were thus treated. He replied three or four tenths. Had the other officers thought this estimate too large, they would probably have mentioned it during the conversation.

This general question has been frequently put to our most enlightened visitors, and time after time, with a very few exceptions in all, the proportion expressed above has been given. This, whether correct or not, is a very common opinion among the most intelligent and judicious persons I have yet met.

Confession of Parents and others.

There is a kind of testimony to which I have attached value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this practice reflects no credit upon the unfeeling parent. Neither a sense of guilt, nor a sentiment of humanity, may prevent the act, yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the eyes of others, to induce them to conceal rather than disclose such a fact.

At a village called Aunai, about ten miles from Amoy, I was informed that about one third of the female children were destroyed. My informant said that he had killed two of four of his own. At Lunchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three. A patient from Pulamkio, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was that he already had three, and was unable to sustain this additional expense. I asked a man from Ngotong, about the custom of his native village. He said that the inhabitants were very poor and rice dear, that a large majority of females were early put to death, and that he himself had killed two, saving but one alive. During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

In my journal, published in the Repository, I gave the confessions of one respecting himself and his brethren, which was regarded by some as incredible. This man is now no more; but I have taken pains to inquire of one who knew him well, and who is very favorably known to us, whether he believed his statement. He said he had heard the same fact respecting the individual; but that he would again inquire of a relative whom he knew, and from whom the truth could be obtained. The next day he told me that a nephew of the deceased had informed him, that his uncle had killed two of three of his own infants. This being true, there is no reason to doubt what was then declared by him, that himself and brothers had saved but three, having killed about five times that number.

One of the most convincing evidences we have yet had of the prevalence of infanticide in any place, was obtained from ocular demonstration in a village called Bouau, distant six or seven miles. Dr. Cumming had cut out a large tumor from the neck of one of its inhabitants, which excited universal curiosity, when we visited the place to see "so bold and skillful a surgeon." From the number of women in the crowd which turned out to greet us, we were pretty well persuaded that they were under as little restraint as the men from indulging their curiosity. This, upon inquiry, we have found to be true. We were conducted to a small temple, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought he was jesting, but as no surprise or dissent was expressed by his neighbors, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It

Digitized by Google

was before I had heard you speak on this subject, I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, I put the question publicly, "What number of female infants in this village are destroyed at birth?" The reply was, "More than one half." As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced from our own observation of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant.

There are two other cases which, though they do not properly come under this head, throw farther light on the subject, and ought not to be omitted. After inquiring of the person to whom I have referred, whether he regarded the testimony of his deceased friend as true, he asked me if I remembered a man whom he had brought over some time before, to have something done to his eyes. He said that he was a relative, of large fortune; that after the birth of his first two girls, he had destroyed five others in succession. I asked him the cause of such inhuman cruelty in one so well able to bring them up and provide for them. He ascribed it to avarice, adding that men in his situation are obliged to spend considerable sums in dress and ornament and marriage presents, and that he was unwilling to submit to such a dead loss. An intelligent man is with me at present, of whom, after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring. He says he thinks they exceed their poorer neighbors in this revolting practice, and gives the same reason assigned above.

A few days ago while spending a couple of nights in a large boat at the capital of Changchau department, I inquired of the family occupying a part of the boat, whether infanticide prevailed among them. They said it did among the people on shore; that it was not uncommon for parents to send their little ones in arks down the stream, hoping that they might be rescued; that they themselves had picked up three successively, but that neither had lived to become the future wife of a son, whom they pointed out to us. Hearing a child cry, I asked if it was theirs. They said it was one they had found on shore, which they were endeavoring to bring up for the lad.

These inquiries have confirmed the sad fact that infanticide is practised to a greater or less extent in this part, if not in every part, of this province. The independent testimony of men of all classes from nearly every section of the country cannot be set aside. If there be an error, it must be looked for in the proportionate number given, in which there is no certainty; and hence we are not prevented from indulging the hope that if statistics were obtained, they might prove, what every humane heart must desire, that the opinions given are not sustained by facts.

Decline of the Practice.

Another result of these inquiries is of a more gratifying character. The practice is declining. To what extent this is true it is impossible to say; but the character and number of the witnesses place the fact beyond question. Between the present and twenty and thirty years ago, I am informed there is a great change, at least in some places. This is ascribed in a measure to the exertions of literary men who write against it, or republish what has been written, and, according to Chinese custom, paste up their admonitions in the most public places. The foundling hospitals which only grace the large cities, are too limited in number and resources to check the evil. These are supported by the authorities and men of wealth. They are always spoken of with favor, and no doubt exert a good influence, but under the best administration, what can be expected from one such institution for a large city and populous country, and where the benevolence of the patrons is frustrated through the cupidity of the nurses and others, (as I am informed was the case at Amoy,) so that a large proportion of the children brought to them must perish through want of nourishment and care?

Reasons for the Practice.

It will be seen from the facts here given that the reasons assigned, and the excuses offered, for this horrid practice are various. Many affirm that they cannot procure the means for the support of this class of children, and are consequently obliged to adopt this expedient. If the alternative were infanticide or a lingering death from starvation, it might be regarded as a dictate of humanity; but from all the inquiries I can make, even the heathen themselves do not believe that this desperate resort is ever necessary. There is a variety of ways of disposing of their children which cannot all fail. They can generally sell them to those who have no offspring, or to parents who thus provide wives for their sons. This is a common custom among the poor. Instead of paying a comparatively large sum for an adult daughter-in-law, they prefer obtaining infants for little or nothing, and bringing them up in ways which render their service valuable to the family; or at least preclude much additional expense. If they cannot sell their children, it is said, there is no difficulty in giving them away. And if these expedients should fail at one time, and in one place, they need but keep the children a little longer, and go a little farther to gain their object. Another way of preserving them, which is adopted by some, is to put them in baskets with a dollar, or what money they can spare, and place them by the road-side; or of sending them in water-tight vessels where they are most likely to be seen and rescued. But alas! "without natural affection" still continues a feature of heathenism. It is said that rather than subject themselves to the least trouble or apprehension, multitudes prefer destroying them at once. Even many of these brutal parents think it necessary to furnish themselves with some excuse for their conduct. They are not willing to give them to others, from the fear that they may be ill treated, or brought up for improper purposes. They refuse to take them to the asylum, lest the children may involve them in futute expense or trouble. There is no disgrace connected with infanticide, but they are ashamed to give away a worthless child, and to have it known that they were unwilling to preserve it until its years gave it value. These are the paltry reasons assigned by the poor.

What apology can be offered for the rich? With them it is an act of heartless calculation, a balancing of mere pecuniary profit and loss. True, some of them profess to be governed by the selfish fear that their daughters may bring disgrace upon them by their future conduct. But the common course of reasoning is that they will cost much, both before and at marriage; that they will then be transferred to another connection, (not being allowed to marry in the same clan,) which will be of no advantage, but may be of detriment to their parents; and that if their husbands die, they will probably be thrown upon them, as a dead weight for future support.

To a heart ignorant of its relations and obligations to the true God, destitute of natural affection, and perfectly alive, and alive only, to its worldly

Digitized by Google

interests, the temptations to infanticide must be very powerful. It does not come under the cognizance of the criminal laws. Society imposes no restraints; it never frowns upon such acts; their friends lose none of their respect for them. They rid themselves of expense and trouble by an act to which they trace no serious consequences; and for which the only visitation I have yet heard of, that of a repetition of birth of the same sex, must be to them very problematical. Amid the ignorance and depravity which prevail in the heathen world, and particularly where pecuniary interests are involved, there is no reason to wonder at the existence of infanticide; and we may expect it to continue until it is found to conflict with an advanced state of society. But how is this change to be effected? What but "the glorious gospel of the blessed God" can elevate this unfortunate sex?

How earnestly their melancholy situation appeals to their favored sisters in Christian countries? To whom ought missionaries to look for more cordial sympathy and co-operation than to them? The teaching of their sex lies within their province. They must set the example to the heathen, showing the position in society, and influence of the domestic sphere, which the religion of Christ demands and confers; and those who cannot devote their personal services to this work, can lend the weight of their influence, the fruits of their exertions, and the aid of their prayers.

TRACY'S MAP OF THE WORLD.

The Herald for May, 1843, contained a notice of this map, the design of which was to commend it to pastors as an important auxiliary in conducting the monthly concert. The publishers—Messrs. Crocker and Brewster—have recently introduced an improvement which will materially enhance its value. The map now represents, by means of appropriate colors, the moral condition of the earth; so that the spectator can see at once what countries are Pagan, Mohammedan, or Christian. The various forms of Christianity are also delineated with general accuracy. It is unnecessary to dwell upon the utility of maps of this description. The information communicated by them is valuable; and, what is vastly more important, in no other way can so just an idea be conveyed of the moral desolations of the earth.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Sandwich Islands.—Mr. Hitchcock, writing from Molokai, September 13, says, "The past eighteen months have been full of deep interest, so far as it regards the state of religion. Many have evidently turned to the Lord, between three and four hundred have been admitted to the church, and thirty more have stood propounded for several months." "Schools throughout the islands, are as prosperous as they can be expected to be with none but native superintendence and instruction."

China.—Mr. Williams, writing from Macao, November 6, says:

The Rev. Mr. Dyer of Singapore died here a fortnight since in the faith and hope of the gospel. He was taken sick of the prevailing fever at Canton; but by the assiduous attention of Doct. Parker he so far recovered as to go aboard ship and leave the Bogue. The vessel, however, was detained at Hongkong and Macao, and he over exerted himself and brought on a relapse; he was taken ashore at Macao in a state of great exhaustion. He gradually, after four days, sunk into the arms of death, willing to go or stay as his Master should direct. He had been in the East seventeen years, and, by his humility and fraternal kindness, had endeared himself to all. His types will be carried on, though not with the elegance and skill which he had acquired.

Mr. Dyer was in the service of the London Missionary Society. His death, especially as occurring so near to that of the lamented Morrison, will be generally and greatly deplored.

Madura.—Mr. Tracy, in a letter dated Tirumungalum, October 11, says, "Since my last report five persons have been received into the church at this station;—three from the Seminary, one from the Boarding School, and one female." The cholera has been very prevalent in that region, but the mission family has been mercifully spared.

Bombay.—Mr. Allen, under date of November 30, writes:

The United States frigate Brandywine arrived here in October, and sailed a few days since for China. With Commodore Parker, the chaplain, and other gentlemen belonging to the ship, we had much pleasant intercourse; and on their departure we received from the officers and crew a generous donation of $207 83, to procure a font of Hindoostanee type for the press. We have often felt the want of such fonts of type, and we feel particularly thankful for the means of obtaining them from such an unexpected source.

Mountain Nestorians.—Intelligence was brought by the last steamer of the death of Mrs. Laurie. This melancholy event took place at Mosul on the 16th of December.

Erzeroom.—The last number of the Herald contained several extracts from the journal of Mr. Jackson, giving an account of the persecution which has been raised against the friends of evangelical truth. From a General Letter of the station, dated December 1, it appears that the opposition still continues. "We are sorry to add," says the letter referred to, "that the great work among this people does not move forward as it did a short time since. A large proportion of the most decided friends of the truth have left the city, one after another, and the opposition has been so strong that the rest dare not show themselves. We have now very little intercourse with the people; but if nothing untoward shall again

Digitized by Google

come upon us, we shall hope that we and our assistant may be gradually doing something during the winter."

Constantinople.—In a letter dated Nov. 20, Mr. Dwight says:

I have thought, for a week or two past, that I could discover in some of our native brethren a more earnest spirit of prayer than formerly; and there has been at least one instance of recent awakening, which appeared to be directly in answer to prayer. The individual is a banker, who had manifested some opposition, and while we were yet speaking on the last monthly concert day, his mind was so deeply impressed that he called one of our brethren to his house to pray for him. We wait with deep interest to see what will be the result.

Home Proceedings.

FINANCES OF THE BOARD.

The receipts for February were $18,653; for February 1843, they were $19,764. The whole amount paid into the treasury from August 1 to February 29, 1844, was $124,137; whereas the sum received during the corresponding portion of last year was $128,553. The remarks made upon this general subject in the last number of the Herald are applicable, with even additional force, at the present time. The reader is referred to what was then said, with the earnest request that he will give it his attentive and prayerful consideration.

DONATIONS,

RECEIVED IN FEBRUARY.

Board of Foreign Missions in *Ref. Dutch Ch.*
W. R. Thompson, New York, Tr. (of wh. fr. s. s. of R. D. ch. West Troy, for *Lewis Rousseau*, and *Eliza Ann Tyler*, Ceylon, 40;) 446 85

Addison Co. Vt. Aux. So. A Wilcox, Tr.
Vergennes, Cong. ch. 57 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Barnstable, a friend, 40 00
East Falmouth, Cong. so. 17 50—57 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Williamstown, a friend, 50 00

Boston, Ms. By S. A. Danforth, Agent.
(Of wh. fr. la. Jews so. of Boston and vic. for pro. Chris. among the Jews, for sup. of Mr. Schauffler, 260; Miss M. B. H. 5;) 2,737 94

Brookfield Asso. Ms. A Newell, Tr.
Barre, Gent. and la. 48 60; m. c. 23 40; 72 00
Hardwick, Cong. so. 39 04
Oakham, a lady, wh. and prev. dona. fr. ladies, const. Miss Emily Kimball an H. M. 50 00
Palmer, Gent. la. and m. c. 55 00—216 04

Buffalo & Vic. N. Y. J. Crocker, Agent.
Alden, 1st pres. ch. 5 11
Buffalo, 1st pres. ch. 452 37; m. c. 175 59; (of wh. fr. Mrs. S. B. Stocking for *George A. Stocking* and *Joseph Stocking*, Ceylon, 40;) wh. const. Philander Bennett, Lemuel Johnson, Abner Bryant, Moses Bristol, and Cyrus H. De Forest, H. M. 627 96—633 07

Caledonia Co. Vt. Aux. So. E. Jewett, Tr.
St. Johnsbury, Rev. L. Worcester, 12 00

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, 3d pres. ch. m. c. 6 55; C. U. Shepard, wh. and prev. dona. const. him an H. M. 50; 56 55

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Jamestown, 1st pres. ch. 10 46; disc. 12c 10 34

Cumberland Co. Ms. Aux. So. D. Evans, Tr.
Pownal, 1st par. ch. and so. wh. const. Rev. William V. Jordan an H. M. 60 00

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Mr. Withington's so. 29 72
Newburyport, Mr. Dimmick's soc. gent. 48; la. 113; 4th cong. so. 196 25; 287 25—316 97

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, Juv. miss. so. 20 00
Gloucester, Mr. Tilton's so. m. c. 22 00
Ipswich, a friend, 15 00
Manchester, Evan. cong. ch. and so. m. c. 21 49; coll. 68 73; 90 22
Marblehead, a friend, 10 00
Salem, Tab. ch. m. c. 15 90; Howard st. ch. do. 14 83; south ch. do. 20 68; 51 41—208 63

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Cong. ch. m. c. 50 00
Reading, Gent. 3; la. 3; 6 00—56 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Southport, Cong. ch. m. c. 5 00

Franklin Co. Ms. Aux. So. L. Stone, Tr.
Conway, Gent. 26 00

Geneva & Vic. N. Y. By C. A. Cook, Agent.
Albion, 121 22
Barre Centre, 9 00
Batavia, Pres. ch. 20 00
Canandaigua, Cong. ch. 94 00
Coventry, 35 00
Geneseo, Pres. ch. 237 04
Gorham, Pres. ch. 21 21
Guilford, Coll. 36 00
Hector, Pres. ch. 11 00
Lyons, Jesse Smith, wh. const. him an H. M. 100 00
North Bristol, Mrs. P. Whitmarsh, 10 00
Romulus, Pres. ch. 39 09
Syracuse, Pres. ch. 22 60
Truxton, Coll. 30 94; m. c. 6; 36 94
Youngstown, Coll. 10; juv. miss. asso. 20; 30 00
893 10
Ded. disc. 2 54—890 56

Grafton Co. N. H. Aux. So. W. Green, Tr.
Campton, Gent. 5 00
East Hanover, m. c. 18 00—23 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Northampton, S. Stoddard, 50; a friend, to const. Mrs. Sarah Stoddard, Mrs. Frances B. Stoddard, and Mrs. Elizabeth Rogers, H. M. 300; 350 00

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Millbury, 2d cong. so. gent. 45; la. 32; m. c. 23; 100 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Bloomfield, Doct. Hubbard, 30 00
Hartford, 1st so. m. c. 4 23; F. Tyler, 25; 29 23
Suffield, 1st so. m. c. 11 43
West Hartford, Gent. 76 07
West Suffield, Cong. so. 12 50—159 23

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Eastbury, m. c. 7 00
Middletown, S. ch. 44 69
Newington, Gent. 1 00
Portland, Gent. 40 06; la. 20; 60 06
Wethersfield, 1st ch. gent. and la. 165 66—278 41

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Amherst, Cong. ch. and so. 36 07; gent. 52 62; la. 43 74; R. B. 5; 137 43
Bennington, Gent. 14; la. 7; Mrs. D. Whittemore, for *Sylvia Whittemore*, Ceylon, 20; a friend, for *Albert Munsen*, Ceylon, 20; ack. in Mar. Her. as fr. Bennington, Vt. 41 00
Deering, Cong. so. 10 12; Mrs. F. Fisher, 25; 35 12
Francestown, Gent. 85; la. 50 50; m. c. 21 46; 156 96

Digitized by Google

Hillsboro' Centre, Ch. and so. 39 00
Lyndeboro', I. Crane, 1 00
Manchester, Cong. so. 52; DAVID A. BURTON, wh. and prev. dona. const. him an H. M. 50; Mrs. N. Moore, 10; 119 00
Mason, Cong. ch. and so. 24 00
Nashua, 1st cong. so. (of wh. to const. Mrs. MARY B. SMITH an H. M. 100;) 198 25
Nashua Village, 1st cong. so. 318 90
Pelham, Gent. 30 27; la. 34 91; m. c. 19 55; 84 73—1141 39

Kennebec Conf. of Chs. Me. B. Nason, Tr.
Winslow, Cong. ch. m. c. 13 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, 3d ch. and cong. 91; m. c. 31; 122 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Barkhamstead, 1st so. 13 37
South Canaan, By Rev. H. Goodwin, 12 00—25 37

Lowell & Vic. Ms. By W. Davidson, Tr.
Dracut, Evan. cong. ch. m. c. 19 48
Lowell, John-st. ch. 170; m. c. 60; 230 00—249 48

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Boscawen, E. par. cong. ch. and so. 38 58
Concord, S. cong. so. to const. Mrs. DANIEL J. NOYES an H. M. 100 00—138 58

Michigan Aux. So. E. Bingham, Tr.
Adrian, Pres. ch. to const. Rev. GEO. F. CURTISS an H. M. 55; E. H. W. 10; 65 00
Ann Arbor, m. c. 19 00
Detroit, Pres. ch. m. c. 24 57; I. G. A. 10; 34 57
Dexter, Cong. ch. m. c. 32 60
Homer, Pres. ch. 32 35
Lodi, E. Benton, 15 00
Milford, Pres. ch. 40 00
Northville, Ch. and so. 5 00
Royal Oak, Mr. Parker, 2 00
Saline, Pres. ch. 29 00
Troy, m. c. 2 00
Unknown, 16 58
293 10
Ded. disc. 3 42—289 68

Middlesex North, Ms. Char. So. J. S. Adams, Tr.
Leominster, Asso. 43 40; S. T. S. H. 5; 48 40
Townsend, Asso. 12 50—60 90

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Sherburne, Evan. so. 41 14

Middlesex Asso. Ct. H. C. Sanford, Tr.
Chester, Coll. 25 05
Hadlyme, m. c. 7 00
Lyme, Gent. 58 25; m. c. 3 13; 61 38
Killingworth, Gent. 23 80; la. 22 10; m. c. 10; Rev. E. G. S. 5 10; 61 00
Middle Haddam, Pine Brook dis. coll. 12 37; m. c. 4 22; 16 59
Saybrook, Coll. 74 12
245 14
Ded. exp. paid by aux. so. 1 89—243 25

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, Brick pres. ch. s. s. for *George Beecher*, Ceylon, 20 00

New Haven City. Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 269 93; N. ch. and so. 255; la. 164 39; ABRAHAM B. LEWIS, wh. const. him an H. M. 100; col'd s. s. for Mr. Minor's sch. Ceylon, 60; m. c. in union meeting, 29 50; do. in Yale coll. 16 66; do. in Church-st. ch. 8; do. in 3d ch. 14; 917 48

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Madison, m. c. 97; la. 22; la. cent. so. 30; 1st juv. so. 18; 167 00
Northford, La. 27 31—194 31

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. 5th pres. ch. Brooklyn, to const. Mrs. ANNA A. DUFFIELD an H. M. 104; a fem. friend, 100; two brothers, for chil. in India, 2 50; s. s. of 11th pres. ch. for ed. of a boy at Batticotta, 25;) 1,057 11

New London & Vic. Ct Aux. So. C. Chew, Tr.
Stonington, 1st cong. ch. 19 00

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, a friend, 10 00
Dover, Miss M. White, 5 00
Roxbury, Eliot ch. and so. gent. (of wh. for *Joshua Danforth*, Ceylon, 25;) 688; la. (of wh. fr. Miss M. Newman, for *Isabella Graham*, Ceylon, 20;) 130; m. c. 20 84; s. s. 28 50; 867 34
Walpole, m. c. 22 44—904 78

Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Norwich, Mrs. M. and Miss M. A. Colton, for *Harriet Colton*, Ceylon, 20 00

Orange Co. Vt. Aux. So. H. Hale, Tr.
Wells River, Cong. so. 9 00

Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, m. c. 51 31
Middleboro', 21 50
South Weymouth, m. c. 15 59—88 40

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. ch. 69 52; s. s. for sem. at Bebek, 38 66; 1st ch. and so. 42 59; 150 77

Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 40 00

Rockingham Conf. of Chs. N. H. S. H. Piper, Tr.
Exeter, 2d cong. so. 101 75
Windham, Pres. so. m. c. 32 26; gent. 28; la. 25 34; 85 60—187 35

Rutland Co. Vt. Aux. So. W. Page, Tr.
Brandon, m. c. 8 88
Chittenden, Rev. J. Jones, 2 50
East Rutland, gent. 71; la. 30 18; m. c. 29 18; Rev. S. M. W. for Madura miss. 2; 132 36
Fairhaven, Coll. 20 00
Middletown, m. c. 1 50
Pittsford, Gent. 100; la. 60 50; m. c. 37 96; wh. const. Rev. AARON G. PEASE, and Mrs. ANN P. PEASE, H. M. 198 46
Wallingford, Coll. 16 00
West Rutland, Cong. ch. and so. 72 22; s. s. for Siam miss. 25; 97 22—476 92

St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr. 30 00

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Centre Harbor, Cong. ch. 20 26
Gilmanton, 1st cong. ch. 5 25
Milton, Cong. ch. and so. 10 00—35 51

Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.
Washington, Miss P. T. Fisher, 1 37

Taunton & Vic. Ms. Aux. So.
Rehoboth, Cong. so. 38 00

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Gilead, Gent. 22 44; la. 26 56; 51 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 286 00

Western Reserve, O. Aux. So. By T. P. Handy.
Cleaveland, 1st pres. ch. 50 86

Windham Co. Vt. Aux. So. A. E. Dwinnell, Tr.
Brattleboro', East, m. c. 19 69
Guilford, S. Gregory, 4 00
Putney, m. c. 8 00
Westminister, West, So. of morals and miss. 34; fem. char. so. 20; 54 00
Windham, m. c. 15 00—100 69

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Thompson, Gent. 44 44; la. 40 83; 85 27

Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Ashford, 1st so. gent. 33 23; la. 24 89; m. c. 23 32; 81 44
Scotland, Gent. and la. 53 26; m. c. 7 74; wh. const. Rev. THOMAS TALLMAN an H. M. 61 00
Windham, 1st so. gent. and la. 26 38; m. c. 8 62; 35 00—177 44

Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Norwich, S. par. 22 60
Royalton, m. c. 22 00
Woodstock, Cong. so. 25 50—70 10

Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.
Worcester, s. s. in union so. for sup. of an Armenian youth in Mr. Hamlin's sch. Bebek, 100; la. miss. so. in Mr. Sweetser's so. for do. 65; 165 00

York Co. Me. Aux. So. Rev. G. W. Cressey, Tr.
Kittery Point, Cong. ch. and so. 7 00

Total from the above sources, $14,188 56

Digitized by Google

VARIOUS COLLECTIONS AND DONATIONS.

A Friend, 10; do. 5; a home missionary, 5; 20 00
Albany, N. Y. 4th pres. ch. 100; 2d do. 5; 105 00
Albion, N. Y. D. French, to const. Mrs. LYDIA W. TAYLOR of Worcester, Ms. an H. M. 100 00
Andover, Ms. Chapel cong. 130 00
Ballston Centre, N. Y. Hea. sch. so. for sch. at Oodooville, 30 00
Bedford, N. Y. Mr. Howe, 2 00
Belfast, Me. Cong. ch. m. c. 10 00
Blountville, Tenn. W. T. Butler, 1 00
Bridgewater, N. Y. J. Hackley, 3 50
Bucksport, Me. m. c. 20 00
Calais, Me. Cong. ch. and so. m. c. 30; a fem. friend, 5; 35 00
Caldwell, N. J. Pres. ch. 60 84; Westville, s. s. for ed. in India, 2 25; 63 09
Chatham Village, N. J. Pres. ch. 60 00
Chelsea, Ms. Winnisimmet ch. m. c. 23 40
Cherryfield, Me. I. T. Moulton, 5; chil. of do. 1; 6 00
Connecticut Farms, N. J. Pres. ch. 83 75
Cooper, Me. Mr. and Mrs. J. C. 1 50
Darby, Pa. Pres. ch. 21 64
Decatur, Ga. Mrs. S. P. A. W. 10 00
Dennysville, Me. Cong. ch. s. s. for *Robert Crossed*, Ceylon, 20; J. Kilby, 4; 24 00
Dorset, Vt. Benev. asso. 28 75; Mrs. S. C. Jackson, 4; 32 75
East Groton, N. Y. Cong. ch. 10 75; Dea. S. 20; A. B. 10; 40 75
Eastport, Me. Cong. ch. and so. 11; m. c. 9 75; 20 75
Fort Gibson, Ark. G. Loomis, U. S. A. 62; m. c. 5; 67 00
Galena, Ill. By Rev. A. Kent, 50 00
Glens Falls, N. Y. Pres. ch. 66 00
Granby, Vt. Cong. ch. 3 00
Greenfield, N. Y. Cong. ch. 43; m. c. 10; 53 00
Hanover, N. J. 1st pres. ch. 40 00
Hartford, O. 1st pres. ch. 24 00
Huntsville, Ala. Pres. ch. s. s. for *William Leech* and *Margaret Russell*, Ceylon, 23; less. disc. 1 15; 21 85
Jonesboro', Ms. Mr. and Mrs. Sweetser, 2 00
Kingsboro', N. Y. S. G. Hildreth, wh. const. GEORGE W. HILDRETH an H. M. 100 00
Kingsferry, N. Y. Rev. S. Smith, 50
Kinsman, O. Pres. cong. so. 57; m. c. 18; Mrs. R. Kinsman, 100; 185 00
Lagrange, N. Y. Pres. ch. 1 25
Lexington, Va. m. c. 3 50
Lockport, N. Y. 2d pres. ch. m. c. 8 50; chil. miss. asso. 1 50; 10 00
London, Eng. J. Symm, 25 50
Lubec, Me. Indiv. 4 00
Madison, N. J. Pres. ch. 56 05
Malden, Ms. Trin. cong. so. m. c. 15 00
Marple, Pa. Pres. ch. 18 76
Montreal, L. C. Amer. pres. ch. T. J. Greene, to const. JAMES W. GREENE an H. M. 100; A. Adams, to const. Rev. STEPHEN COOK an H. M. 50; B. Brewster, to const. Rev. CYRUS BREWSTER an H. M. 50; coll. 30; J. R. Orr, 10; J. R. 5; J. C. 5; 250 00
Morristown, N. J. 2d pres. ch. B. O. CANFIELD, wh. and prev. dona. const. him an H. M.; Mrs. L. D. Canfield, for *William W. Pitt*, Ceylon, 20; 40 00
Neshamony, Pa. Pres. ch. 8 25
Newark, Del. Vil. pres. ch. 32 75; m. c. 9 50; students of Del. col. 14 50; (of wh. to const. Rev. SETH C. BRACE an H. M.) 56 75
New Providence, N. J. Pres. ch. 42 47
New Vernon, N. J. 47 10
New Windsor, N. Y. Pres. ch. m. c. 4 56
Northern Liberties, Pa. Central pres. ch. 28; m. c. 15; 43 00
Orange Co. Va. Miss E. A. T. 3 00
Pembroke, Me. Three indiv. 2 50
Perry, Me. Cong. ch. m. c. 1 86
Philadelphia, Pa. Philadelphos, 100; 1st ind. ch. miss. so. for *John Chambers*, Ceylon, 20; K. M. Linnard, for *Mary Linnard*, Sandw. Isl. 20; 5th pres. ch. 5; fem. c. s. for *G. W. McClelland*, Ceylon, 20; W. Ryan, 10; Cedar-st pres. ch. 5; cash 1 75; a friend, 10; 191 75
Poughkeepsie, N. Y. 1st. pres. ch. 50 00
Providence, R. I. Richmond-st. ch. 233 51; High-st. ch. 58 43; SHUBAEL HUTCHINS, wh. const. him an H. M. 100; 391 94
Reading, Ms. a friend, 6; Miss H. Temple, for *Mr. Goodell*, Constantinople, 1; 7 00
Reading, Pa. Pres. ch. (of wh. fr. W. Darling, wh. and prev. dona. const. HENRY DARLING an H. M. 60;) 100 00
Robbinston, Me. Cong. ch. and so. 32 00
Rockaway, N. J. 1st pres. ch. 72; a boy, 5c 72 05
Saowhill, Md. Rev. J. P. Robins, for *Margaretta Ann Prideaux Robins*, Ceylon, 20; A. Spence, for *Anna M. Spence*, do. 20; 40 00
South Bend, Ia. Pres. ch. 26 23; J. L. Jernygan, 10; 36 23
South Greensbury, N. Y. Miss. so. 3 00
South Reading, Ms. Gent. asso. 23 00
St. Georges, Del. Pres. ch. 8 25
Stillwater, N. Y. Pres. ch. 122 74; 1st do. 6; 128 74
Swansville, Me. Mrs. H. W. 1 00
Syracuse, N. Y. Mrs. A. Bates, 10 00
Tewksbury, Ms. m. c. 11 50
Troy, N. Y. Av. of a gold chain, 15 00
Tripes Hill, N. Y. m. c. 10 00
Volatie, N. Y. Pres. ch. m. c. 3 00
Washington, D. C. 1st pres. ch. 138 50; juv. miss. so. for native helpers at Constantinople, 50; 2d pres. ch. miss. so. 60; junior miss. so. of 4th pres. ch. for Nestorian miss. 100; 348 50
Whitneyville, Ms. Cong. ch. 11 96
Wilmington, Ms. m. c. (of wh. fr. JONATHAN MANNING, wh. const. him an H. M. 100;) 101 91
Wilmington, Del. Hanover-st. pres. ch. fem. miss. so. for *Rev. J. J. Lawrence*, Madura, 34 00
Woonsocket, R. I. m. c. 13 00
Zanzibar, R. P. Waters, 500 00

$18,421 42

LEGACIES.

Boston, Ms. Miss Eliza Bradshaw, by B. F. Whittemore, Ex'r, 100 00
Milford, Ms. Mrs. Joanna Stearns, by David S. Godfrey, and J. S. Scammell, Adm'rs, 100; less expe. 1; 99 00
Monroe, Ct. Miss Hepsey Hawley, by S. Sterling, Tr. (prev. rec'd, 479 81;) 32 75

$231 75

Amount of donations and legacies aknowledged in the preceding lists, $16,653 17. *Total from August 1st to February 29th*, $124,137 29.

GENERAL PERMANENT FUND.

Brunswick, Me. David Dunlap, by J. McKeen and E. Everett, Ex'rs, 1,000 00
Harvard, Ms. Mrs. Elizabeth Haskell, by Calvin Haskell, Adm'r, 225 00

$1,225 00

DONATIONS IN CLOTHING, &c.

Blandford, Ms. a barrel, for Oregon miss.
Brunswick, Me. Books, fr. Rev. W. Smyth, for Mr. Hamlin's sch. Bebek, 15 60
Cabot, Vt. a box, 10 00
Charlestown, Ms. Books, fr. Winthrop ch. 10 00
Colebrook, Ct. a box, fr. friends, for Mr. Stocking, Oroomiah, 74 36
Saco, Me. Orrery, fr. S. L. Goodale, for Sandw. Isl. miss.
Wilton, N. H. a box, fr. la. sew. so. for Mr. Abbott, Ahmednuggur, 10 75

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. MAY, 1844. No. 5.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. CLARK, NOVEMBER 1, 1843.

Introductory Remarks — Death of Bartimeus.

It was stated in the Herald for January, that Mr. Clark, in consequence of enfeebled health, had been transferred from the Seminary at Lahainaluna to Wailuku. The latter place is upon the windward side of the island, and, therefore, much cooler than his former residence. He has already derived material benefit from the change.

In relation to the state of the church under his care, Mr. Clark observes, "There has been but little occasion for discipline since I have been here. A good state of feeling has existed among the people, and many have been seeking the right way of the Lord. A few Sabbaths since, forty were propounded for admission to the church at our next communion." "This number has been selected with much care; but I am by no means confident that they are all true disciples, and if I had taken two or three hundred, perhaps an equal proportion would at last be found on the right hand of the Judge."

The letter of Mr. Clark contains an interesting notice of Bartimeus, a native preacher, who died on the 17th of September. He made a profession of religion in 1825; and since that time frequent allusions have been made to him in the communications of the missionaries. For many months before his admission to the church, he was represented as "uniformly humble, devout, pure, and upright." It was in reference to him that Mr. Stewart wrote, November 15, 1824, "We called on Puaaiki to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all a humility of soul that said he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah,' his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us." "If the poor, blind Puaaiki is the only one of this nation who has gained a true and ready access to a throne of grace, and knows the breathings of the spirit that cries, 'Abba, Father,' oh at how cheap a price has his immortal soul been purchased by the American churches." Mr. Clark, alluding to the last expression of Mr. Stewart, says, "Could we know how many Hawaiians have been saved by the instrumentality of this individual, well might we exclaim, 'At how cheap a price has his immortal soul been purchased by the American churches.'"

Character of Bartimeus.

Bartimeus, whose former name was Puaaiki, has often been mentioned in the journals of the mission. He was among its earliest and richest fruits. He was a poor blind man, when the light of the gospel first beamed upon his darkened

Digitized by Google

mind, though he afterwards partially recovered his sight. By much perseverance he learned to read; but, owing to the great dimness of his sight, this acquisition was of but little use to him. It was almost entirely through the sense of hearing, that he treasured up in his mind nearly the whole of the Scriptures. He seemed to be endowed with a remarkable memory, as a substitute, in some measure, for the sense of sight. He was more than thirty years old before he knew that such a book as the Bible existed; and yet he afterwards became more familiar with its contents than any person I ever knew. He commenced storing his memory with the word of God long before the Bible was translated into his native tongue. A text from which he heard a missionary preach, seldom escaped him. He could repeat it, many years after, with the chapter and verse, and often also a large part of the discourse. When portions of the Bible began to be published in his own language, he would request his wife and others to read to him. In this way he secured the precious treasure, as fast as it was published, in a language which he understood. And so accurate was his memory that he would sometimes quote, in his addresses to the people, different editions of the New Testament, as changes were made in the translation from time to time. He would first tell how the passage stood in the old edition, then in the new, so that those who had the different editions might recognize the passage.

I was never so deeply impressed with the extent and accuracy of his knowledge of the Scriptures, as I was a few months ago, while attending a protracted meeting in this place. He was called upon, with only a few hours' notice, to preach at an evening service. His mind was strongly excited in view of the condition of the impenitent, and of the overwhelming destruction which must finally overtake the wicked. He selected for his text a part of Jeremiah, iv. 13: "Behold, he shall come up as clouds, and his chariots shall be as a whirlwind." While listening to this discourse, I was forcibly struck with the remark of the apostle, "Knowing, therefore, the terror of the Lord, we persuade men." The final overthrow and destruction of the wicked was the subject. Bartimeus exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with frequent quotations from Scripture, always naming chapter and verse. He referred to a large number of passages in which the image of a whirlwind was introduced as an object of dread. We were all surprised to find that this terrific image is so often used in the Bible; and how this poor blind man, on the spur of the moment, never having used a concordance or a reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His remarks were original and deeply impressive. He secured the undivided attention of the audience for forty or fifty minutes, although, owing to his extreme modesty, he occupied the floor of the house instead of the pulpit. The following was one of his illustrations. "You have all heard," he said, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them. Thus will the wicked be overwhelmed by the chariots of Jehovah." The whole discourse exhibited deep feeling, and the speaker often rose to a high degree of eloquence.

A remarkable memory was not the only thing for which Bartimeus was distinguished. He had a sound judgment and much native good sense. He was thoroughly acquainted with the Hawaiian mind, and knew how to act upon it with effect and success. But what was more than all, he was deeply interested in the cause of the Savior. He seemed to carry about with him, wherever he went, the same warm heart and devoted spirit. Although he was trained up in heathenism, and although he was surrounded, in after life, with much that was low and polluting, his character was without a stain from the time he united with the church to his death. He was always the same humble, devout, consistent disciple. His acquisitions show that indolence, the prevailing sin of the land, was not his sin; he was always acquiring or imparting knowledge. Every good work was sure of his prayers and co-operation. Although ignorant of science himself, his influence in favor of schools was very great. He was always ready to lend his assistance by exhorting the children, and by giving advice in the management of schools.

But what distinguished him, perhaps more than any thing else, was his unfeigned meekness and humility,—a trait of character not always found in Hawaiian Christians. He was never forward or obtrusive, but always retiring. He never aspired to show, or elegance in dress, but always appeared in a plain garb. Although greatly respected and much noticed, both by missionaries and

Digitized by Google

by his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment, and active in his Master's service. When near his last end, I asked him how he felt in view of death. He replied, with much feeling, "I fear I am not prepared; my sins are very great." I referred him to Jesus, the friend of sinners. He replied, "Yes; there is my only hope." He soon became insensible, and, after a few hours, ceased to breathe. "Blessed are the dead who die in the Lord."

OBITUARY NOTICE OF MR. LOCKE.

The decease of Mr. Locke was mentioned in the March Herald; a short extract from the letter of Mr. Dole, announcing the melancholy event, was published in the Recent Intelligence of that number. It was there stated that he died at Punahou, on the 28th of October, 1843. A few additional particulars have been received by a late arrival from the Islands.

Mr. Locke was a native of Fitzwilliam, New Hampshire, where he resided at the time he gave himself to the missionary work. He joined the church in that town in November, 1832. He sailed from Boston on the 14th of December, 1836, and arrived at the Sandwich Islands in the following year.

For some time past, Mr. Locke has been engaged in teaching a manual labor school at Waialua, Oahu. This enterprise, entirely without a precedent at the Islands, has been conducted with uncommon skill and success. The object of this school was to prepare young men for usefulness, in whatever department of labor they might be called to act. For the two-fold purpose of furnishing the pupils with the means of support, and of training them up to habits of industry, they were required to devote a certain number of hours, each day, to manual labor. By the constant care and diligence of Mr. Locke, both of these ends were secured. The trustees of the school—Messrs. Bishop, A. B. Smith, and Parker—wrote, February 14, 1843, "We are highly pleased with the appearance of the boys, and cannot but feel that they have already acquired habits which will raise them considerably above the common level of the natives. It is our opinion also that they have acquired an amount of knowledge fully equal to that of any class of boys in other schools during the same length of time." "Thus far the school has supported itself, and when the present crops shall have been disposed of, it will be some $300 or $400 in advance; and this too after surmounting all the difficulties attendant on the commencement of such a system." The trustees also say, "In our opinion Mr. Locke possesses such qualifications as peculiarly fit him for usefulness in this department of labor."

The death of Mrs. Locke,—a notice of whose decease was published in the Herald for May, 1843,—made it necessary, in the judgment of the mission, that he should return to the United States. In anticipation of this event, the missionaries, at their last general meeting, commended him, cordially and affectionately, to the sympathies of his brethren in this country. He was expecting to embark in the month of November; but before the time arrived, after a short and severe illness, he died at the residence of Mr. Dole, near Honululu.

It will be inferred from the foregoing statements, that Mr. Locke had secured the confidence and esteem of his brethren at the Islands. The letters which have been received since the tidings of his death reached this country, speak of him in terms of mingled affection and regret. "I highly esteemed him," says Mr. Chamberlain, "as a man of warm affections, piety, and ardent zeal in the cause of his Redeemer. His qualifications for the department of effort which he had chosen, were pre-eminent, and he had succeeded in his plans, not only beyond the expectations of the friends of the school, but even beyond his own." "Mr. Locke," writes Mr. Dole, "was a man who had seen affliction,—deep affliction,—and it has seemed to subdue and soften his spirit, and cause him to bow submissively under the chastenings of the Lord. He could say, 'It is the Lord; let him do what seemeth him good.'" Mr. A. B. Smith, who is stationed at Waialua, and who knew him well, bears the following testimony to his usefulness and the excellence of his character.

"We feel that a brother indeed has fallen. His station of usefulness is left vacant. The school which he had gathered, and which had become so promising, is closed just as we were beginning to see the fruit of his labors. But his work was done, and his Master has called him home. He did with his might what his hands found to do. He was an active, enterprising, laborious man, well qualified for the enterprise in which he was engaged. It was his favorite plan; he pursued it with zeal, and his labors were attended with success. He was persevering and untiring in his efforts, and performed an amount of labor which few are capable of accomplishing. As a man he was kind and sympathising, an excellent neighbor, and a true and faithful friend. He was possessed of a noble and generous nature, frank and open-hearted in all his conduct, a man of firm, unbending principle, and stern integrity of character."

By the death of Mr. Locke, his three daughters are thrown upon the world without father or mother.

Digitized by Google

LETTER FROM MR. HITCHCOCK, AUGUST 18, 1843.

New Churches—Liberality—Late Revival.

THE last communication of Mr. Hitchcock was written in January, 1843. He was then at Honolulu, in consequence of the impaired health of his wife. In February he was able to return to his station on Molokai, and resume his labors.

In the letter just alluded to, it was stated that the people of Molokai had recently commenced the erection of a place of worship; its speedy completion, however, then seemed quite uncertain. But where "the people have a mind to work," obstacles, apparently insurmountable, often disappear.

The engraving upon the opposite page is designed to represent the station occupied by Mr. Hitchcock.

The attention of the people to preaching, and the general interest manifested by them in the means of grace, have not materially diminished, perhaps it may be said, to the present time. The house of God has been uniformly well filled. But I have preached less frequently at the out stations and during the week, and I have attended fewer religious meetings, these six months past, than ever before. Our new meeting-house has demanded a large portion of my energies, both bodily and mental. This work has prospered thus far; indeed it has exceeded my best hopes respecting it. Our people, poorer than beggars,—as most of them are,—have done nobly. Last year they subscribed and paid about one hundred and thirty dollars in cash, besides nearly one hundred more which they obtained for wood and other articles. The women have scraped together more than seventy dollars by making mats, etc; never earning, however, more than six or eight cents a week. They will subscribe between two and three hundred dollars this year; which I hope will be mostly paid before we enter our new house.

The walls of the house are composed of coral and the common stone of the island; they are thirty inches thick, seventeen and a half high above the basement, one hundred feet long, and fifty wide, and are now ready for the roof, which I hope will be raised in two weeks from this time. It will have a semicircular gallery opposite the pulpit. Mr. Smith has obtained about a hundred dollars from his people towards defraying the cost of the building. The collection of the timber has been a difficult task, and has most of it been done by a part of the congregation, ten miles distant, which comes to the station for worship every other Sabbath.

When I consider how willing the poor people are to contribute of what they now have, and how patiently they labor for the cause of God, I cannot but think what they would do, under the influence of the same spirit, were they possessed of the resources of American Christians. I suppose that such a house as we are erecting, could not be built by contract short of $4,000, probably $4,500. If no unexpected hindrance prevent, we hope to dedicate it on the first of January, which will be about ten months from the commencement of the work.

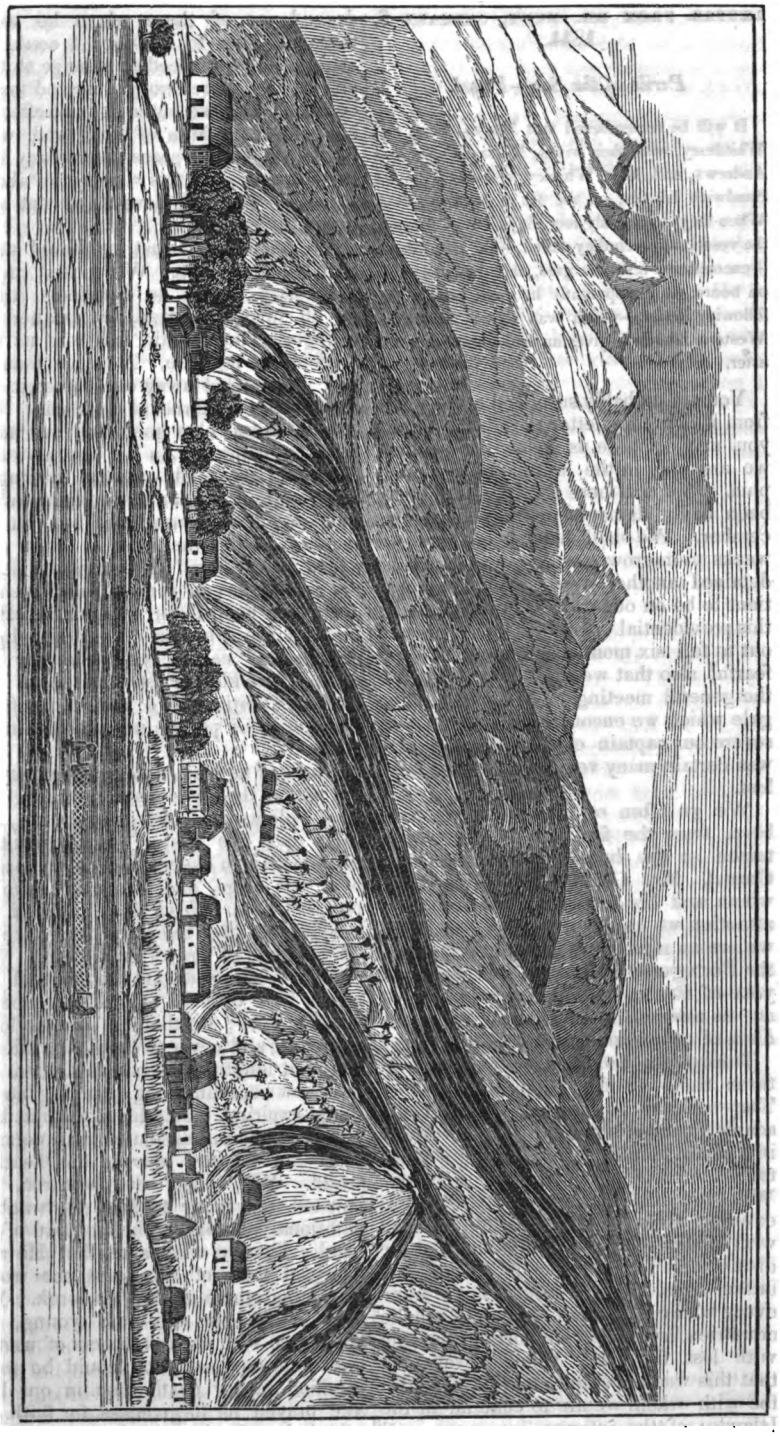
The reader cannot fully appreciate the foregoing statements respecting the labor and money expended upon this building, without recalling the declaration of Mr. Hitchcock, published in the August Herald, that "much of the money has been obtained by transporting fire-wood across the channel to Lahaina—twenty miles distant—in canoes; they carry seven sticks to a load, on an average, and sell them for eight cents a stick."

Beside the new meeting-house at the station, the people at Ralamaula have put up a fine native house of worship, about eighty feet by twenty-five. They have also built us a dwelling-house. I spent four days with them, in company with my family, several weeks ago. It is 2,500 feet at least above the level of the ocean, about seven miles from the shore, and two miles from the precipice which falls down to the other side of the island; it unites, therefore, in one congregation the people of the two sides. I have been waiting several weeks to institute a separate church and to administer the sacrament there; but I have been prevented by ill health. Oh for a fellow laborer, that when my health fails the work need not stop!

Mr. Hitchcock's letter of January, 1843, contained an account of a very interesting revival, then in progress, which issued in the hopeful conversion of many souls. It is to this work of grace that allusion is made in the following paragraph.

The past eighteen months have been full of deep interest, so far as it regards the state of religion. Many have evidently turned unto the Lord; between three and four hundred have been admitted to the church, and thirty more have stood propounded for several months. This precious revival has multiplied work almost indefinitely, while my own strength was by no means adequate to the work necessary to be done before. Very much is necessarily left undone.

Digitized by Google



KALUAAHA, MOLOKAI.

Digitized by Google

LETTER FROM MR. HUNT, JANUARY 6, 1844.

Perils of the Sea—Fayal.

It will be remembered that Messrs. Hunt and Whittlesey, with their wives, Messrs. Pogue and Andrews, and Miss Whitney, embarked for the Sandwich Islands, on the 4th of January, 1843. When they were only four days out of Boston, the vessel in which they sailed,—the brig Globe,—encountered a severe gale, and the lives of all on board were apparently in great peril. The following letter,—which was written at Fayal, Western Islands,—gives an account of this disaster.

You are probably surprised at the place from which this letter is dated. While you may suppose us below the equator, we are only in the latitude of Philadelphia. We are here for repairs, having been badly damaged on the 8th of December. We shall have been here two weeks to-morrow morning, and must be detained another week. We are impatient to be on our way, as our voyage, by this providential delay, will be lengthened out to full six months or more. We are fearful also that we shall be too late for the general meeting at Honolulu. The gale which we encountered, was the most severe our captain ever weathered. He was certain many vessels must have been lost.

We go often on shore, and we have been, from the first, very kindly entertained at the house of the American Consul, Mr. Charles Dabney;—from whom and his family we receive every attention we could wish. We feel that we are on missionary ground; but within the Portuguese dominions, and under the yoke of Rome, we are not at liberty to act as missionaries, even had we a medium of communication with the people.

During the holidays we went two or three times to the Catholic churches. They abound in images, and I could scarcely persuade myself that I was not in a pagan temple. Their worship seemed to me a mixture of Judaism and paganism. With but little that is attractive in their exterior, their churches within abound with gilded imagery;—an attempt at the display and magnificence of distant and darker ages. The "beast" is the same every where; only here, as in all Catholic countries, he pushes his horn farther and with less disguise. When I reflected that this was the subtle, fearful, powerful foe with whom we are to contend at the Islands; of the infancy, ignorance, and dependence of those whom he would there endeavor to ensnare; I could not avoid wishing a speedier passage thither, and an arm more strongly nerved for the conflict. Can we but strike one effectual blow at the "Man of Sin," and, while thwarting his purposes, rescue any from the corruptions of this "mother of abominations," we shall have lived not altogether in vain.

We once feared that we should never have this privilege. We looked on our missionary course as finished. Alone, far off upon the deep, we awaited our change. The captain had told us that he could do no more. A tremendous sea had just carried away our bowsprit, and dashed in our starboard bulwarks. Our stern boat was also gone, and our masts were in danger. As no canvass could withstand the wind, we were drifting in the trough of the sea at the mercy of the tempest. The storm, too, was on the increase, while the weather glass only added to our fears. Frequently a heavy sea would sweep over us, and rushing down our companion way, or drizzling through the crevices of our sky light, drench our cabin, and, following the ceiling, trickle in streams upon our leeward berths. We reeled fearfully, while at every plunge we expected to go down.

Those of us who could, met for prayer; but not as they who have no hope. He who "plants his footsteps in the sea, and rides upon the storm," was present to comfort and to cheer. Grace triumphed over our fears, and we were calm in prospect of a fearful death. Amid the howling of the tempest, the voice of singing and of prayer was heard. We remembered our distant homes, and our hearts bled over the agonizing suspense of loved ones; we thought how the long, unbroken, and never to be broken silence would at length make known to them our fate, how hope lingering, doubting, struggling, expiring, would leave them at last, bereaved and disconsolate. Our conceptions ran forward also to the heathen world. We beheld our brethren, exhausted and ready to sink for want of additional laborers, in the vineyard of the Lord. But we were sure that He who deprived them of our assistance would strengthen them to do his work. We were willing to die,—die young, die alone, and with such prospects of usefulness before us,—if God could be more glorified in our death than in our life. We prayed for forgiveness, for faith, for submission, for the spread of that gospel

Digitized by Google

for which our lives were in jeopardy. If ever we prayed with fervency for the heathen, it was when we least expected to reach them. That we had left all for Christ was then indeed a precious reflection. At length, as to his disciples, He appeared for our deliverance, and spake "peace" to the tempest. Gratefully did we resolve higher and better for the future; and faithfully we hope, by divine grace, to keep our vows. As a company, that day of trial has united us firmly and tenderly. Its remembrance, we hope, will ever improve us.

In a postscript, dated January 13, Mr. Hunt adds, "Our repairs are finally completed. We should have sailed to-day, had the wind been favorable. We hope to get on our way early Monday morning." The health of the missionaries does not appear to have suffered from the discomforts, necessarily attendant upon a storm at sea.

South Africa.

LETTER FROM DOCT. ADAMS, MAY 30, 1843.

Introductory remarks—Hospitality—Wild Fig-tree.

THE station occupied by Doct. Adams is at Umlazi, near Port Natal. The changes which have taken place in that vicinity, within the last few months, have been unfavorable, in some respects, to the labors of a missionary. But the number of Zulus to whom Doct. Adams and Mr. Grout—who is stationed at Umgeni—have access, is constantly increasing. Since the overthrow of Dingaan, this people, weary of the oppressions of his successor, have been constantly escaping from their own country, and taking refuge near Port Natal. By a letter of Mr. Grout, under date of Nov. 15, it appears that within a short distance of Umlazi there were, at that time, "nearly or quite fourteen thousand" Zulus; while there were "about ten thousand" in the vicinity of Umgeni. In approaching these, and making known to them the gospel, the missionaries have found no serious embarrassment; and the commotions and changes which have hitherto retarded, to some extent, the successful prosecution of their labors, have now, it would seem, passed away. In relation to this point, the letters of Mr. Grout, which will follow the present communication, contain very satisfactory intelligence.

It will be remembered that Mr. Grout, who was formerly stationed in the Zulu country, felt himself obliged to relinquish his labors there, in consequence of the tyrannical proceedings of Umpandi. Doct. Adams has been desirous of ascertaining whether this prince could not be induced to look with more favor upon the labors of a missionary; and he resolved, therefore, to pay him a visit at his capital. The present letter gives an account of the journey, and its results. He left Umlazi on the 8th of May, 1843.

I crossed the Tugela on the 10th; and about sunset I reached a large town, the residence of Nongalaza, who commanded the army of Umpandi on the occasion of the defeat and route of Dingaan. He is an *induna* of high rank, and governor of the district in which he resides. He was not at home; but his principal wife gave me a cordial welcome, replying, when I asked if I could lodge in the town, "Do you ask if you can stay here? Is not this town yours, and all there is in it? And are we not your people? And do you ask me if you can stay here?" I was soon surrounded by a multitude of men, women, and children who were so noisy and clamorous in their greetings, that I was glad to retire to the hut designated for my accommodation.

The station Ginani was in this neighborhood, and the walls of Mr. Champion's house are still standing. The door of my hut is a shutter from one of its windows. I found on inquiry that the people remembered Mr. Champion, and had not forgotten his instruction. During the brief period of his labors here, he succeeded, to considerable extent, in winning the confidence and good will of the people of this district; and He who has said, "My word shall not return unto me void," may cause the seed then sown, though it remain long buried, to spring up and bear fruit to the honor and glory of his name.

Mr. Adams continued his journey on the following day, taking a more direct route than "the wagon road," and one seldom travelled except by the natives. About mid-day, he rested under the shade of a wild fig-tree.

My attendants soon relieved it of a portion of its burden. The fruit resembles that of the common fig-tree in size and appearance; but its taste is dry and insipid, though the natives are very fond of it. There are several species of the wild fig in this country, one of which resembles the celebrated banyan tree of the East, and is remarkable for the manner of its propagation. The fruit, about the size of large cherries, is eaten, when ripe, by birds; and the seeds are casually lodged in the forks or small cavities of other trees, where decayed and moistened leaves furnish soil sufficient for their germination.

Digitized by Google

From the spot where they fall, shoots spring out, and traverse the trunk and branches, upward and downward, in a spiral direction, rapidly increasing in number, size, and strength, until those below reach and penetrate the ground, and those above put out branches and leaves. The original tree thus becomes enclosed in a net-work of strong bands, which, as their growth advances, meet and consolidate, embracing the trunk so firmly that its circulation is checked, and of course its growth is impeded; branch after branch decays and falls to the ground, until finally it is entirely supplanted, root and branch, by the stranger which it had nourished and developed. The branches of this tree send off fibres or roots to the ground in the same manner as the banyan; and whenever the bark is cut or bruised, fibres shoot out and extend upwards and downwards upon the trunk and branches. We have several of these trees upon the mission premises at Umlazi; they are beautiful in appearance, and useful for shade.

The Capital—Interview with Umpandi—Result.

Doct. Adams spent the night at a considerable town which he found upon his route. "The headman, an induna," he says, "received me very cordially, and appeared gratified to have me for his guest. A fat cow was soon brought, which he presented to me for slaughter. I would gladly have dispensed with this act of hospitality; but I could not well refuse, without giving offence. The cow was accordingly slaughtered by my men, and in the morning nothing was visible of her but the skin, and a small portion of the flesh which they had reserved for the way."

It was not till the morning of the 15th,—the Sabbath having intervened,—that Doct. Adams reached the capital of the Zulu country.

Isikhlebe is situated about two hours' ride from the site of the former capital. It contains, as I should judge, from 800 to 1,000 houses; these will accommodate 5 or 6,000 people. On my arrival I was informed that the king was superintending the building of a new military town, ten or twelve miles distant. A messenger was immediately despatched to inform him of my arrival, and the next morning he sent for me to visit him. When I rode up to the gate of the town where he had taken his temporary quarters, I was met by several *izinduna*, who recognized me, and whose kind greetings and cordial welcome assured me that I was among friends.

I found the king sitting in a large arm chair, in the centre of the cattle fold. As I approached him, he extended his hand, grasped mine, and, laughing heartily, said he was very glad to see me. After a few moments conversation, he ordered his servant to prepare houses for my accommodation, and I was soon conducted to them; but before leaving him, I mentioned that I had come to talk with him on the subject of our mission in his country, and that, if it was convenient, I would call on him the next day for that purpose. The next day, however, the servant informed me that the king was very busy with his building operations, and would see me on the following morning.

At the time appointed he sent for me, and I at once stated to him the object of my visit. When the subject of resuming the mission in his country was mentioned, he pointed emphatically in the direction of the old station, and said, "The missionary came to me, and I welcomed him, and allowed him to select a location where he pleased. He built there. I told the people to go to meeting and attend to his instructions. But the people soon began to call themselves the people of the missionary, and refused to obey me; I had no authority over them, they cast off their allegiance to their king, and were of no use to me. And after a while the missionary, with my people and cattle, left the country. Those who remain in that region are good for nothing; they are of no use to me. The missionary should have told the people in the beginning that he could not be their captain. I have been obliged to kill several of those people, and much mischief has resulted from the mission establishment there." He mentioned several instances of his having given orders to the people, in the neighborhood of the station, which they refused to obey, alleging that they belonged to the missionary.

The missionary referred to in the foregoing remarks, is Mr. Grout. The reader will be slow to believe that he was guilty of any undue interferance with the prerogatives of Umpandi. We can easily suppose that a jealous and tyrannical prince might misinterpret and misrepresent acts which were perfectly innocent.

In reply to Umpandi's statement, I said as much as my knowledge of the facts in the case would enable me. I then spoke to him of God, his Word, his will that all people should be in-

Digitized by Google

structed, and the results of such instructions, judgment, and eternity. I told him that it was God's command that the people of all nations should be instructed, and that I hoped he would not say that his people should not be taught, and try to shut God's Word out of his country. I mentioned that the object of missionaries was simply to teach; not to be captains, or have authority over the people, or interfere in the government. He listened attentively while I was speaking, and when I concluded, he replied, "I have heard you. I have no objections to God's Word. We wish to live according to it. My izinduna are not with me now, and I cannot decide this matter of myself. I will assemble my chief izinduna to-morrow morning, and lay the subject before them." He designated a town, distant about an hour's ride, as the place where he should meet his izinduna, and proposed to have me accompany him in the morning; but as I expressed a desire to go immediately, he sent a man with me, with orders to the induna of the town to take good care of me, and on reaching the place, I found him attentive and obliging.

The king arrived about ten o'clock on the following morning. The consultation was held soon after; and about noon several of the izinduna called upon me to communicate the result. They went over the same ground that the king had gone over the day before. I talked to them much in the same strain as I did to the king, and then told them that I wished to know whether we could be allowed to live in the country, and teach the people God's Word, or not. They went to the king with this question, and soon returned and began to repeat the same complaints; when I interrupted them, and inquired if they had anything to say which I had not already heard. They replied that they had not. They said, however, that they were directed by the king to assure me that he had nothing against me, and hoped I would not be offended; that his heart loved me, etc., etc. This was sufficiently explicit. I immediately sent for my horses, and left on my return. Before my departure, I requested the king and izinduna to consider the subject seriously, and I said that I should still hope that they would consent to allow missionaries to live among them, to teach them God's Word.

Doct. Adams reached home on the 24th, having been absent seventeen days. "While I was in the Zulu country," he says, "I was treated by the king, izinduna, and people, with uniform kindness and hospitality. They have learned the power and superiority of white men, and have a respect for them which they did not once entertain."

Umpandi is much milder in his government than his predecessor was. The common people enjoy many more privileges, and are under less restraint. Instances of the indiscriminate slaughter of the inhabitants of towns, so common during Dingaan's reign, are now very rare, if indeed they are known at all.

It is said that Umpandi has a younger brother whose claims to the kingdom are stronger than his, and that he has an influential and powerful party to support his claims. Emigration continues, and perhaps the time is not very distant when the nation will be resolved into its original elements;—the different tribes of which it is now composed, separating, and adhering to their respective chiefs. There seems now to be a tendency to this result.

Doct. Adams says, in conclusion, "It is my impression that the door to the Zulus will be again opened to the missionaries before long."

LETTERS OF MR. GROUT.

Natal a British Colony—The Zulus.

THE changes which have been mentioned on a preceding page, are described in the following extracts. The first of these extracts is from a letter, dated May 30, 1843.

We now learn that the British Government, at one time, ordered Natal to be vacated by the troops; but immediately, on receiving farther intelligence, it resolved upon making it a colony. A commissioner of inquiry is daily expected here to prepare for putting the place under a governor. The minutes of the governor of the Cape Colony, read to his council upon the reception of dispatches from home, have arrived. In them it is announced that no laws will be allowed in the Natal colony, which shall conflict with the following regulations. 1. No distinction shall be founded upon color. 2. No attack shall be made upon any people without the colony by one or more persons, not acting under the direction of the colonial government. 3. Slavery shall not be tolerated in any form. It is intimated that some sort of legislation will be allowed the people; but

Digitized by Google

nothing is to be law that shall not be sanctioned by the governor, who is to be appointed by her Majesty's government. Nothing has been said from which we can infer whether the natives will be permitted to remain where they are, or whether they will be put upon a place allotted to them.

The prediction respecting Umpandi, contained in the following paragraph, is already fulfilled.

In reference to the Zulus, I feel just as I did when I left them. Though their king is at present unwilling that the principles of peace and righteousness and good will shall be preached to his people, he cannot long prevent it. He is so near Natal, and must be influenced so much by the government here, that he must soon allow it. Doct. Adams was of opinion that another visit to Umpandi soon might perhaps obtain his assent. We are assured that Major Smith, now in authority here, will recommend us to Umpandi, and we do not wish him to do more. Sir Andreas Stoikinstrom, who, it is now believed, will be the first governor of this colony, is a native of the Cape Colony, well acquainted with missionary operations, a personal friend of Dr. Philip, and will, we have no doubt, do any thing in his power to promote our object.

But if we cannot go to the Zulu country just yet, Doct. Adams and myself are now in a more dense population than, in all probability, we shall ever be after we shall have removed from our present location; and our intercourse with them is perfectly free. My audience varies, in fair weather, from two to eleven hundred; and I doubt whether the greater number is a quarter of the people within four miles of me. Our school is limited to about twenty-five for want of accommodations.

Umpandi—Natives at Natal.

The subjoined extract is from a letter, dated July 13.

Since my last, events have begun to take place which I anticipated sooner. A woman of consequence has left Umpandi, with all her people and cattle,—some two or three thousands of each,—and come this side of the Tugela. Umpandi, hearing that the people were getting tired of his government, and wished one of his brothers in his place, sent his army and put to death the brother, his mother, his children, and every person living with him. It is said by those who have left the country that many more will soon follow. It is the common opinion that the Zulu nation, as such, will soon be broken up.

In the mean time, things unlooked for by us are taking place among the natives here. The English government has sent a commissioner of inquiry to Natal, for the purpose of investigating the state of things, and making a report thereon to the government. The disposal of the natives in this region was one subject of inquiry. Doct. Adams and myself have seen him, and he appears to have made up his mind already in reference to them. Mr. Cloete, the Commissioner, thinks that justice, the good of the natives, and the easy government of them, require that they should be kept in smaller bodies, in some four or five places, nearly where they now are. Of his own accord he proposed that Umlazi be one of those places, and Umgeni, where I am, another. He has requested Doct. Adams and myself to suggest other places in the regions proposed. He says that he would have, if possible, one or more missionaries at each location; and he is sure that the government will do all in its power to induce the people to conform to the instructions of the missionaries. The design is to make the land, upon which the people live, their own, and to protect it from the interference of the whites.

Prospects of the Mission.

Under date of November 15, Mr. Grout gives the following account of the wide field which is open to the missionaries.

There are about ten thousand inhabitants as near me as the people of a New England preacher are to him; and Doct. Adams has nearly or quite fourteen thousand within the same distance. Our intercourse with them is as free as that of a preacher at home. Though we are obliged to meet upon the Sabbath under the influence of a scorching African sun, for the want of a house to worship in, we have, on an average, some four or five hundred hearers, and sometimes more than a thousand. We might establish schools to any extent. For anything that appears, we might, in a few years, make this a reading people; and why not a Christian people like the Sandwich Islanders.

Messengers from Umpandi are now at Natal, and I have to day heard that he has requested that an agent from govern-

Digitized by Google

ment may be located near him, and also that he would now be glad to have a missionary live with him. Umpandi has found that he cannot retain his authority and his people, if he continues his old policy, and he is giving it up. Umpandi cannot long shut us away from his people, if he does from himself. We have now a more favorable field for labor than we should have in Umpandi's country; and there is not the slightest doubt that we can go to his people as soon as we have the men and the means.

Siam.

LETTER FROM MR. CASWELL, APRIL 1, 1843.

The Panic—Imprisonment of Mo.

A LETTER from Mr. Caswell was published in the October Herald, giving an account of a new and unexpected hinderance to the vigorous prosecution of their work. A misunderstanding arose between the English and the Siamese in 1842, which, for a time, operated injuriously upon the plans of the missionaries. The present communication brings down the history of this affair to a later date.

For some weeks past the panic has been gradually subsiding. We now have frequent applications for tracts at our houses, and Doct. Bradley distributes many at the tract house, though by no means as many as before the excitement. We trust that the Lord will bring glory to his name out of this movement. We already see much occasion for thankfulness. The state of religious feeling in the mission has been better for some weeks past than it had been for a long time before. About three weeks since, there were several days when there seemed to be more of that struggling, intense spirit of prayer, which we commonly see at the out-breaking of a revival in the United States, than I have witnessed before in Siam. We hoped the Lord was coming to turn back our captivity, and grant us the joy of seeing souls converted. But for some reason, we know not what,—except that whatever fault there is must be with us,—this intense spirit of prayer did not continue long. It has, however, left a sweet savor behind it, for which we have great reason to be thankful. We have thought that we could discern more of a wakeful attention to religion on the part of some in the employment of the mission, than is usual; but there has been nothing marked except in one or two instances.

In the annual report of the mission, published in the August Herald, it was stated that Mo, a Siamese who was admitted to the Church in March, 1842, had become implicated in an unhappy affair, the precise character of which had not been ascertained. Mr. Caswell now gives the following account of his arrest and imprisonment.

Mo has been in prison for three or four months. Could we feel that he is imprisoned for righteousness' sake, we should rejoice in the fact. But while we have not evidence that this is the case, neither have we evidence of his having been guilty of any flagrant crime. So far as we can learn, his offence was being found in company with some young men, who were active in a case of assault and battery. He was probably imprisoned for the sake of extorting money.

We have done what we felt it proper to do, to obtain his liberation. For most of the time he has been overseer of a band of prisoners at their work. From his reception into the church to his imprisonment, he generally appeared as well, as to outward conduct, as we could reasonably expect, considering the low state of religious feeling in the mission, and also that all his companions are impenitent and heathen. But for a few weeks before he was seized, he manifested unusual fondness for the society of some wild young men, and unusual desire to be absent evenings at public plays. And, indeed, we have never seen those decided evidences of spirituality in him which we desire in true converts.

Whether he shall finally prove to be a true Christian or not, we trust that good will come from his making a public profession of religion. It will convince the Siamese of what we have never been able to convince them by bare declarations of ours, that they must not expect to improve their worldly circumstances by uniting themselves to us. They cling to the idea, to the last, that if they join us we shall redeem them from slavery, or in some other way benefit them. Under different circumstances, we should have been glad to give Mo the money necessary to obtain his release. But the case being as it is, we have not dared to go farther than to offer to advance the amount on condition that his master would promise that he should come and work out the full sum in the printing office. This he has promised; but for some reason Mo is not yet at liberty.

Digitized by Google

The conclusion of the letter is as follows:

We much desire to behold a church gathered from among this people. For this we long, for this we pray; as yet, however, we are not permitted to see our desire gratified. But the way is preparing. The gospel is preached more and better every year. The translation of the Bible and the preparation of necessary tracts advance more and more efficiently every year. The confidence of the Siamese in their own religion is becoming weaker, and their views of the Christian religion clearer. We cannot doubt that there will yet be a glorious harvest in this kingdom. Pray for us that we faint not.

GENERAL LETTER FROM THE MISSION, JULY 1, 1843.

Changes—Introduction of the Press.

THE mission at Siam was commenced in July, 1834. Although our brethren who have gone to that field, have seen less fruit of their labor than some others, they are able, from time to time, to chronicle important changes, and to feel that a brighter day is advancing. In the present communication, they have grouped together a few of the signs which indicate that still greater changes may be confidently expected.

1. When the first missionaries arrived, it was extremely doubtful whether anything like a permanent settlement could be made. So great was the jealousy of foreigners then that, it was said, if there had been one or two more, they would not have been suffered to remain. But we have been permitted not only to remain in this land, where the word of one man is law; we have also had the happiness of having our number increased, from time to time, so that the missionaries of three Boards are now quietly pursuing their labors here, and it is believed any number might join us without exciting the jealousy of the people.

2. When the first missionaries came here, they deemed it imprudent to bring a press; and it was not till some time had elapsed that they had an old press, and a small font of Siamese type, sent on experiment. The first printing was done secretly by themselves. Now there are four excellent presses in operation, with three fonts of Siamese type of different sizes. One of these fonts, with characters of a much smaller size and more correct form than any before in use, after much labor expended on it by Mr. North of Singapore, was lately finished here. Another improved font is now in progress at our type foundery. One font, in possession of our Baptist brethren, which was commenced at Penang, under the superintendence of Siamese sent by Chau-Fa-Yai, has been completed here. This royal personage has himself an excellent press and a number of fonts of Roman type, with the moulds and matrices complete. He has also constructed a new set of characters for printing the Bali.

By means of these facilities now enjoyed by the different missions, "thousands of evangelical tracts, nearly the whole of the New Testament, the book of Genesis, together with a pretty full history of the most important events recorded in the Bible, from the Creation to the time of Solomon, in five volumes, have been printed and circulated."

Influence of Commerce—New Party of Priests.

3. Another circumstance worthy of notice, is the increase of intercourse between Siam and Christian nations. From the revolution in 1690, when the French, who had previously carried on a considerable trade, were compelled to leave the country, the intercourse with Christian nations almost entirely ceased. No successful attempt was made to renew this intercourse till 1822, when Mr. Crawfurd was sent by the Governor General of India on a special embassy, for the purpose of removing all obstructions to commerce. In this he was in some measure successful; and a treaty was afterward concluded between Siam and England by Maj. Burney. Notwithstanding this, however, there was only now and then, and at long intervals, an arrival of an English or American vessel. When the first missionaries arrived, and for some time subsequently, only three or four square rigged vessels visited Siam annually, and these were generally owned and manned by Mohammedans. Not a single square rigged vessel was owned by the Siamese.

Now there are frequent arrivals of such vessels; fifty-one have been reported during the two last years. Those owned by native Mohammedans are now generally commanded by English officers. The market is well supplied with European goods. The consequence has been that the Siamese have obtained more correct views of foreign nations, and have supplied themselves with many articles of utility and comfort. This is particularly

Digitized by Google

the case with the nobles and the wealthy classes. The superiority of European vessels has induced the Siamese to build a number after improved models; and in order to sail them successfully, many have paid some attention to navigation and the sciences connected with it, acquired only from foreigners or from foreign books. This change has mainly been effected by his Royal Highness, Prince Chau-Fa-Noi, and P'ra-Nai-Wai, formerly Coon Sit,—the former of whom has, in addition to an excellent set of nautical instruments, a good library of books in the English language. Ten square rigged vessels, some of them of a large size, have been built under the superintendence of the above named persons, and others are in progress. The Siamese recently made a successful voyage to Singapore with one of these vessels, commanded and manned by Siamese; and another has since returned from Bombay and Ceylon, having only a foreigner for a captain; the latter vessel has already sailed for China, and is to be followed by another in a few days.

This increasing intercourse with Christian nations is interesting from the fact that no heathen nation has ever been able long to sustain idolatry in such circumstances. It may have become infidel, or atheistical; but the grossness of idol worship does not long withstand even the light of science. Those who can, by taking an observation of the sun, determine the latitude and longitude of the place where they are, and can calculate the convexity of the ocean and earth, will not long believe in a system of religion which teaches that the earth is a plain, and the sun revolves around it daily, and sets behind a mountain higher than the moon. Since our publication of an almanac to which is appended a brief outline of astronomy in Siamese, many have expressed to us their doubts respecting their own system. One, the royal personage before mentioned,—who has perhaps more influence than any other in the priesthood, who is frequently called upon to examine candidates for the priestly office, particularly the sons of the nobles, —has unreservedly declared to us that the Siamese system of astronomy is utterly untenable.

4. Another fact of interest has lately come to our knowledge. It is the rise of a new party in the priesthood, who reject as spurious a large number of what were considered their sacred books, and adopt some customs more in accordance with those of enlightened nations, such as sitting on chairs instead of mats, etc. The other party still adhere to the whole as formerly. The new party we denominate *liberal*, from the fact that, after the recent panic, this class of persons and those connected with them were for sometime almost alone in seeking or receiving our books. A number of the head priests of the wats, belonging to this class, have repeatedly sent and requested of us a full set of all our publications, frequently specifying all the portions of the Bible. A number of the other priests, belonging to these wats, have made similar requests; and some of them have, with apparent sincerity, stated to us that they had doubts respecting their own system, and wished to examine more fully the principles of the Christian religion. Some of the nobles, the founders and patrons of these wats, have also requested books of us, and it was with much pleasure that we were able to supply them with so large a portion of the word of God. The royal priest above mentioned and many others of the greatest power and influence in the kingdom belong to the liberal party; and their number is constantly increasing.

Borneo.

LETTER FROM MR. DOTY, AUGUST 17, 1843.

Station among the Dyaks.

THE mission at Borneo, it will be remembered, has now two stations, one at Pontianak and the other at Karangan. Messrs. Doty and Pohlman, residing at the former place, devote their time to the Chinese of Borneo; while Messrs. Youngblood and Thomson are beginning to make known the gospel to the Dyaks. The letter of Mr. Doty presents a general view of the state of things in both branches of the mission. The health of the missionaries and their families has been "almost uninterrupted."

Since the beginning of this year, our new Dyak station has been occupied. Mr. Thomson, with his family, removed to Karangan and entered his house, having only one room enclosed, in January. Mr. Youngblood and family followed in March, and occupied a part of Mr. Thomson's dwelling, while his own leaf-thatched and bark-covered cottage was preparing for his reception.

Mr. Thomson, with native help, has commenced the preparation of an elemen-

Digitized by Google

tary book, also the translation of portions of the Bible. Oral instruction and worship in the Malay have been attended to, as opportunity offered, especially as a Sabbath exercise. So far as we have heard, there have been no marked indications of special encouragement. General appearances, however, are favorable. Our brethren have gained more and more upon the confidence of the Dyaks, who often show them tokens of friendly regard. But it is quite manifest that not much can be effected among them, until the laborer shall have gained a command of their language,—an attainment, without the help of books and qualified teachers, not easily made. It is the opinion of the brethren that the language is rather difficult of acquisition. When we last heard from the brethren, they were going on as usual. Mr. Youngblood was about to enter his own cottage in the wilderness.

Pontianak—Public Worship—Schools.

As to our labors in Pontianak, we have little that is new to communicate. Every Sabbath, we have our Chinese service at which we preach the gospel to the pupils in our schools, their teachers, and to all others whom we can induce to attend. Of the latter, however, there are comparatively few, and they are generally from a distance, and have come to this place on business. Of the Chinese who live here, many are of a different dialect from that spoken by us;—and of those who are not, few can be induced to leave their money seeking schemes, for one hour in seven days, to think of their eternal interests. We have also continued to distribute tracts to those who can read, as opportunity offered. Just now we are supplying with the word of life numbers who are about to leave for their native land.

There are two schools at Pontianak, one for girls and the other for boys. The former has nine pupils; "five of whom are bound for a term of three or four years;" it is under the care of Mr. Pohlman, who daily spends three hours in the school. Half an hour, morning and evening, is spent in religious exercises.

In the month of March, the girls took possession of a commodious school-house, erected for their accommodation. The building is divided into three apartments, —a school room, a large bed room, and an eating room. This is their own home, and they are required to keep it clean, under penalty of correction. Two of the girls, by turns, attend to their own cooking. The food is simple, consisting of rice, vegetables, and fish.

While they are with us, attending to their studies and other duties, the girls appear happy; and sometimes, when we urge the claims of a personal interest in Christ, the elder children manifest much seriousness. But when they go home,—as they are allowed to do once in two weeks,—it is often difficult to get them back. This we attribute to the influence of their mothers and grandmothers, who often claim two or three nights, instead of one, the time granted. In time, however, by perseverance, faith, and prayer, we hope to overcome all obstacles, and not only succeed in gaining the entire confidence of the parents, but, by the blessing of God, become instrumental in leading many of these young immortals to glory.

The boys' school, under the care of Mr. Doty, has eleven pupils, "nine of whom are bound by written contract to remain with us a term of years varying from six to ten."

The daily worship with them is the same as in the girls' school. In the morning I usually spend one hour with each of the two classes, and at night, one hour with them altogether, exercising them in reading English and translating into Chinese. In the middle of the day, they have an exercise in writing English. They prosecute their Chinese studies with their teacher during the remainder of the day,—being about six hours.

My aim is to make all their studies have a moral bearing upon their minds, and to excite them to think and examine for themselves. Some of the older boys have a pretty good theoretical knowledge of the great and vital doctrines of Christianity. They know the truth and their duty. But I have no evidence of any saving influence on their hearts. Seriousness is often manifested by some of them while listening to the gospel; but it is as the morning cloud and early dew. We are truly made to feel that vain are all our efforts, unless the Lord shall appear for us. May we soon be brought to such a position before God, as may render it consistent with his glory to grant us the promised Spirit! Then will this moral desert bud and blossom as the rose.

Mr. Steele sailed from Batavia for Singapore, on his way to Borneo, on the 16th of September.

Digitized by Google

Madura.

LETTER FROM MR. TRACY, OCTOBER 11, 1843.

Sabbath Attendance—Help needed—Suicide.

MR. TRACY is stationed at Terumungalum. This communication is his semi-annual report. The care of the Seminary at this place, in addition to the ordinary duties of a missionary, devolves upon him alone. The reader will not be surprised, therefore, to find that he feels himself unequal to the discharge of all the duties of such a station.

The number present at our Sabbath morning service is seldom less than three hundred, and often it is greater. Most of these, being connected with our schools, are regular attendants. But a Sabbath never passes without our having some strangers present. These, much more frequently than formerly, remain during the whole service; and, both from the close attention and deep interest manifested, as well as from reports which have reached us, I have reason to hope that even these casual visits to the house of God have been the means of leading some to feel as well as to acknowledge the truth. Nearly one hundred of the children who attend, come from villages at a distance of three and five miles; and though their attendance has not been strictly required, it has been constantly on the increase.

The distribution of books and tracts has been continued at this station, and in the surrounding country. Native assistants and catechists, however, have been the sole agents in this work. Mr. Tracy has been unable to devote any time to tours among the villages, in consequence of the pressure of his engagements at the station.

Every where there has been, and still is, a wide door open for the distribution of books and for preaching; but in regard to this last species of labor, the whole district, with its 120,000 or more inhabitants, has been in fact almost entirely neglected during the past year. Within the last few months the pestilence has prevailed extensively, and hurried multitudes to the grave and to the retributions of eternity. Those who remain are without God and without hope in the world, and are rapidly hastening to the same awful doom; and there is no one to stand before them in their downward course, none to point out their danger and direct them to the only way of escape. Miserable in this life, they must be miserable forever. Living without hope, they die without any of its cheering influences; for when the cold dews of death descend upon them, and the gloom of despair enshrouds their souls, there is no one to tell of Him who is "the resurrection and the life." I have hoped for help—for help from America, from somewhere—but none has come; and hope long deferred has wrought its usual effect, and made the heart sick. When therefore the cry is raised, "Watchman, what of the night?" the only answer that can be given, is, "Gross darkness covers the people."

The present number of Tamil schools connected with this station is nine, and the number of scholars is three hundred and fifteen.

Some time since I had occasion to dismiss the monitor of one of the schools for neglecting his duties to attend a heathen festival. Not long afterwards, a woman, a near relative of the boy, came, apparently in great distress, for medicine, stating that he had the cholera. She soon, however, acknowledged, that he had taken arsenic to destroy his life. He was already beyond hope, and before the woman reached home, he was a corpse. His father, who was a gooroo of the shanar caste, and also a native physician, died a few days before. And the treatment which the lad received from his relations drove him to the fatal act, just as the caste were about to install him as priest in the place of his father. Such instances of suicide, in every rank and period of life, are far from being uncommon, and are the legitimate fruits of a system, which teaches that the curse invoked by the suicide is sure to descend in heavy vengeance on the head of every one who, by real or imaginary wrong, has provoked the commission of the murderous act.

Religious Interest—The Seminary.

In the Boarding School, which now contains thirty-five scholars, there has been at different times considerable interest manifested in religious things. A number of the pupils are in the constant and daily habit of social and private prayer, and several have requested admission to the church; but, with one exception, it has been thought best to wait for clearer evidence of a change of heart. The one who has been admitted, con-

Digitized by Google

tinues to run well, and manifests much concern for the salvation of others in the school, and he is, I trust, the means of good to their souls.

The Seminary at Terumungalum was opened, September 1st, 1842. The present number of pupils is thirty. Suitable buildings for this institution are very much needed; but their erection has been hitherto prevented by the state of the treasury.

The diligence and progress of the pupils in study and their general good conduct have given me much pleasure; but the present situation of the seminary is a source of great and constant anxiety. The boys are exposed, by day and night, to evil influences from which it is impossible to guard them. Their accommodations, though the best that the mission can furnish, are altogether unsuitable and insufficient. The best interests of the institution are put in jeopardy, and an amount of watchfulness and anxiety is demanded, sufficient for quadruple the number of boys under more favorable circumstances, without any assurance, moreover, that all may not prove unavailing. On this account we have been earnestly looking for the permission, so long since requested, to erect suitable buildings in a proper location; and we cannot but feel that every day's delay is an evil of serious magnitude.

As before remarked, I have necessarily left much undone that ought to have been done. The students, on leaving the Seminary, will be immediately exposed to the cavils and subtilties of Papists and Mohammedans, as well as of idolaters—especially of the former, who, with the usual activity and cunning of Jesuits, have girded themselves to contest with us every inch of ground. It is very desirable, therefore, that those who go out from us to fight the battle, should be furnished with suitable weapons. But hitherto this has been entirely out of my power.

A still greater trial has been, that I have not been able to pay that attention to the spiritual interests of my charge which I have wished. Our heart's desire and aim—I speak of myself not only, but of the whole mission,—are to raise up young men, filled with the love of God, and qualified, by example as well as by precept, to preach the gospel of Christ,—and this from an experimental acquaintance with its preciousness, rather than from a mere intellectual conviction of its superiority over heathenism. It is not so much by great talents or extensive learning, as by deep and sincere piety, that our native assistants will be made useful in building up the kingdom of Christ. They must become eminent in grace before they can be eminent in usefulness; and in order to this, every means must be put in requisition, in season and out of season. Individually and collectively must they be watched over and guided and entreated and instructed, till they grow up to "the measure of the stature of the fulness of Christ." But how can one alone do this, pressed down with a multitude of secular cares, and harassed with innumerable trials, which leave him scarcely time to read his Bible, and tend greatly to unfit him for meditation and prayer? It is quite impossible. He must keep well his own vineyard before he can properly watch over others. My own deficiencies in this respect cry out against me, and my heart often sinks at the prospect; but I see not how it can be otherwise till our feeble mission is reinforced, and more laborers are sent to share in our work, and relieve some of our burdens.

Ceylon.

JOURNAL OF MR. WHITTELSEY.

Chavacherry — Depredations of White Ants.

THE Herald for May, 1843, contained several extracts from the first journal which Mr. Whittelsey transmitted to this country. It was stated at the close of that communication that he had been appointed to the vacant station at Chavacherry, once the residence of Doct. Scudder, and afterwards of Mr. Hutchings. The present journal begins with Mr. Whittelsey's removal to that station, and it comes down to the time of his return to Manepy.

Jan. 17, 1843. To-day we have commenced our residence at Chavacherry. The house, as at Manepy, is attached to the church. As we are near the water, and as the front of the house is exposed to the south-west winds in summer, it is favorably situated for coolness and comfort. The church walls are lower than those at Manepy; but the space within will hold nearly double the number of people.

The macadamized road from Jaffnapatam passes directly south and in front of us, terminating a few rods east at the bazar. It will probably, in a few years, be carried forward towards Elephant

Digitized by Google

Pass, and be ultimately continued to Trincomalie. This road, substituted for miles of the deepest sand, will render our situation here far pleasanter than it was to our predecessors. Directly opposite, across the road, is the house formerly used as a parsonage, but now occupied by the District Judge. His court-house is a little to the west. This court brings to Chavacherry a few proctors and others of Portuguese or Dutch descent. The Portuguese descendants differ little in color from the Tamil people, though distinguishable by dress and generally by physiognomy; and both classes are sunk, with few exceptions, it is feared, as low or lower in morals than the natives. To the north-west of the station is a small village of about twenty families of Tamilians; while most of the population to be reached by the missionary lies at the distance of two, three, and more miles.

As the station at Chavacherry had been unoccupied for some time, Mr. Whittelsey found it necessary to make some repairs. A frequent source of injury to buildings in Ceylon, is referred to in the following extracts.

23. I am attending to the repairs upon some of the houses of our assistants. In one instance an entire side wall had passed so entirely into the possession of the white ants, that it had to be dug down, and replaced with new materials. Nearly two bushels of the nest,—"old boiled rice," as the natives call it,—were taken out. This is a curious substance, reminding one of the honey-comb, but often crumbling to pieces on the slightest touch.

The whole walls and floor of the church teem with these ants. We often see their covered trains of red earth running for yards up and down the walls, contrasting strangely with the white-washed surface. In one corner are incipient ant-hills, which they continue to renew as often as destroyed, till the nests are dug out. On some wet mornings, the floor near the hills is seen covered with hundreds of small hollow tubes, the work of these ants, shooting up two, six, or even eight inches, and sometimes with branches, as though the sand itself had begun to vegetate. In consequence, old mats cannot be left spread a night without hazard. Where the evening before no one would have supposed there was any danger, I have found, on rolling up a mat, thousands at their work, and detected them threading their little paths, and beginning their work of destruction. Within five minutes they have entirely disappeared, and all we see, beside the remains of their broken paths, are two or three little holes not much larger than a pin's head.

Superstition—Intercourse with the People.

Mr. Whittelsey found the inhabitants at Chavacherry "far behind those at the older stations." This is seen particularly in the little interest which is taken in education. The English school mentioned in the following extract, had been recently transferred to the station from Mesaly, two and a half miles distant.

March 18. A man came this morning, wishing to put two of his children into the English school. On being told that he might bring them on Monday, he said he would if it was a favorable day. These auspicious days are determined by the chirping of lizards, the hooting of owls, and the songs of birds, as well as by their vedas. Thus there are days when rice must not be sown, when a cow may not be removed to another yard, and when a man must not be shaved. I tried to press the man with the absurdity of being governed by these superstitious notions. He did not seem perfectly willing to defend them, but replied that in this "iron age," men are liars, and the lizards do not lie. He finally admitted that the signs sometimes failed. He went away, promising to send his sons on Monday.

The children were not sent, however, either because the day was unpropitious, or more probably, because of the indifference of the father to their education.

Under date of April 28, Mr. Whittelsey mentions a visit from Christian David, a Tamilian, formerly a pupil of Swartz, and long a preacher of the gospel. He is now about seventy years of age. He has retired on a pension from the English government.

May 14. In the afternoon I went among the people with my assistants. Meeting a man, I asked if I might say a word or two to him. "Yes." Have you a soul? "I don't know." Where will you go when you die? "I don't know." Are you not a sinner? "I don't know. I want to be gone."

We presently entered a yard, neatly swept, containing three or four houses. Several women were sitting on the ground, cutting up jack fruit. A little girl was playing, and the father was

Digitized by Google

carrying about a child in the usual dress and method, that is entirely naked and astride his hips. While we talked the women continued their work, and appeared half curious, half bashful. The father, joined by another man from a neighboring yard, talked flippantly, and seemed disposed to cavil. The stranger added, "If we forsake our religion for yours, we shall prove false on four sides, to our gods, our gooroos, our forefathers, and our families." Before we left, the owner of the yard, designing to be polite, offered to one of the assistants a cigar and some betel, that he might hand them to me.

Meeting another person whose forehead was completely covered with ashes, and finding that he could read, we gave him a tract called "The Good Way." "Yes, I am walking in a good way; I formerly talked with Mr. Hutchings, and understand the matter wholly." We could obtain no other reply from him than an echo of every question, and an assent to every proposition.

On entering the yard of a Roman Catholic woman, we asked, do you profess the Christian religion? "Yes." What can you tell us of Christ? "I don't know any thing." Do you go to the temples? "I go once a year to St. Anthony's temple, (about twelve miles to the east,) and pray to St. Anthony, Peter, and Mary." This seemed to be the extent of her knowledge. Such is a specimen of my labors among the people. They listen to what we say as though it were our business to say it, and assent to it all as the easiest and speediest way of getting rid of us.

Morning Walks—Customs—Idolatry.

May 27. In my morning walks it is interesting to thread the many narrow paths that lead from place to place,—the only roads, with here and there an exception, there are. The hedges are often made of live thorns, and other shrubs that put forth a luxuriant growth of leaves, and often support trailing vines. The people that I meet are obliged, by custom and a scrupulous regard to rank, as well as by the necessity of the case, to walk in single file; and on bazar mornings they come along in troops, with huge bunches of plantains on their heads, and other articles for sale. They often seem surprised to see me. The women turn their heads away; the men mostly pass with a stare, sometimes asking, "Where are you going?" and sometimes bowing in their own style by giving the head a curious twist towards one shoulder, and canting the chin toward the other, as much as to say, "Please to pass on." Salutations other than these are unusual. I frequently come to small tanks or ponds, mostly artificial. These are used for irrigation and bathing. In one of these I recently noticed a woman standing with her face to the east, and every now and then bending, and with the palms of her hands pushing the water from before her. She was repeating some muntras that had been prescribed by her gooroo.

To-day I came to a large banyan tree, with ten or fifteen trunks, now quite large, and other roots beginning to descend. The main trunk seems to be composed of many smaller trunks twisted and gnarled together. In one of the interstices, I found an earthen lamp, showing that the people had been offering their worship to a deity residing in the tree. Under another banyan, even larger than this, I noticed, a few days ago, numerous little holes dug in the ground and used as fire places. In these rice is boiled in honor of the god, and then eaten. Lamps are found under other trees. They are lighted on certain occasions in the evening. A few weeks since one of these occasions occurred. Returning home just after dusk, I was surprised to notice many little shanties, which had been suddenly erected by the road side, sometimes under the trees, adorned with garlands and gaudily lighted. The roads began to be crowded with people, and ere long I met one or two hundred persons, accompanied by drums and other native instruments of music. Many were carrying torches. In the midst of the crowd, borne on the shoulders of twenty or thirty men, was a god, seated on a prancing wooden horse. They were gaily bearing him to pay a visit to some other deity. The little shanties were for his accommodation and refreshment by the way. The procession stopped at each, while the priests went in, and pronounced their muntras. As I pass and repass daily, I see a brahmin sitting upon his tiger skin, under a tree by the road side, selling holy ashes to the people for whatever they choose to bestow. These are rubbed on the forehead, and sometimes on the breast, neck, and arms. It is considered by many not only as a meritorious act, but as adding to the beauty of the person. Others place a bright yellow spot of sandal wood on the middle of the forehead, and

Digitized by Google

rub their breasts with the same. This is said to give a pleasant perfume.

Mr. Whittelsey received a call, June 30, from a planter who resided about ten miles east of Chavacherry. He has three hundred coolies in his employment, at six cents per day. He cultivates cotton, and has more than thirty thousand cocoa-nut trees.

A Burgher—Visit to Poneryn.

July 1. An incident occurred to-day, showing the deplorable ignorance of many of the burghers respecting Christianity. From one of them a note came in this morning, stating that his infant child, two or three days old, was at the point of death, and requesting me to go to his quarters and baptize it. At a subsequent interview he professed himself a member of the church of England, and said he had communed in Jaffna. His motive for desiring the baptism of the child was that it might be a Christian. Its baptism, should it die, would place it in an entirely different condition from the unbaptized child of Tamil parents. The Holy Ghost would make it a Christian. His wife he admitted was not pious. Stepping out a few moments, I learnt that he had no wife, and was openly living with the mother of the child.

The following excursion to Poneryn was mentioned in a letter of Mr. Apthorp, published in the last Herald.

Sept. 16. I returned last evening from a four days' missionary excursion to Poneryn; undertaken, fortunately for a beginner, in company with Messrs. Spaulding and Apthorp. Any one would have been amused to see our preparations for the trip. We were going to a region where even the common food—rice and curry—could not be easily obtained; and every thing was to be carried on the heads of coolies. We provided ourselves with baskets of Bibles and tracts, a few changes of clothing, bedding, some chickens, rice and curry stuffs, and cooking utensils. A palankeen chair was in attendance for the tired and sick, if there should be such. When we all reached the ground, we formed a most motley procession numbering twenty-six persons;—three missionaries, six assistants, and the rest coolies and palankeen bearers.

The mornings and evenings were spent in passing from house to house, dividing ourselves into two, three, and more companies, as occasion required. Two or three collections of men and women were made, mats were spread in the shade for them to sit upon, while the missionary seated himself on a rice mortar and addressed them. The population, however, was generally very sparse. At one time I found myself penetrating the uncultivated region bordering on the jungle. Here we noticed the fresh tracks of elephants, one of which must have been a monster, as his track was nearly a cubit long. They had been allured by some palmyra trees in the neighborhood, the fruit of which was now ripe and falling.

In this immediate vicinity, away for half a mile or more from any house, I found a Roman Catholic temple. I received permission from a woman in attendance to enter, on condition of taking off my hat. It was a little room about twenty feet by twelve, with mud walls white-whashed, and a mud floor, having a few poles and other instruments in one corner. In the middle was a screen. Passing behind this we found a coarse pile of chunam and mud, in which were three niches, the two outer ones occupied by small, coarse, and filthy looking figures of Peter and St. Anthony. The middle figure was covered. None but a man was allowed to uncover it. The priest would not come till the next year, and the male attendant was away. One of the assistants, receiving permission, removed the cloth. It was an image of the virgin Mary and the babe; but the woman knew not the name of the child. About ten rods distant was a dilapidated temple of Pulleyar. No one was near. I crossed the broken mud walls of the outer apartment, and, on peeping through a crack in the door of the inner room, I discovered a disgusting, fat, uncouth, and squat figure of the god, riding on an elephant or a rat, probably the latter.

It cannot but appear passing strange to the people to see a missionary and his attendants enter the compound, speak a few words, and on such a subject, and then pass on. Still they universally received us with kindness and attention. The females were generally exceedingly timid, often running to hide themselves in their dark houses, or behind a screen.

In consequence of the return of Mr. Spaulding, made necessary by the impaired health of his wife, Chavacherry has again become vacant. Mr. Whittelsey, who was temporarily at Manepy in November last, has been appointed to take the place of Mr. Spaulding in the Boarding School at Oodooville.

Digitized by Google

Mountain Nestorians.

OBITUARY NOTICE OF MRS. LAURIE.

THE purposes of God in respect to the mission to the Mountain Nestorians, are still involved in mystery. The little band of laborers, so frequently and so grievously smitten by their Heavenly Father, has been called to give up another of its members. The death of Mrs. Laurie on the 16th of December was announced, without any additional remarks, in the last number of the Herald. A letter of Doct. Grant, since received, gives the brief account of this melancholy event which will be found below.

Mrs. Laurie was born in Westford, Massachusetts. She was hopefully converted to God in 1836, while a pupil in the Female Seminary at Ipswich. It was not till four years afterwards, however, that she made a public profession of religion in her native town. She embarked from Boston,—with her husband, Rev. Thomas Laurie,—for Mosul on the 27th of July, 1842; she reached her destination on the 11th of November following. Her missionary life, though brief, has been eventful; and it will hereafter be found, without doubt, that she has not lived in vain.

The letter of Doct. Grant, giving the following particulars of Mrs. Laurie's decease, was written on the 16th of December.

You will learn with feelings of the deepest regret, that Mrs. Laurie is no more. About one o'clock this morning, she rested from her labors, after a most painful illness, which she bore with true Christian fortitude, till at length her frail system sunk under her sufferings, and she sweetly fell asleep in Jesus, without a struggle or a groan. To her the change is unspeakably blessed, to us inexpressibly painful. That she was fully prepared for her summons, we have the most pleasing evidence. To her, though naturally timid, death had no terrors; but to us, to this mission, to the bleeding bosom of her bereaved husband, the stroke seems quite irreparable, save as God in his mercy may vouchsafe his grace and bring light out of darkness.

Such was her extreme prostration that prudential considerations restrained us from allowing any effort to converse while hope remained, and after that had fled, she was no longer able to express those last messages and assurances, so eagerly cherished by surviving friends. But hers was a life that needed no death-bed testimony to her readiness to depart, although this was not entirely wanting. Her work was done; a nobler testimony than death-bed triumphs had been given of Christian devotedness in her consecration to one of the most difficult and trying fields in modern missions; and she needs not our poor eulogy to embalm her memory. In her last hours she was mercifully delivered alike from bodily pain, and from mental anxiety; and death to her was but the Savior's welcome to mansions of peaceful, undisturbed repose.

LETTER FROM THE MISSION, DECEMBER 18, 1843.

Healthiness of Mosul—Deaths in the Mission.

THE history of the recent efforts in behalf of the Mountain Nestorians, has been exceedingly trying to the faith of all who have taken an interest in the spiritual welfare of this remarkable people. Two missionaries and two assistant missionaries have been cut off by an early and unexpected death. The very people, moreover, for whom they have put their lives in jeopardy, have been "scattered and peeled" by their foes. It is not strange, therefore, that the brethren who survive, feel some apprehension lest it should be thought expedient to abandon the mission.

For several months, the letters of Doct. Grant and Mr. Laurie have earnestly pleaded for a continuance of the station at Mosul. The grounds of that appeal will be briefly stated on a subsequent page. But they seem to have imagined that the death of Mrs. Laurie, so melancholy and so unlooked for, might produce an impression that Mosul ought be abandoned, if for no other reason, for its supposed unhealthiness. It was to forestall such a conclusion that the following communication was prepared. The reader will peruse it with additional interest, when he is told that it is from the pen of Mr. Laurie. We cannot but admire the sustaining grace which enabled him to write thus, only two days after the death of a beloved wife!

It has pleased our Father in heaven to visit this mission with repeated afflictions. One after another has he taken from our number, and but a remnant is left. It may be that such repeated losses may lead you to suspect some peculiar unhealthiness in our location, or the church at home may be discouraged, or new missionaries may fear to enter a field, so fatal to their predecessors. Such fears we think groundless; and it is to forestall any evil that might grow out of them, that we now solicit your attention to a brief review of the past, which, if it does

Digitized by Google

not disclose all the causes of our afflictions, will at least show that that cause does not exist in the climate, or any unhealthiness in our present location.

Mosul is celebrated throughout this whole region as one of the healthiest places in the country. It is entirely free from malaria; it is subject to no peculiar epidemic; and a goodly portion of its population are hale and vigorous old men. The French and English residents enjoy, for the most part, unusually good health. You will ask then how it is that so many of your missionaries are so soon removed from their labors. We can only answer that such was the will of their Father in heaven.

As to our brother Mitchell and his companion, no one can suppose, for a moment, that either Mosul, or its climate, had any agency in causing their death. He left Aleppo with the ague. Exposure at Mardin brought on a second attack; and an inadvertent exposure to the hot wind of the desert would seem to have been the proximate cause of his decease. Doct. Grant was called, one summer, to three cases in this city, similar to Mr. Mitchell's; and in all of them he effected a rapid and easy cure. You will not forget that he died five days from Mosul. The case of Mrs. Mitchell, brought here on a litter from her husband's death-bed, in her condition, is too painful to dwell on; nor is it necessary to our argument.

As to Mr. Hinsdale, he took a severe cold in the mountains; he was exposed on his return hither; and when he arrived, instead of giving his own case that attention it demanded, he generously devoted himself, night and day, to those whom he found more needy than himself, so that one of those whom he thus kindly attended, frequently begged him to retire and employ some remedy for his own manifest disease. You know the result; he gave his time, his strength, his tenderest attention to others, till, unable to do so any longer, he too lay down never to rise again. We do not say that his care and sickness, just after the removal of Mr. Mitchell, did not weaken his constitution; nor can we affirm that the climate here had nothing to do with the result. But this we can say, that Doct. Grant did not arrive here till it was too late to stay the progress of disease; and yet we cannot murmur at the Providence that kept him away, and brought him to us just in time to save his own life from the plots of our enemies.

With regard to our recent bereavement, we cannot positively assert that the climate had nothing to do with it. But we feel justified in saying that, from our observation of the case, it is likely that the result would have been the same in any climate, or in any conceivable change of external circumstances. You will pardon us if we do not now go into details.

It would not prove the unhealthiness of our location, were death again to enter our circle; for we see in ourselves seeds of disease which change of climate have not eradicated. But we are not discouraged. Be our lives longer or shorter, we would still devote them to the cause in which we are now engaged. We feel our responsibility to be greater than ever; but, thank God, our interest in the work is not diminished. And we hope that the church will not forsake this field, when, after such dangers and such sacrifices, the precious harvest seems to be ripening for the reaper.

We would remark, in closing, that every day's experience reminds us of the truth that 'spiritual truths are spiritually discerned;' and we have found, and do still find, that the manifestation of the power of faith in those who have been called away, and the measure of grace that has been bestowed on us who remain, has done more to reveal the hidden mystery of the gospel, than all our other labors. Those who have fallen, have not come here in vain; and futurity may disclose converted souls, dating their first serious impressions from these distresses. We may discover that God designed and accomplished more good by their early removal, than would have resulted from their continued stay. We do not say this at random; we only give utterance to a faith which the appearance and conversation of men has forced upon us, even within the last few days.

LETTER OF DOCT. GRANT, DECEMBER 16, 1843.

Encouragement at Mosul.

In a letter of Doct. Grant, written from the residence of the Nestorian Patriarch on the 30th of October, 1839, he expressed the opinion "that Mosul should be occupied as soon as practicable as a permanent station, with ultimate reference to future labors among the Nestorians of the mountains; while at the same time much good may result from labors among the various classes of Jacobite Syrians, Chaldean and Syrian Catholics, Yezidees, Jews, and Mohammedans in that wide

Digitized by Google

field." When it was resolved to commence operations in behalf of the Mountain Nestorians, it was thought advisable that the brethren appointed to that work should go, with as little delay as possible, into the midst of the people, and there concentrate their efforts. But owing to the state of the country, it was found necessary to occupy Mosul as a temporary out-station.

Recent events, however, have broken up the station at Asheta, and excluded our brethren from the mountains. It is not to be supposed, for a moment, that God designs to withhold his Word from the Nestorians; but in what way he intends to send them the knowledge of his will, his own providence will hereafter declare. In the meantime, it is an important inquiry, "Where shall the missionaries, whose plans have been so unexpectedly and mysteriously deranged, continue their labors?" Thus far they have been detained at Mosul by events beyond their control.

The time has not arrived for a final decision as to what course the missionaries ought to pursue. But in justice to our brethren, it ought to be stated that they are very confident that the Lord has an important work for them to do at Mosul. They are already exerting an influence upon a portion of the inhabitants of that city, which promises the most favorable results. No place presents such facilities for operating upon the different classes of the population which constitutes that part of the Ottoman empire. It is not at all improbable, moreover, that the Turkish government may endeavor to remove the Nestorians from their mountain home to the plains of Mesopotamia. In these circumstances they are very desirous to continue their efforts in a place to which they seem to be shut up, for the present at least, by the providence of God, and where they can calmly watch the future unfoldings of the divine plan.

A single extract from a letter of Doct. Grant will show the views of the missionaries in relation to the continued occupancy of Mosul. The Bible class referred to by the writer, was commenced in September last; it has been sustained with interest to the present time. The "hostile attack from a quarter where we ought to look for better things," will be understood by a reference to the last annual report.

Having been, for the last four days and nights, an anxious and almost constant attendant upon our departed sister, I will only add to the announcement of an event in which I know we shall have your tenderest sympathy, an expression of our unabated desire to be allowed to continue our unworthy labors in this portion of the Lord's vineyard. And lest this new bereavement should affect your decision of this question, I would here state that I am authorized on the part of our most deeply afflicted brother, Mr. Laurie, to say that it is his earnest wish that it should make no difference in your plans regarding us or our field of labor. His own letters will evince his warm attachment to his work, which is increasingly encouraging. His Bible class,—for the present the most efficient mode of preaching,—has sustained a hostile attack from a quarter where we ought to look for better things, without the least diminution of numbers or interest. There is evidently a growing confidence in us and our designs. Some of the clergy, once jealous of our objects, have become our warm friends; and one especially, the highest in rank in the city, formerly a violent opposer, has suddenly become one of our most frequent visitors, after a speedy recovery from fever under my prescriptions. To-day all the priests of the Jacobite church in the city—six in number—with a large and respectable concourse of people, attended the funeral of Mrs. Laurie, manifesting a lively concern in our welfare. The Nestorian patriarch, with one of his priests, took part in the funeral services at the church, and pronounced the benediction at the grave.

This leads me to remark further, that the large and increasing number of Nestorians, migrating from the ruined villages of Tiyary into this region, gives an increasing interest and importance to this post. Many of them will fall under an immediate papal influence, which may prove their ruin; while others may be plucked as brands from the burning, and directed into the paths of life, by an agency immediately upon the ground. Remove us from this post, and whence can such an agency be sought?

Broosa.

JOURNAL OF MR. SCHNEIDER.

Introductory remarks—Visit to Modhalitch.

THE Herald for February contained an account of a tour performed by Mr. Schneider among the villages which lie upon the borders of the lake of Nice. On the 4th of October, 1843, he made a similar visit to five villages lying to the west of Broosa. He was accompanied during this excursion, as in the former instance, by a pious Armenian to whom occasional reference is made in the following extracts.

Frequent allusion has been made, in previous

Digitized by Google

numbers of the Herald, to the extent of the reformation which is now going forward among the Armenians of Turkey. Almost every new fact seems to favor the conclusion, that a spirit of inquiry has been aroused in very many places which have never been visited by the missionary. It will be seen that the statements of Mr. Schneider tend to the same result.

The first village to which Mr. Schneider came, was Moohaliteh, which is situated about twelve hours north of west from Broosa. It contains about two hundred and fifty Armenian houses, and a much greater number belonging to the Greeks and Turks. The Greeks have two churches while the Armenians have only one.

I found considerable fear and suspicion among the Armenians of this place,—the result of ecclesiastical opposition. Orders had been given to the teacher not to receive any of our books into the school; and, in consequence of this injunction, he had removed one or two spelling books which had been introduced. Notwithstanding these apparently discouraging circumstances, however, I found some things which were promising. The teacher himself is an enlightened man, and friendly to our operations. Having been sent from Constantinople by a private individual—who is much in fear of ecclesiastical influence, though really friendly to us—to teach the school, he feels obliged to appear to stand aloof, however sincerely he may wish us success. Though he had removed a few books which were in the hands of the children, he was desirous of procuring a few for his own use, and he even advised me to present a copy of the Old Testament and four copies of the New, in Armeno-Turkish, to the school, so that the priests might use them. If they came in the form of a present to the school, he thought no remarks would be made.

A very enlightened Armenian from Constantinople is also spending a short time there. I had a long conversation with him, and was highly gratified with his knowledge of the Scriptures and his correct views of truth. His sojourn there must be favorable. I met also with another inquirer, a native of the place, with whose appearance I was much pleased. He seems to be a simple minded, modest, and humble man, who is interested in the truth. He had previously obtained a few of our books, and he now furnished himself with more. He has a son whom he is desirous of placing in our seminary at Bebek. On the whole, in view of all that I learnt and saw, I was encouraged to hope and believe that the leaven of the gospel had begun to work there, and that its effects would soon become more visible.

Banderma—Greeks—Armenians.

From Moohaliteh Mr. Schneider proceeded to Banderma, which lies on a small bay, about eight hours to the northwest. This village has nearly twelve hundred houses, divided, almost equally, among Mohammedans, Greeks, and Armenians. Having visited the place of worship belonging to the Armenians, Mr. Schneider adds, "I have never seen a church in all this region so free from images."

I was visited by three Greek priests and several other individuals. I conversed with them on spiritual subjects, and read some passages from the Scriptures. They listened respectfully, but most of them seemed disposed to shift responsibility from themselves to others. One said that their not living according to the gospel was owing to the bad government; they had to work so hard and so much to get a living and pay their taxes, that they had no time to attend to the interests of their souls. Another said that the want of schools was the cause; they were too ignorant. A third said that the fault was with the higher ecclesiastics; they did not set a good example, they were all worldly men, seeking their own pleasure and profit; and if such were their spiritual teachers, how could it be expected that they should be better.

Here also Mr. Schneider found his way hedged up by the prohibitions of the Patriarch and vartabeds.

I had interviews with a few of the leading Armenians, however, on whom a favorable impression was made; and we contrived to distribute a few copies of the New Testament and a few tracts. I found three enlightened Armenians here, one of whom is a temporary resident from Constantinople, and the other two are inhabitants of the place. One of these has been a teacher of the school, but was ejected from the situation because he was "a Protestant." He seems to be awake to the errors and superstitions of his church, and to mourn over its deplorable condition.

Opposite to Banderma lies Ermeni Koy, a small village of one hundred and ten Armenian houses, at which Mr. Schneider spent a few hours.

Digitized by Google

He found the church in a very dilapidated condition, and there was "nothing that could be called a school." He had a very interesting conversation with an intelligent resident of Banderma.

Edingik—The Teacher—A Priest.

The next place visited by Mr. Schneider was Edingik. This village is two hours west of Banderma, and has, in addition to four hundred Turkish houses, one hundred and thirty belonging to Armenians. The Patriarch and vartabeds had preoccupied the ground.

But there were indications of good even here. The teacher of the school is an enlightened young man from Constantinople. He says he has visited Mr. Dwight, and attended his preaching; and I was informed by another that he was once a member of the school formerly supported by our brethren in the capital. A pious Armenian said of him, "He is a good soul." This remark from such a source, taken in connection with what I heard in other ways, convinced me that his influence is very salutary. He was led to the place by a singular occurrence of Providence, which is a pledge of good.

One of the priests called upon me, and we had considerable conversation together; and I was very much pleased with his appearance. He has evidently read the Scriptures with care; and when I quoted any passage, or presented some important truth, he gave not only a respectful, but, I may say, a solemn attention. I was struck with the impression which the truth made on his mind. It seemed to find a place in his heart. Not that I would infer that he is a truly pious man; (for I did not form a sufficient acquaintance with him to express a decided opinion;) but he seemed quite ready to receive the truth.

Kermatsi—An interesting Conversation.

The last place visited by Mr. Schneider was Kermatsi, twelve hours west of Broosa. It contains eight hundred Mussulman houses, and one hundred Armenian.

We went directly to the abode of an Armenian whom we had previously known, and he immediately sent us the key of his room. The first objects that struck our eye on entering it were a New Testament and Psalter and Prayer Book, with two other books, lying on the table, as though they were in daily use. "This is a good sign," said I to myself. He soon appeared, and was very glad to see us. He sent word to one of the priests, informing him of our arrival, and before we had finished our evening meal he came. A short time after, three or four individuals more stepped in. The occupant of the room immediately began to make inquiries on various subjects; and so eager was he to improve the time, that he did not even stop to take his regular supper, but hastily ate some dry bread and a few grapes.

His first inquiry was whether we really had reason to expect that Christ's kingdom would prevail universally. I turned to the second psalm, and expounded the passage, "Ask of me, and I will give thee the heathen for thine inheritance," etc.; and then to the seventy-second psalm, and explained from the eighth verse onward, "He shall have dominion also from sea to sea," etc. He was evidently delighted to find such precious promises in the word of God. Another point was the subject of auricular confession; another, the real presence of the body and blood of Christ in the Eucharist; a third, the meaning of the passage, "Whatsoever thou shalt loose on earth, shall be loosed in heaven," etc., etc.

As I conversed on these and other points, I took occasion to urge on them the great and important truths of the Bible. We spent three successive hours in reading passages of Scripture and in conversation upon them. They all entered into the subjects with much interest, and expressed great pleasure at hearing such important truths. They seemed to be reluctant to leave; and one of them, being called away an hour before most of them retired, was so unwilling to go that it was nearly a quarter of an hour before he could be induced to leave.

There are about ten individuals in the place who, on the Sabbath and on feast days, come to the room in which we lodged, and read the Scriptures, and converse upon religious things. On the whole the evening was one of great interest to me. So deeply had my feelings become enlisted that I could sleep but little. The thought that here were eight or ten individuals,—one of them appearing so much like a true Christian,—so much interested in spiritual things, awakened such a variety of reflections in my mind, as to banish sleep. Although I had ridden eleven hours during the day, when I found myself surrounded by these inquirers, I forgot all fatigue, and experienced the purest pleasure in unfolding to them the meaning of the Scriptures.

Digitized by Google

Most of these persons are individuals of good standing, and one of them, as I have said, is a priest.

A converted Armenian—Conclusion.

A strong desire was expressed that Mr. Schneider would spend a few days in this place; but he was unable to do so. The native brother who accompanied him, however, remained four days.

He returned with his feelings deeply interested. In the evenings most of them came to his room, and he read the Scriptures to them, and conversed with them on spiritual things. On the Sabbath they came at three different times. "Come read to us, that we may listen," was their request. All seem to manifest a sincere desire to understand the truth more fully; and the beginning which they have made promises, under God, a good result.

Respecting one of these individuals Mr. Schneider makes the following remarks.

He appears to be truly born of the Spirit; of this our native brother, who had the most intimate intercourse with him for a few days, has no doubt. His honest and truthful character has gained him the respect of all his nation in the place; and even the Turkish governor of the village has expressed his pleasure in his character and conduct. Many of his nation go to him for the purpose of conversation and consultation; and he always aims to direct their minds, more or less, to serious things. In a quiet and humble way he is endeavoring to build up Christ's kingdom there; and so far as man can perceive, he has had a large share in the producing the interest now existing. He seems to have been especially sent there by the Lord. While his mind has evidently been enlightened by the Spirit, he feels himself very ignorant in divine things, and manifests an ardent desire to become more thoroughly acquainted with the truth.

I cannot ascertain that he has ever had any direct communication with missionaries. A remark made by one of their own vartabeds, as he told me, seemed to make a powerful impression on him. The vartabed said that all the world would finally embrace the gospel. This led him to study the New Testament, and direct his mind to its contents. By studying the Scriptures, with the aid of the Holy Spirit, as there seems to be good reason for believing, he has become a renewed man. How interesting this fact! What an encouragement to continue the distribution of the Scriptures and religious tracts! Who can tell how many of his nation may be, at this very time, in different places, under a similar influence? That many are in this state is highly probable from all that has transpired.

After making some general remarks respecting his efforts to distribute books, etc., and to promote temperance, Mr. Schneider concludes as follows.

It will be perceived from the foregoing statements that in all the places visited by us we found more or less that was interesting. The commencement of what, in its natural tendency, will finally result, with the divine blessing, in the revival of pure religion, seems to be apparent. Though the indications of this are very faint in some cases, yet they exist. Some of the people are evidently reflecting on the errors of their church, and are acquiring an increasing willingness to renounce them. Though little appears on the surface, it is plain that an under current in favor of the gospel has been set in motion. Hence it is obvious that increasing favor to the cause of truth may be expected with every passing year. The Spirit of the Lord is evidently moving on the Armenian mind in various places. Proofs of this are constantly multiplying. And the inference seems to be warranted by facts already ascertained, that in every Armenian community in this empire, to which the influence of our stations and books has reached, there are a few who are beginning to feel the power of the truth, and to seek for the good old paths, which their church has long forsaken.

Digitized by Google

The Lord's Prayer, in NESTORIAN.

ܐܒܘܢ ܕܒܫܡܝܐ ܢܬܩܕܫ ܫܡܟ ܐܬܐ ܡܠܟܘܬܟ
ܢܗܘܐ ܨܒܝܢܟ ܐܝܟ ܒܫܡܝܐ ܐܦ ܒܐܪܥܐ ܠܚܡ
ܕܣܢܝܩܢ ܗܒ ܠܢ ܝܘܡܢ ܘܫܒܘ ܠܢ ܚܘܒܝܢ
ܕܐܦ ܚܢܢ ܫܒܘܩܝܢ ܠܟܠ ܚܝܒ ܠܢ ܘܠܐ ܬܥܠ
ܠܢ ܠܢܣܝܘܢܐ ܐܠܐ ܦܨܢ ܡܢ ܒܝܫܐ ܡܐܡܪ
ܐܢ ܕܝܠܟ ܗܘ ܡܠܟܘܬܐ ܘܚܝܠܐ ܘܫܒܚܬܐ
ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ

ARABIC—from 1 Peter, ii. 11—14.

ايها الاحبا اذا اسالكم كالغربا والضيف ان تبتعدوا من الشهوات
الجسدانية اللواتي يقاتلن نفوسكم ❋ وليكن تصرفكم بين الامم
حسنا لكي بما تكلموا عليكم كانكم اشرار وينظرون الي اعمالكم
الصالحة يسبحوا الله في يوم الافتقاد ❋ فاختضعوا لجميع خلايق
البشر من اجل الله اما الملك فمن اجل سلطانه الفايق ❋
واما القواد فمن احل انهم مرسلون من قبله نقمة للذين يعملون
الشر ومدحة للذين يعملون الصالحات

'Bismillah,' with the Ordinals, and other words, as used at the commencement of chapters and books.

بسم الاول الاوّل الروح القدس الاله الواحد

الاوّل الثانى الثالث الرابع الخامس

السادس السابع الثامن التاسع العاشر

الباب الجزء الفصل الكتاب

Miscellanies.

ORIENTAL TYPE.

THE opposite page exhibits a specimen of new fonts of Oriental type—Nestorian and Arabic—engraved and cast for the missions of the Board by Mr. Homan Hallock, formerly missionary printer at Malta and Smyrna, but now in this country. The following description of the type has been kindly furnished by Dr. Robinson of New York Theological Seminary.

NESTORIAN.

The Nestorian alphabet was first used in printing by the British and Foreign Bible Society, in their edition of the Four Gospels, published in 1829, for the use of the Nestorians and the so-called Chaldeans. It is erroneously named Syro-Chaldaic; being simply the text of the ancient Syriac version printed in the Nestorian character; and having no other connection with the modern vernacular language of that people. It was printed from manuscripts brought home by Mr. Wolff, the Jewish missionary. The types were cut for that work, and were apparently copied from those manuscripts. The alphabet has a general resemblance to the Estrangelo. Mr. Wolff found those Christians in a wild and uncultivated state, as they themselves admitted; and this they ascribed mainly to their lamentable destitution of the Scriptures. "But," they said, "we have heard that the English can write a thousand copies in one day. Will they not write several thousand copies, and send them to us?" See Report of the British and Foreign Bible Society for 1827, p. xlix.

In November, 1840, the press of the American Nestorian mission arrived at Oroomiah, with types obtained from the British and Foreign Bible Society, and was immediately put in operation. The modern dialect had already been reduced to writing; and the press was now to the Nestorians a source of inexpressible delight, both as a curiosity, and as holding out the pledge of a new era to this people. When the proof sheet of the first tract in the vernacular language was brought and laid upon Mr. Perkins's table—the first sheet ever printed in that tongue—his translators, the priests Abraham and Dunka, were struck with mute astonishment to see their own language *in print*; and at length mutually exclaimed: "It is time to give glory to God, that our eyes are permitted to behold the beginning of printed books for our people!" Well might they, in the simplicity and sincerity of their hearts, give glory to God; for who can estimate the priceless boon!

To remedy defects which were found in this type, and avoid the great inconvenience and expense which have hitherto attended its purchase in England, and, what is still more important, to possess a font of type for common printing, Mr. Hallock was authorized to prepare a new font. This was done under the direction and care of Rev. J. Perkins, while in this country, with the assistance of Mar Yohannan. The forms of the letters are copied from the most approved manuscripts. The accompanying specimen is the Lord's prayer in the ancient Syriac, in the Nestorian type. Matt. vi. 9—13.

ARABIC.

The earliest Arabic character was the Cufic, borrowed from the Syrian Estrangelo. The writing in ordinary use at the present day, among the Arabs and Turks, is called *Neskhi*; that of the Persians is called Ta'lik, or the hanging character. The *Diwâni* is a variety of the former, a sort of court hand, used by the Porte and Turkish grandees in official papers. The letters in this style of writing are often most curiously and intricately interwoven; so that a person not thoroughly versed in the Turkish language, is quite unable to decypher them.

A font of beautiful Ta'lik was prepared at Vienna, a few years ago, under the auspices of the orientalist von Hammer-Purgstall. In the Neskhi, as in the Greek type, European nations have different tastes. There is a good font at Paris, understood to have been made under the direction of the celebrated Arabic scholar, De Sacy; another, perhaps equally good, exists in London; while Germany has two, both of them very good, one prepared at the expense of the Prussian government, for the Prussian universities, and the other from the celebrated foundry of Tauchnitz in Leipzig. But none of these are satisfactory to the Arabs themselves, who are fastidious in their taste, and great admirers of fine manuscripts. Not more satisfactory to them are the fonts used in their own printing offices at Constantinople and Cairo. For this reason, the Rev. Eli Smith was authorized, in 1837, to prepare a new font, with the aid of Mr. Hallock, then at Smyrna. This was done with great care, after a comparison of a large number of the most beautiful specimens of Arabic calligraphy, and with the advice and approval of the most learned and skilful Arab and Turkish judges at Cairo, Jerusalem, Beirut, Smyrna, and Constantinople. On the completion of the matrices, Mr. Smith repaired with them to Leipzig, where they were fitted up, and the principal part of the type cast, in the foundry of Tauchnitz. The remainder of the font was cast at the foundry of the Board, then at Smyrna. From that font, which is now in constant use at Beirut, the middle specimen is taken. It is from 1 Peter, ii. 11—14. Then follows the Christian "Bismillah," viz. "*In the name*

Digitized by Google

of the Father, and of the Son, and of the Holy Ghost, the one God." This is put at the commencement of every Christian book. The remainder of the specimen of large type consists merely of the ordinal numbers, — *the first, the second, the third*, etc.,—up to ten, with the words for *chapter, part, section*, and *book*. One of these last, with the proper ordinal, is put before each division of a work.

Another font of Arabic type, of a size smaller than either of these, for common printing, is now in preparation by Mr. Hallock.

STATISTICS OF MISSIONS.

The Foreign Missionary Chronicle for January and February of the present year, contains a synoptical view of the missions sustained by different denominations of Christians, both in Europe and in this country. The tables appear to have been prepared with care; and they may be regarded, in the main, as a reasonable approximation to the truth. Entire accuracy, for the present at least, is impracticable.

In explanation of the Tables, it should be borne in mind that only ministers of the gospel are called missionaries; physicians, catechists, teachers, etc., are classed as assistant missionaries. Females, whether married or unmarried, are not included in the enumeration.

AMERICAN MISSIONS.

The following table presents a comprehensive view of the various missions sustained by the churches in the United States. It is published without alteration; the number of stations, however, which the American Board has under its care among the Indians, is 27, and the number of missionaries connected with these stations is 24. Since this table was made out, the communicants at the Sandwich Islands have been reported as amounting to 23,804.

	Stations.	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Scholars.	
INDIAN TRIBES.							
Board of For. Missions, American,	22	20	11	4	†784	824	Choctaws—Oregon—Sioux, &c.
" " " Baptist,	14	10	3	7	1,454	†100	Shawnees—Cherokees—Choctaws.
" " " Episcopal,	1	1	—	—	98	—	Oneidas.
" " " Presbyterian,	3	4	4	—	20	100	Iowas—Creeks—Ottawas.
Methodist Missionary Society,	—	—	—	—	4,341	—	Oregon — Choctaws — Cherokees — Creeks, &c.
TEXAS.							
Board of For. Missions, Episcopal,	3	3	—	—	—	—	
" " " Presbyterian,	1	1	—	—	—	—	
Methodist Missionary Society,‡	—	36	—	—	3,738	—	
Baptist Missions—not known,	—	—	—	—	—	—	
AFRICA.							
Board of For. Missions, American,	5	5	2	—	—	60	Zulus in S. A.—Western Africa.
" " " Baptist,	2	3	1	1	—	90	Basseas.
" " " Episcopal,	6	4	—	5	28	157	Cape Palmas and Vicinity.
" " " Presbyterian,	3	4	1	—	32	100	Kroos—Monrovia—Sinoe.
Methodist Missionary Society,‡	—	20	—	—	—	900	Liberia.
COUNTRIES NEAR THE MEDITERRANEAN.							
Board of For. Missions, American,	9	35	5	34	—	†1,351	Greece—Turkey—Syria—The Nestorians.
" " " Baptist,	2	2	—	1	—	60	Greece.
" " " Episcopal,	3	5	—	—	—	500	Greece — Constantinople — Mesopotamia.
FARTHER INDIA.							
Board of For. Missions, American,	8	17	2	—	—	300	Siam—China—Borneo—Singapore.
" " " Baptist,	21	16	8	53	†2,397	—	Arrakan—Burmah—Siam—China.
" " " Episcopal,	—	1	—	—	—	—	China.
" " " Presbyterian,	2	3	3	—	—	—	Siam-China.
INDIA.							
Board of For. Missions, American,	20	27	4	85	†431	†8,673	West and South India—Ceylon.
" " " Baptist,	4	5	1	6	—	†100	Assam—The Teloogoos.
" " " Presbyterian,	5	17	3	†5	†30	†600	Upper India.
Freewill Baptist,	—	4	—	—	—	—	Orissa.
Evangelical Lutheran,	—	2	—	—	—	—	Teloogoos.
POLYNESIA.							
Board of For. Missions, American,	19	25	14	2	19,210	19,000	Sandwich Islands.
EUROPE.							
Board of For. Missions, Baptist,	16	14	—	23	696	—	France, Germany, etc.
SOUTH AMERICA.							
Methodist Missionary Society,	1	1	—	—	—	—	Buenos Ayres.
Total,	172	285	62	226	33,259	32,915	

† Returns imperfect. ‡ Conference returns.

Digitized by Google

If we deduct the missions to Texas, France, Germany, etc., we shall have 150 stations, and 231 missionaries; of these, 83 stations and 129 missionaries are sustained by the American Board. The actual number of stations under the care of the Board, at the present time, is 89; the number of missionaries is 138.

EUROPEAN MISSIONS.

The following table exhibits a general view of the missions sustained by different Protestant denominations in Europe. It will be seen that the missions of the United Brethren in Greenland and Labrador, and among the North American Indians, are omitted. According to a synopsis, published in the United Brethren's Missionary Intelligencer, third quarter, 1843, they had 4 stations in Greenland, 4 in Labrador, and 3 in North America. Several German missions are also omitted.

The Society for the Propagation of the Gospel in Foreign Parts has 40 missionaries in the West Indies, 50 in New South Wales, 6 in New Zealand, and 2 at the Cape of Good Hope. It is difficult to ascertain how many of these are properly missionaries to the heathen. Some should probably be reckoned in this class; while others ought to be put down as *colonial missionaries*, like the large number of ministers sustained, in whole or in part, by this society in British North America.

	Stations.	*Missionaries.*	*Assistant Missionaries.*	*Native Assistants.*	*Communicants.*	*Scholars.*
WEST INDIES.						
Baptist Missionary Society,	122	38	—	104	34,806	7,300
Church " "	7	7	7	4	533	1,248
London " "	30	24	14	16	3,775	2,655
Wesleyan " "	50	87	—	*	54,661	6,709
United Brethren,	33	114	—	*	13,877	*
WEST AFRICA.						
Baptist Missionary Society,	3	5	—	2	16	105
Church " "	14	12	8	35	1,275	5,475
German Mission,	1	3				
Wesleyan Missionary Society,	11	16	*	*	3,594	2,104
EAST AFRICA.						
Church Missionary Society,	1	3				
SOUTH AFRICA.						
Baptist Missionary Society,	2	1	—	1	65	70
French Protestant Missions,	8	10	4	2	230	1,000
Glasgow Missionary Societies,	7	9	1	10	*	*
London Missionary Society,	27	40	7	2	*2,120	*2,644
Wesleyan " "	36	32	*	*	2,499	3,331
United Brethren,	10	23	—	—	*	*
AFRICAN ISLANDS.						
London Missionary Society,	1	2				
COUNTRIES NEAR THE MEDITERRANEAN.						
Church Missionary Society,	3	6	1	10	—	804
London " "	1	1				
INDIA AND CEYLON.						
Baptist Missionary Society,	57	35	—	86	1,350	2,612
Baptist (General) Missions,	9	6	—	13	*	*
Church Missionary Society,	42	67	15	645	2,234	12,687
Gospel Propagation Society,	29	40	10	122	*	*
London Missionary Society,	20	50	4	*314	*544	*6,903
Wesleyan " "	21	18	13	*20	1,309	6,186
Free Church of Scotland Missions,	5	13	—	*	—	*1,000
German Missions,	7	17	—	9	*	1,072
Irish Presbyterian Missions,	1	5				*
FARTHER INDIA.						
Baptist Missionary Society,	2	2				
London " "	5	8	4	—	*41	*118
POLYNESIA.						
Church Missionary Society,	19	12	22	321	1,822	16,246
London " "	45	39	5	*47	*3,696	*7,866
Wesleyan " "	25	29	—	*	11,076	*11,171
AMERICAN INDIANS.						
Church Missionary Society,	6	3	4		451	762
	659	774	119	1,763	139,974	99,297

* Returns not given, or imperfect.

Digitized by Google

The stations embraced in both of the preceding tables amount to 829; the whole number of missionaries is 959. The actual number of stations, in different parts of the world, is nearly 900; the actual number of missionaries must be about 1,100; while the communicants amount to about 200,000.

The stations and missionaries enumerated in the foregoing table are distributed, in part, as follows. The Wesleyan Society has under its care 143 stations and 182 missionaries; the Baptist Society, 186 stations and 81 missionaries; the London Society, 129 stations and 164 missionaries; the Church Society 92 stations and 110 missionaries. A majority of the stations of the Baptist Society, it will be noticed, are not occupied by missionaries.

It may gratify the readers of the Herald to be informed as to the expensiveness of the operations of the American Board, as compared with those of some of the English Societies. According to the preceding table, the London Missionary Society has 164 missionaries and 30 assistant missionaries; and the Church Missionary Society has 110 missionaries and 57 assistant missionaries. Both Societies have, therefore, 274 missionaries and 87 assistant missionaries. The American Board has, at the present time, 138 missionaries and 37 assistant missionaries,—one-half as many missionaries and nearly half as many assistant missionaries, as the two English Societies together. Of native assistants, the Church Missionary Society has 1,015, and the London Missionary Society has 379, while the American Board has only 130. But, on the other hand, it is supposed that our missionaries employ the press to a greater extent than those of the London and Church Societies; so that the operations of the American Board, on the whole, may be regarded as nearly equivalent to those of either of the above-named Societies.

The expenditures of the Church Missionary Society, for the year ending in 1842, were £110,808; for the succeeding year, they were £92,446. The expenditures of the London Missionary Society were, for the corresponding years, £80,874 and £78,450. The expenditures of the two Societies, for both years, were consequently $1,805,980, giving to each Society, for each year, an average expenditure of $451,495. The expenditures of the American Board, for the year ending in 1842, were only $261,147; and for the following year they were only $256,687.

RELIGIOUS STATISTICS OF THE UNITED STATES.

THE following tables were published in the Missionary Chronicle for February, 1844. They are transferred to the Herald without alteration, as being, on the whole, as correct as they can conveniently be made.

MINISTERS AND COMMUNICANTS IN 1843.

This table embraces the ministers and communicants in the principal evangelical denominations, according to the latest returns to which access could be obtained.

	Ministers.	*Communicants.*
Baptists, Associated Calvinistic, *a*	4,801	575,801
" Free Will, *b* (and licentiates)	898	50,688
Congregationalists, Orthodox, *c* "	1,150	160,000
Episcopalians, *d*	1,222	say 75,000
Lutherans, Evangelical, *e* "	424	146,300
Methodists, Episcopal, *f*	3,947	1,052,392
" Protestant, *g*	400	50,000
Presbyterians, Associate, *h* "	110	15,000
" Associate Reformed, *i* "	165	26,000
" Reformed, *k* "	29	4,500
" Cumberland, *l*	450	50,000
" Dutch Reformed, *m* "	261	29,392
" German Reformed, *n*	180	30,000
" General Assembly, *o* "	1,617	159,115
" General Assembly, *New School*, *p* "	1,419	120,645
Total reported,	17,073	2,544,763

a Baptist Almanac, 1844. These returns do not include the "Anti-Mission" Baptists, nor the Campbellites, Christians, &c.
b American Almanac, 1844. *c* Do. 1842.
d Episcopal Almanac, 1844.
e American do., 1844.
f Methodist Almanac, 1844. Besides the travelling preachers, there are 7,654 local preachers.
g American Almanac, 1842.
h i k These returns were furnished by the ministers of these churches in the city of New York.
l American Almanac, 1842.
m Acts and Proceedings of the General Synod, 1843.
n American Almanac, 1842.
o Minutes G. A., 1843.
p Minutes G. A., *new school*, 1843.

The data for some of these statements were derived from returns which were made two years ago. A few of the smaller denominations of Christians,—the Moravians, etc.—are not embraced in this enumeration. The result, therefore, is probably somewhat below the actual number.

The population of the United States, in 1840, was 17,062,566; by adding the increase of three years, at 3½ per cent.—the ratio from 1790 to 1840—we obtain for the population of 1843, 18,768,822. Of this amount, 5,984,553 should probably be considered as under ten years of age. If we deduct this sum from the whole population, we have 12,783,269 as the number of those who were ten years old and upwards. Assuming then the foregoing table to be correct, we have the following results: 1. About one fifth of those persons who are more than ten years old, are communicants in our evangelical churches. 2. Were these 17,073 ministers equally distributed throughout the United States, we should have one to every 1,093 souls.

Let us pause a moment, at this stage of our inquiries, and contrast the state of our own country with that of the unevangelized portions of

Digitized by Google

the earth. The whole number of missionaries in the world probably does not exceed 1,100. This estimate will give us about one missionary for every 600,000 of the heathen, leaving none for 140,000,000 of Mohammedans, and none for those nominal Christians who have "another gospel." When will the church of Christ be able to look out upon the whole earth, and say, "One evangelical minister has been given to every 1,093 souls?"

MINISTERS AND COMMUNICANTS IN 1832.

The conclusion to which we have been brought by the preceding table, particularly in respect to the supply of evangelical ministers for our vast population, cannot fail to be gratifying to every Christian and every patriot. The pleasure with which we contemplate this result, will be increased by an examination of the following table.

Baptists, Associated Calvinistic, *a*	2,914		304,827
" Free-Will, *b*	300		16,000
Congregationalists, *c*	1,000		140,000
Episcopalians, *d*	558	say	35,000
Lutherans, *e*	205		44,000
Methodists, Episcopal, *f*	1,777		476,000
" other bodies, *g*	350		35,000
Presbyterians, Associate, *h*	74	say	10,138
" Associate Reformed, *i*	111	say	17,760
" Reformed, *k*	20	say	3,100
" Cumberland, *l*	50		8,000
" Dutch Reformed, *m*	159		17,888
" German Reformed, *n*	84		17,400
" General Assembly, *o*	1,935		217,348
Total, reported and estimated,	9,537		1,342,461

h i k Estimate with reference to returns under the preceding table.
a b c d e f g l m n American Almanac, 1833.
o Minutes of the G. A., 1832.

The population of the United States, in 1830, was 12,856,165; if we add the increase of two years, at 3½ per cent., we shall have, for the population of 1832, 13,713,242. Of this amount, probably 3,656,245 should be set down as under ten years of age. If we deduct this sum from the whole population we shall have 10,056,997 as the number of those who were ten years old and upwards. By comparing these sums with the preceding table, we shall arrive at this conclusion: I. Of the population over ten years of age, in 1832, not one in seven was a communicant. 2. In 1832, there was only one minister to every 1,437 souls.

If we recur to the calculations which were appended to the former table, and compare them with those which have just been made, we shall obtain the following result.

COMPARATIVE STATEMENT.

In 1832.
1 Minister to every 1,437.
1 Communicant to every 7⅛.

In 1843.
1 Minister to every 1,093.
1 Communicant to every 5.

MINISTERS IN "THE WEST," IN 1843.

"The West," in the following table, includes Ohio, Indiana, Illinois, Missouri, Arkansas, Kentucky, Michigan, Iowa, and Wisconsan.

Baptist, Associated Calvinistic, *a*	1,053
Congregationalist, Orthodox, *b*	150
Episcopalian, *c*	164
Lutheran, *d*	174
Methodist, Episcopal, *e*	967
" Protestant, *f*	100
Presbyterian, Associate, *g*	40
" Associate Reformed, *h*	62
" Reformed, *i*	12
" Cumberland, *k*	250
" Dutch Reformed, *l*	7
" German Reformed, *m*	80
" General Assembly, *n*	428
" General Assembly, *New School*, *o*	483
Total, reported and estimated,	3,970

a Baptist Almanac, 1844. The "Anti-Mission," Campbellite, &c., are not included.
b Estimated number, 1844.
c Episcopal Almanac, 1844.
d Estimated number, 1844.
e Methodist Almanac, 1844.
f Estimated number, 1844.
g h i From the same sources as mentioned under Statement 1.
k Estimated number, 1844.
l Acts and Proceedings, 1843.
m Estimated number, 1844.
n Minutes G. A., 1843.
o Minutes G. A., *New School*, 1843.

The population of the above named States and Territories, in 1840, was 4,228,944. By adding the increase of three years at 8 per cent.—the ratio from 1830 to 1840—we have, for their population in 1843, 5,233,890. If we suppose the preceding table to be correct, (and the result is thought to be too low rather than too high, for the reasons mentioned under the first table,) there is, in "the West," one evangelical minister to every 1,318 souls.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CHINA.—Mr. Bridgman, in a letter dated November 3, says:

We shall keep pressing you for more men and more means, till these hundreds of millions are evangelized. Mr. Abeel has resolved to build at Kulangsu, and wants money and men; so do we at Hongkong. Your mission should have at least two houses at this place, one for printing, etc., and the other for a school; chapels should be connected with both. I am not content to remain longer without a chapel; and I think we shall call upon the residents to aid us.

Digitized by Google

Mr. Ball is in doubt whether to remain at Hongkong, or go to Amoy or some other place. In the cities now opened, we shall probably find nearly the same things to form and to oppose. As there are so many places accessible, the several members of the mission, in my opinion, should choose, each for himself, a field of labor.

I shall try to give about one half of my time to something like preaching, or making known orally the truths of the gospel, in such ways as I best can. The other half I would devote to a revision of the Chinese Scriptures, preparing tracts, etc. I am more and more anxious to see converts; and I have now two young men under my immediate care, who if converted, would be almost ready to preach the gospel. And most earnestly do we ask the prayers of you all in their behalf.

An interesting journal has been received from Mr. Abeel, which will appear in the next number of the Herald. He says, at the conclusion of his journal, "We are sorry not to be able to record any conversions. The Sunday congregation is kept up; but the mass of the attendants are strangers. Besides those immediately about us, there are about half a dozen who come regularly. Some or all of them have renounced idolatry, and worship the true God. One or two of them read the Scriptures regularly and pray in secret. I can say nothing farther."

BORNEO.—A letter from Mr. Doty, dated September 12, says, "The brethren at Karangan write in good spirits. Symptoms of opposition to the truth are manifested by the Dyaks of the kampong where they live. Such is the character of the human heart! The brethren were engaged in touring among the villages in their vicinity, preaching Christ wherever they went. Although there were no results that were particularly cheering, the general indications were encouraging."

MADURA.—Mr. Muzzy states, in a letter dated October 12, that three persons had been recently admitted to the church under his care. The Boarding School and the school for girls were both in a flourishing condition.

WEST AFRICA.—Mr. James, under date of January 9, writes as follows:

The French are occupying all the most important points along the coast, where they can get a footing. The Roman Catholic mission on this coast, as I am informed, is to be wholly conducted by Frenchmen. They are members of a new order, called, "The Sacred Heart of Mary," and founded in Bourdeaux in 1840. The object of the institution is to evangelize the negro race. The mission at Cape Palmas has been lately reinforced by seven priests and three lay members of this order; another reinforcement of eleven, including a bishop, is expected soon. They take no small pains to inform all with whom they have any thing to do, that they have no lack of means; and their operations show that they have men enough. Unless Protestants rouse themselves to greater efforts in behalf of Africa, the Man of Sin will soon gain the ascendancy.

SANDWICH ISLANDS.—Mr. Coan, writing from Hilo, August 1, says, "A more than usually interesting state of religious feeling has existed in some parts of this field, during the past year. The church has been peaceful and harmonious; meetings have been well attended, and many sinners have, as we trust, been turned to the Lord. At the present time, considerable numbers are inquiring."

Under date of August 16, Mr. Coan mentions the visit of Commodore Jones, in the United States, to the island of Hawaii. "We found him the same firm and fearless friend of truth and universal improvement, as he was when he visited Oahu in the Peacock, in 1826." At a public meeting, attended by some two thousand persons, Commodore Jones made an address. "I feel bound here," he said, "in the presence of this assembly, and under that omniscient eye which penetrates the deepest and darkest recesses of man's heart, thus publicly to declare,—what I have often expressed at home and abroad,—my cordial approbation of the means employed for converting the heathen, and my unfeigned gratitude to God for the success which has attended those means." The chaplain of the United States, Rev. T. B. Bartow, made a donation of $24 to Mr. Coan; Commodore Jones and other gentlemen connected with the ship gave $20 25.

Mr. Bishop, writing from Ewa, September 15, says that the Romanists "have made fearful havoc" in the congregations upon Oahu. During the previous year, thirteen persons had been admitted to the church at Ewa, six to that at Waianae.

Mr. Armstrong says in a letter, dated Honolulu, November 7, "The state of religion among my people is on the whole encouraging; the attendance and interest of the congregation are sustained, and the church is in a tranquil state. During the ten days' rejoicing, consequent upon the Restoration, some irregularities occurred, and there were several distressing cases of sin in the church; but on the whole things were more quiet than we feared they would be."

Mr. Lowell Smith, who is also stationed at Honolulu, writes, November 15,

The temperance cause is obviously gaining ground among us. The youth of these two congregations have recently held their annual celebration; all passed off well. Several foreign residents are giving their names and lending their influence to the good cause. It is matter for thanksgiving to God that the king has strictly adhered to his pledge during all the trying scenes through which he has been called to pass since last February.

The Romanists have gained some proselytes during the late season of darkness and distress. They serve as a refuge and tower for the hard hearted, lawless, and disobedient. They occasion very much trouble among the government, as well as the Protestant schools and churches; and, knowing their Jesuitical character, we ex-

Digitized by Google

peet that henceforth they will be a living scourge to this poor people.

Mr. Parker held a protracted meeting at Kaneohe a few weeks ago, and he informs us that the services have been very much blessed, and that his new stone church, recently dedicated to God, is well filled on the Sabbath.

OREGON INDIANS.—A letter has been received from Doct. Whitman, dated November 1. On his return to the mission, he acted as guide to a party of emigrants who were on their way to the Oregon Territory. In relation to his journey, he writes as follows:

I tried to leave the party at different points, and push forward alone; but I found that I could not do so without subjecting the emigrants to considerable risk. At the Grand Round, east of the Blue Mountains, I received a letter from Mr. Walker, urging me to hasten to Mr. and Mrs. Spalding, who were both dangerously sick. Having engaged one of the Kayuses to conduct the party across the Blue Mountains into the main Columbia valley,—which he did in a very judicious and faithful manner,—I went directly to Mr. Spalding's, where I arrived on the 25th of September. I found him and his wife in a fair way to recover; few, however, are raised from a state as low as that to which she had been reduced. While I was there, both of their children were seized with the same complaint; but after a severe sickness they also recovered.

The Indians have succeeded well in cultivating the soil this season; they have never treated me or the mission better than they do now. Those at Waiilatpu have been very kind to the emigrants, notwithstanding the excitement of last winter and spring. Other Indians, however, have annoyed the emigrants; but they are the lowest and least formidable of the natives.

Mr. Spalding admitted "a considerable number" to the church, as the fruit of the revival enjoyed at his station last winter. Concerning the future operations of the mission, he writes as follows:

The prospective assistance to be received by the mission, is one man hired by Mr. Spalding, another man and family, and a Scotch schoolteacher, whom I have selected from the emigrants and sent to that station. We have not found any person to go to the assistance of Messrs. Walker and Eells.

We hope you will be able to send us a minister for Waiilatpu, who will be well fitted to come into contact with frontier men, such as are likely to come from Missouri, Arkansas, and other western States. He should preach in English, therefore, in addition to his instructions to the natives, and also be prepared to meet the Romanists. It is asking but little to request two ministers for this language; as, in case of the death of Mr. Spalding or myself, the knowledge of the language would be limited to so few that little could be done.

You will do as you think best about encouraging teachers and others to come out as emigrants, and labor a time for the mission. There can be no doubt that this upper country will soon be settled; and we very much need good men to locate themselves, two, three, or four in a place, and secure a good influence for the Indians, and form a nucleus for religious institutions, and keep back Romanism. This country must be occupied by Americans or foreigners; if it is by the latter, they will be mostly papists.

CHOCTAWS.—In a letter dated Pine Ridge, March 6, 1844, Mr. Kingsbury says, "On the last Sabbath in February, the sacrament of the Lord's Supper was administered to that portion of the Pine Ridge church, residing in this vicinity. Six men from Fort Towson were received on examination; five other persons were received by letter. Still there are many around us, of all ages and colors, who care for none of these things. We greatly need a revival."

SIOUX.—Mr. Riggs, writing from the new station at Traverse des Sioux, February 14, says, "Our school has prospered this winter much beyond our expectations, it having averaged from fifteen to twenty pupils, for some months past. On Sabbath mornings, I generally have a class of ten or fifteen. At our Dakota service our small room has been filled a few times. Two Sabbaths since, four of 'the Lords of the Philistines' were present."

OJIBWAS.—Mr. Boutwell, in a letter dated Pokeguma, March 14, writes, "Though we cannot report a revival, as at La Pointe, it is apparent that our little band are steadily advancing in the divine life. A case of sickness which has recently brought one of our members to the borders of the grave, has been sanctified, I think, both to the individual and to her relatives. The Church is taking a firm stand on the subject of temperance, though we have had severe trials in one or two cases. One of our neighbors, a member of the church, has purchased a yoke of oxen this winter. There is an evident improvement among the people; some of them are aiming higher and higher, and will be satisfied with nothing short of independent living."

Home Proceedings.

FINANCES OF THE BOARD.

The receipts for the month of March were $19,084; this is a considerable advance upon those of March, 1843. The whole amount paid into the treasury, from the 1st of August to the 31st of March, was $143,221; for the corresponding months of the last year, it was $140,330.

As the present financial year closes on the 31st of July, whatever is done to sustain the missions and prevent the accumulation of debt, ought to be done without delay. The appropriations for the current year, as made in September last, amounted to $266,900; this sum included the debt of the preceding year. In consequence of unforeseen changes, two or three of the missions

Digitized by Google

will need less than the sum originally allowed them. The expenses of the mission to the Mountain Nestorians, for instance, will fall considerably below the appropriation. It is hoped that the sum which will be required to meet the wants of all the missions on the lowest scale, and also to liquidate the debt of last year, will not exceed $260,000.

To cover this sum, the monthly receipts for April, May, June, and July, must average about $29,000. Last year the average for the same months was $26,000. But that sum was not secured without considerable effort. Will not the friends of missions show that they are "not weary in well-doing?" Let us come together at the next annual meeting without the incumbrance of a debt; and let us look out upon a world lying in wickedness, ready to do whatever God in his providence calls us to undertake.

DONATIONS,

RECEIVED IN MARCH.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. R. D. s. s. Schenectady, for *Jacob Van Vechten*, Ceylon, 27; fem. benev. asso. of Shawangunk, for *John H Bevier*, Ceylon, 20; C. Miller, Albany, 25;) 949 39

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
West Barnstable, Cong. ch. m. c. 2 00

Boston, Ms By S. A. Danforth, Agent, (of wh. fr. M. S. 55c. M. T. 25c. F. S. T. 25c.) 2,088 27

Buffalo & Vic. N. Y. J. Crocker, Agent.
Batavia, Pres. ch. 50 00
Buffalo, G. W. C. 2; C. E. Y. 2; 4 00—54 00

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. 6 00
Greensboro', do. 22 07; m. c. 5 93; 28 00
Peacham, do. 76 00
St. Johnsbury, 2d cong. ch. and so. m. c. 54 25; fem. cent so. 13; 67 25—177 25

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Circular ch. 505; la. work. so. for ed. of young men for the ministry in Ceylon, 50; m. c. 15 12; 3d pres. ch. 12, 50; juv. miss. so. 25; m. c. 12 43; 620 05

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Ripley, Pres. so. 30 63; fem. benev. so. 3 25; 33 88
Westfield, 1st pres. ch. 10; Miss P. Price, 5; 15 00—48 88

Chittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Cong. ch. and so. 68 87; m. c. 39 28; la. 45 26; indiv. 7; 160 41
Essex, Pres. ch. m. c. 11 00
Jerico, 1st ch. & so. 10 94; fem. cent so. 13; 23 94
Westford, Ch. and so. 18 00
Williston, Miss S. Miller, 50 00
Winooski Falls, Ch. 15 00—278 35

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Freeport, Cong. ch. and so. 70 00
Lewiston Falls, Ch. and so. 2 00
Minot, m. c. 30; for Madras miss. 1; 31 00
N. Gloucester, Cong. ch. and so. 35, 50; Mrs. P. Nelson, 10; 45 50
Otisfield, Gent. 10; la. 4 61; 14 61
Portland, Mater. asso. of High-st. ch. for *John* and *Frances Chickering*, Ceylon, 40 00—203 11

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, Centre cong. ch. 29 38; m. c. 40; wh. const. Rev. ABIJAH CROSS an H. M.; D. Marsh, 7; 76 38
Newbury, Mr. Withington's so. 20 28—96 66

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, N. so. 8 70
Ipswich, Miss ANNA DANA, wh. const. her an H. M. 100 00
Lynn, Mr. Cooke's so. 25 00
Marblehead, Gent. 50 00
Salem, Tab. ch. and cong. 250; Crombie-st. ch. m. c. 15 81; 265 81
Wenham, Cong. ch. and so. 125 06—574 57

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Ridgefield, Cong. ch. and so. coll. 40; m. c. 27; wh. const. Rev. JAMES A. HAWLEY an H. M. 67 00
Southport, Cong. ch. m. c. 4 50; J. Osborn, 3; 7 50—74 50

Franklin Co. Ms. Aux. So. L. Stone, Tr.
Conway, Gent. 9 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Albion, 70 00
Geneseo, Donation ack. in April, const. CHARLES COLT and CHAUNCEY PARSONS H. M.

Grafton Co. N. H. Aux. So. W. Green, Tr.
Campton, J. Burbeck, 3 00
Groton, D. Cumings, 3 00
Plymouth, m. c. 51 53—57 53

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Rev. P. Snyder, 10; indiv. 3; 13 00
Catskill, Mr. and Mrs. Sanford, 3 00
Lexington, Mrs. L. and Miss M. D. 1 50
Windham, G. Robertson, 1 00—18 50

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Monson, A. W. Porter, 200; Mrs. Hannah Porter, to const. Mrs. ELIZA H. ANDERSON an H. M. 100; 300 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst coll. E. M. 4 83
Easthampton, S. Williston, 47 78; a friend, 20; 67 78
Plainfield, LEAVITT HALLOCK, wh. const. him an H. M. 100 00—172 61

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Mendon, m. c. 18 00
Westboro', m. c. 48 36—66 36

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Hancock, Gent. 27; m. c. 41; la. 26, 56; 94 56
Mont Vernon, La. 28 10—122 66

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, N. cong. so. (of wh. fr. Rev. J. W. Ellingwood, for *John W. Hyde*, Ceylon, 50;) 238; Winter-st. cong. so. m. c. 32; 270 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
25 79
New Hartford, South so. 32 21
Norfolk, Ec. so. coll. 180 00
Salisbury, Rev. J. Lee, 1 00
Woodbury, North so. 5 00—244 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. and so. to const. JAMES MOULTON an H. M. 100 38

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, Mr. Stone's so. m. c. 27 00
Marlboro,' m. c. 15 50
Saxonville, Cong. So. 67 00—109 50

Middlesex Asso. Ct. H. C. Sanford, Tr.
Westbrook, Gent. and la. 54 44

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Churchville, Pres. ch. 9 02
East Mendon, do. 50 00
Knowlesville, do. 41 97
Ogden, Mater. asso. for a child at Sandw. Isl. 2 28
Rochester, 1st pres. ch. 110 70; Brick do. 100; Mrs. Ray 10; 220 70
Webster, Pres. ch. 28 22
West Bloomfield, Cong. ch. 20 00—372 19

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 47 39; Yale col. do. 17 64; 3d ch. do. 13 12; Church-st. do. 5 45; North ch. 100; T. Bishop, 50; 233 60

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Durham, Rev. Dr. Smith, 2 00
Madison, Gent. 46 50; m. c. 12 63; 59 13
North Branford, Gent. and la. 13 02—74 15

New Haven Co. Ct. W. Conso. A. Townsend, Jr. Tr.
Orange, an indiv. 15 00
West Haven, m. c. 14 02

Digitized by Google

Woodbridge, La. 5 63—34 65
New London & Vic. Ct. Aux. So. C. Chew, Tr.
Stonington, 2d cong. ch. m. c. and com. 53 00
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mrs. Caroline B. Willett, to const. her an H. M. 100; M. H. Baldwin and brother, to const. Mrs. Martha M. Baldwin of Brooklyn, an H. M. 100; a friend, to const. Francis R. Masters of Goshen, N. Y. an H. M. 100;) 1,413 60
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. gent. 59; la. 262, 90; m. c. 12 97; Davis-st. m. c. 2 75; 337 62
Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Bozrahville, 30 00
Colchester, A friend, 20 00
Norwich, 5th so. gent. 118 00—168 00
Oneida Co. N. Y. Aux. So. A. Thomas, Tr.
Fairfield, m. c. 4 00
Florence, Pres. ch. m. c. 9 19
Hamilton, 2d cong. ch. 15 00
Leyden, Ch. 15 50; Rev. R. Kimball, 10; 25 50
Redfield, A. Johnson, 10 00
Rome, 1st pres. ch. m. c. 13; J. W. Bloomfield, wh. const. Rev. Timothy B. Jervis of Annsville, and Rev. Timothy H. Jones, H. M. 100; 113 00
Sangersfield, Cong. ch. 5 00
West Leyden, ch. 10 50—192 19
Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Greensboro', a friend, av. of footing, 75c. do. 50c. 1 25
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cooperstown, m. c. 12 93; la. 55; 67 93
New Berlin, s. s. (of wh. for *Julius S. Pattengill*, Ceylon, 10;) 15 50
Otego, 7 00—90 43
Palestine Miss. So. Ms. E. Alden, Tr.
Cohasset, 2d ch. m. c. 5 65; fem. mem. 5; 10 65
East and West Bridgewater, Evan. so. m. c. 26 19
Norfolk co. a friend, 50 00
Randolph, 1st par. m. c. 42 60; E. par. juv. miss. so. 8 50; 51 10—137 94
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 24 95; N. Harlow, for miss. sch. 12; 36 95
Brewer, 1st cong. ch. and so. 15 77; 3d do. 5; 20 77
Foxcroft and Dover, Cong. ch. m. c. 10 28
Hampden, Cong. ch. and so. 18 89—86 89
Plattsburgh & Vic. N. Y. Aux. So. L. Myers, Tr.
Champlain, Pres. ch. 160 05; Mrs. Hubbell and sons, for *Silas Hubbell*, Ceylon, 24; 184 05
Clintonville, Pres. ch. 8 85
Essex, Cong. ch. 16 77
Keesville, do. 111 47
Malone, Pres. ch. 54 42
Plattsburgh, do. 100 00
475 56
Ded. disc. 2 87—472 69
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Deerfield, Cong. ch. and so. 30; m. c. 20; wh. and prev. dona. const. Mrs. E. N. Hidden an H. M. 50 00
Exeter, 1st par. 47 03; W. Perry, 10; 57 03
Greenland, Ch. and so. 25; Rev. S. W. Clark, 10; 35 00
North Hampton, Coll. and m. c. (of wh. fr. chil. for hea. chil. 3 41;) 33 57
Rye, Cong. so. 19; Rev. J. F. Mc Ewen, 10; 29 00
Seabrook and Hampton Falls, Cong. ch. and so. 10 25; m. c. 10; 20 25
Stratham, Cong. ch. 48 71; m. c. 30 58; la. 20 71; wh. const. Mrs. C. S. Newman an H. M. 100 00
Windham, Pres. so. 13 65—338 50
St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.
Brasher Falls, E. S. Hulburd, 20 00
Canton, Pres. ch. 18 00
De Kalb, do. 3 00
East Stockholm, For. so. 7 50; av. of cloth, 6 88; 14 38
Gouverneur, Pres. ch. 20 79
Hopkinton, Cong. ch. 9 85
Lower Norfolk, do. 50
Madrid, do. 6 50
Potsdam, Pres. ch. to const. Rev. Samuel M. Wood an H. M. 104 36
Richville, Pres. ch. 12 00
West Potsdam, Chil. 60
West Stockholm, Cong. ch. 50—210 48
Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Durham, Cong. ch. and so. 48 34
Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.
Acworth, Ch. and cong. 26; m. c. 6; 32 00
Claremont, Gent. 88 26; la. 70 19; m. c. 17; 175 45
Cornish, Gent. 21 68; la. 41 87; 63 55
Newport, Gent. 22 16; la. 33 84; m. c. 28; 84 00—355 00
Taunton & Vic. Ms. Aux. So.
Attleboro', Mr. Crane's so. 5 00
Fall River, Central ch. and so. wh. const. Orin P. Gilbert an H. M. 117 88
Seekonk, La. 40 54—163 42
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 405 00
By Rev. W. Potter, Agt. 200 00—605 00
Washington Co. N. Y. Aux. So. M. Freeman, Tr.
Whitehall, Pres. ch. 173 36; m. c. 120 64; s. s. miss. so. for schs. in Oroomiah, 21; 315 00
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Defiance, m. c. 6; Strongsville, 15 80; m. c. 10 08; Mrs. Blood's s. s. class, 2 56; Amherstville, 1 50; Sheffield, 5 15; Charleston, 4 54; Rev. I. C. 5; Brownhelm, 11 65; South Amherst, 1 85; Rev. J. Ells, 3; Elyria, 56 92; Rochester, 2; Huntington, 1 61; S. Clark, (of wh. for ed. at Ahmednuggur, 5;) 15; Sullivan, Rev. J. Talcott, 5; Wellington, 14 46; Harrisville, a friend, 1; Chatham, 4 10; Litchfield, 2 32; Medina, 12 94; Sharon, 5 50; m. c. 5 69; a fem. friend, 37c. Milan, 2; P. Adams, 10; Painesville, R. Hitchcock, 10; Austinburg, 7; Streetsboro', 5; Nelson, 1, Bristol, H. Maltby, 10; Farmington Centre, 9; Warren, m. c. 7 93; la. benev. so. 25 25; contr. 39 20; J. P. 10; Mrs. E. P. 10; Cuyahoga Falls, 5 11; Bath, 5; Hudson, Wes. ies. col. 15 54; Middlebury, chil. of mater. asso. for ed. in Ahmednuggur, 1; Akron, 2d cong. ch. 36 73; E. C. S. 10; W. S. C. O. 10; T. W. 10; H. B. S. 10; Rev. I. J. 10; Kirtland, 25 68; Aurora, 2; Williamsfield, 1 50; Ded. disc. 68c. 482 30
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Eastford, 22 00
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Hartland, Miss S. P. Freeman, 50
Ludlow, Cong. ch. 15; Mrs. Wetherbee, 10; Dea. Ross, 5; 30 00
Stockbridge, Cong. so. 6 20
Windsor, Mrs. A. K. 1; C. B. K. 12c. H. E. K. 6c. 1 18—37 88
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Alfred, Cong. ch. and so. m. c. 20 00
Lebanon, Cong. so. wh. const. Rev. Amasa Loring of Shapleigh, an H. M. 50 00—70 00

Total from the above sources, $13,078 13

VARIOUS COLLECTIONS AND DONATIONS.

Aarensburg, Pa. James Duncan, dec'd, 50; M. Duncan, 10; C. Coburn, 5; 65 00
Albany, N. Y. 4th pres. ch. 50 00
Alton, Ill. Pres. ch. 8 87
Andover, Ms. Mrs. S. Farrar, 10 50
Asheville, N. C. J. Dickson, for schol. at Dindigul, 5 00
Athens, Pa. Pres. ch. m. c. 14; la. sew. so. for a youth at Madura, 20; 34 00
Bainbridge, N. Y. Rev. J. Chapin and fam. 1 75
Baltimore, Md. 5th pres. ch. m. c. 20 00
Bridgehampton, N. Y. Miss S. Topping, 2 00
Carleton Place, U. C. Mr. and Mrs. R. Bell, 10 00
Cattaraugus, N. Y. Indiv. to const. Rev. Asher Bliss an H. M. 50 00
Cazenovia, N. Y. 1st pres. ch. benev. asso. wh. const. Rev. James R. Davenport an H. M. 100 00

Digitized by Google

Centreville, N. Y. Indiv. 7 00
Chelsea, Ms Winnisimmet ch. and so. m. c. 20 83
Cincinnati, O. 3d pres. ch. s. s. for chil. in Siam, 20; for do. in Gaboon, 20; 40 00
Colchester, N. Y. m. c. 31; a friend, 100; Rev. F. J. 1; Mrs. S. 50c. 132 50
Cornersville, Tex. A. Stinson, 15 00
Davenport, N. Y. Indiv. 2 47
Delhi, N. Y. do. 21 13
Demopolis, Ala. Mrs. H. Cook, 20 00
Dorset, Vt Benev. Asso. 7 60
Dover, N. J s. s. for a sch. at Dindigul, 8 00
East Cambridge, Ms. Evan. so. m. c. 4 00
East Whiteland, Pa. Pres. ch. 40 00
Elkton, Md do. 26 00
Emmettsburg, Md. W. Walker, 10 00
Fairfield, N. J. Pres. ch. 20 00
Fort Pulaski, Ga. A friend, 4 00
Fort Towson, Ark. m. c. 14 00
Franklin, Pa. Pres. ch. and so. 18 00
Galena, Ill. Pres. ch. s. s. for Nesterian miss. 45 00
Galesburg, Ill. Rev. J. Waters, 2 50
Genesco, Ill. s. s. for ed. of chil. in India, 6 60
Hamden, N. Y. Three indiv. 7 00
Harperafield, N. Y. Mrs. Foot and daughter, 50
Houlton, Me. Cong. ch. m. c. 19 00
Hudson, N. Y. Pres. ch. s. s. for the Waterbury sch. Ceylon, 45 00
Ithaca, N. Y. 1st pres. ch. (la. asso. 49; prev. ack. as fr. 1st pres. ch.) 150 00
Jamaica, N. Y. Pres. ch. m. c. 11 15
Jefferson, N. Y. Pres. ch. m. c. 9 23; Rev. W. S. 2; M. D. 2; 13 23
Kingston, R. I m. c. 5 00
Lexington, Ky. J. C. Todd, 10 00
Lowville, N. Y. Pres. ch. m. c. 31 00
Lynchburg, Va. 2d do. Mrs. J. A. Royall, 5 00
Masonville, N. Y. Cong. ch. and so. 14 75
Meredith, N. Y. Indiv. 3 37
Newark, N. J. Young people's miss. so. of 1st pres. ch. la. branch, to const. Mrs. ELIZABETH C. CARTER an H. M. 100 00
Newburgh, N. Y. Union ch. wh. and prev. dona. const. Rev. JAMES BEVRIDGE of Erie, an H. M. 31 25
New Jersey, G. D. 20 00
New Lebanon, N. Y. Pres. ch. m. c. 15 00
New Rochelle, N. Y. do. 14 75; s. s. chil. 1 55; 16 30
Northern Liberties, Pa. Central pres. ch. 10; s. s. 2 78; 12 78
Oneonta, N. Y. F. Harrington, 5 00
Paterson, N. J. 2d pres. ch. m. c. 25 00
Pawtucket, Ms. m. c. 171 83; la. for *Constantine Blodgett* and *Hannah Maria Blodgett*, Ceylon, 93 32; chil. fam. box, 5; 270 15
Pencader, Del. Pres. ch. 4 00
Perrysburg, O. J. M. Hall, 3 00
Perth Amboy, N. J. M. Bruen, 20 00
Philadelphia, Pa. Youth's miss. so. of 1st meth. prot. ch. for *Thomas H. Stockton*, Ceylon, 20; 11th pres. ch. for Rev. S. Forman, Park Hall, 100; m. c. 50; J. A. 3; 5th pres. ch. J. Montgomery, 20; S. McClellan, 20; Mrs. Hildeburn, 10; T. H. 5; 228 00
Preston Hollow, N. Y. Mrs. Devereaux, 5 00
Providence, R. I. Benef. cong. ch. (of wh. for *James Wilson, Mary Wilson, Mark Tucker, Harriet S. Tucker,* and *W. J. King*, Ceylon, 100; for *Sophia Hall, S. S. Wardwell,* and *A. B. Arnold*, Ceylon, 60;) 633 06
Racine, W. T. 1st pres. ch. m. c. 19 50; class in s. s. for ed. of hea. chil. in India, 50c. 20 00
Reading, Ms. A friend, 3 00
Ridgebury, N. Y. Pres. ch. wh. and prev. dona. const. Rev. WILLIAM Y. MILLER an H. M. 22 25
Saratoga Springs, N. Y. R. H. Walworth, (of wh. to const. JAMES G. JENKINS an H. M. 100;) 150; W. L. F. Warren, wh. const. ELIZABETH B. WARREN an H. M. 125; Mrs. G. M. Davison, 50; wh. and prev. dona. const. CHARLES A. DAVISON an H. M. Mrs. M. Beach, 50; N. P. Doe, 30; J. Willard, 25; M. L. North, 25; Rev. A. T. Chester, 25; J. R. W. 10; W. P. 10; L. T. 10; N. E. Y. 10; J. S. 10; Mrs. C. E. 10; coll. 62 32; m. c. 84 79; s. s. 10 77; mater. asso. 1 50; ded. ack. in Sept. 50; 649 50
Shepherdstown, Va. Pres. ch. 20 00
Smithtown, N. Y. W. J. Buffitt, 10 00
South Middleton, N. Y. Pres. ch. 43 50
Southold, N. Y. Pres. ch. m. c. 3 00
Southwark, Pa. 35 00
Sparta, N. J. Pres. ch. wh. const. Miss SARAH A. FISHER of New York City an H. M. 100 00
Stuyvesant, N. Y. M. B. Kittle, for *Isabella B. Kittle*, Ceylon, 20 00
Troy, N. Y. 1st pres. ch. 100; S. W. Paine, 10; 110 00
Waltham, Ms. Trin. cong. ch. and so. 41 00
Walton, N. Y. 2d cong. ch. 13 60; D. W. 5 08; C. S. F. 1; 19 68
Westernville, N. Y. 1st pres. ch. 10 00
West Hebron, N. Y. Rev. M. Quackenbush, 50
Windham Centre, N. Y. J. Robertson, 5; J. Robertson, Jr. 5; C. Camp, 5; 15 00

$16,725 85

LEGACIES.

Bridgton, N. J. Ebenezer Elmer, by L. Q. C. Elmer, Ex'r, 500 00
Brookline, Ms. Thomas Aspinwall, by George Griggs, Adm'r, 1,000 00
Hardwick, Vt. Charles Bayley, by Rev. K. Bayley, Ex'r, 33 33
Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r, (prev. rec'd 832 96;) 82 76
Middletown, Ct. William Plumbe, by W. Southmayd, Jr. Adm'r, (in addition to books, &c. 272 52;) 680 63
Philadelphia, Pa. A lady, by Rev. T. G. Allen, 10 00
West Haven, Ct. Rev. S. W. Stebbins, by A. Townsend, Jr. Tr. 51 90

$2,358 62

Amount of donations and legacies acknowledged in the preceding lists, $19,084 47. *Total from August 1st to March 31st,* $143,221 76.

DONATIONS IN CLOTHING, &c.

Barre, Vt. A box, fr. Nancy Taft, dec'd.
Boston, 5 pr. shoes fr. Miss S. Tuttle, 5 00
Brooklyn, N. Y. Two shirts, fr. W. H. Amwell, for Ms. Dwight, Constantinople.
Brownheim, O. Boots, fr. C. Peck, 5 60
Castine, Me. A barrel, fr. la. sew. so. for Oregon miss.
Geneva, N. Y. 10 doz. writing books, fr. W. H. Smith, rec'd at Seneca, 10 00
Hudson, O. Cloth, fr. Wes. res. col. 26; do. fr. Rev. E. P. Barrows, 10; do. fr. H. N. Day, 12; do. L. P. Hickok, 10; do. fr. C. Long, 10; 68 00
Huntington, O. Clothing, fr. 3 indiv. for Mr. Taylor, 11 75; do. fr. la. sew. so. 11 50; flannel, fr. E. Clark, 1 12; 24 37
Ipswich, Ms. S. par. A box, from fem. miss. so. for La Pointe, 41 76
Lockport, N. Y. A box, rec'd at Seneca.
New Haven, Ct. A box, fr. J. F. Babcock, for Mr. Ball, China.
New York City, A keg, fr. Mr. Kelly, for Miss Agnew, Ceylon.
Northfield, Ct. A box, fr. Mrs. M. B. Camp, for Mrs. Peet, Siam.
Rochester, N. Y. A box, fr. la. of Mr. Shaw's ch. rec'd at Cattaraugus.
Salem, Ms. 2 pr. shoes, fr. W. Knight, 3 00
South Hadley, Ms. A box, fr. Mt. Holyoke fem. sem. for Miss Fiske, Nes. miss.
Stratham, N. H. 5 pr. socks, for Mrs. Sarah Boardman.
Wellington, O. Boots, &c. fr. J. S. Case, 10; flannel, fr. Mrs. Case, 1 87; 11 87
Unknown, A bundle, for Mr. Robinson, Bangkok.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. JUNE, 1844. No. 6.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTERS FROM MR. GROUT.

The Mission Discontinued.

THE history of the South Africa mission has been little else than a record of remarkable and, apparently, unpropitious changes. From the first fields of labor occupied by our missionaries, they found themselves at length entirely excluded. The neighborhood of Port Natal, in which they subsequently prosecuted their work, was disturbed, for a considerable period, by wars and rumors of wars. And even after the conquest of the Boers by the English, it was left doubtful whether a stable government would be established. In these circumstances, it was thought advisable to suspend the mission.

The reasons for this measure, as given in the last Annual Report, were as follows: "Changes are obviously in contemplation, the result of which cannot be foreseen. The black population which has flowed in around Natal, is probably to be removed back and separated from the English and Dutch, whose numbers are also likely to be greatly augmented. Other events may occur in adjusting the relations of this heterogeneous mass, which may embarrass and retard the work among them for years to come." Viewing the subject in this light, in connection with the anticipated extension of the English Wesleyan mission to Natal, and supposing that the limited resources of the Board could be more advantageously expended in other fields, arrangements were made to discontinue the mission.

Prior to this decision, however, changes of a more favorable character had begun to take place at Natal. The British Government, first of all, resolved upon making this whole region—some fifteen or twenty thousand square miles, with a population of 100,000 Zulus—one of its colonies. Next a commissioner was sent for the purpose of ascertaining what measures should be adopted for its proper management, particularly in respect to the natives. The missionaries found this individual disposed to recommend such arrangements as would fall in with their own plans, and promote the highest interests of the colored population. He assured them that "the government would do all in its power to induce the people to conform to the instructions of the missionaries." It was in these circumstances, with an open door to many thousands of Zulus, that our brethren became acquainted with the decision of the Prudential Committee. They did not hesitate, however, to make the necessary arrangements for carrying that decision into effect.

Mr. Grout at Cape Town.

Mr. Grout immediately sailed for Cape Town, on his way to this country. His separation from the people among whom he was laboring, was exceedingly painful. As he was obliged to leave his station within two days after learning the decision of the Committee, his intention did not become generally known. Still, on the day of his departure, many went to his door, and, sitting down in silence, remained for several hours. Often could they be heard, "with a long drawn sigh," exclaiming, "Our savior is going to leave

Digitized by Google

us,"—"We have no longer a friend,"—"We shall now learn nothing more." On his arrival at Cape Town, a strong desire was manifested by ministers and others that the labors of our brethren at Natal might not be suspended. A public meeting was called to consider what steps should be taken to sustain the mission till a representation of the case could be sent to this country. After hearing Mr. Grout's statements, Dr. Philip, Mr. Chase,—the American Consul,—and others, made addresses; and the result was that a subscription was commenced upon the spot for the purpose of defraying the expenses of Mr. Grout, either at Cape Town or Natal, till the decision of the Prudential Committee, in the altered circumstances of the case, might be obtained. Nearly five hundred dollars were pledged for this object by persons present at the meeting; and this amount was considerably increased by subscriptions which were subsequently made.

Such was the feeling of benevolent individuals at Cape Town, in respect to the continuance of Mr. Grout's labors at Natal, that he determined to postpone his departure for this country, and wait for further instructions. That the Committee might have the views of the friends of missions in South Africa, the following document was forwarded for their consideration.

The Christian church in South Africa learned, with feelings of sincere regret, that it was the intention of the American Board of Foreign Missions to recall their mission from the Zulu country; and when, on the return of the Rev. Mr. Grout from Natal to this colony, in order to embark for America, it was painfully ascertained to be the case, we, the undersigned, ministers of the various sections of the Christian church in Cape Town, being fully convinced of the urgent necessity of the Board's continuing its operations in that important missionary field, lost no time in prevailing on the Rev. Mr. Grout to abandon his intention of leaving immediately, as he was ready to do, and to wait till the wishes and desires of the church be made known to the Board; and we hereby express it as our candid opinion, corroborated by the evidence of impartial witnesses, that the mission in the province of Natal deserves the support and encouragement of the Christian church as much as any—the most promising—field of missionary labor; and we therefore beg to urge on the Board their continuing the same, praying that the Lord, whose the gold is and the silver, may incline the hearts of his people, and strengthen the hands of his servants, who are or may be sent into that vineyard, that he may crown their labors with abundant success, and thus rejoice his church militant and triumphant.

(Signed)

A. FAURE, *Senior Minister of the Dutch Reformed Church.*
JAMES ADAMSON, D. D.
JOHN PHILIP, D. D.
GEORGE MORGAN, A. M. *Minister of the Scottish Church.*
THOMAS L. HODGSON, *Minister of the Wesleyan Church.*
T. BECK, V. D. M., *Minister and Missionary to the South African Missionary Society.*

Cape Town, 6th February, 1844.

Letters were also received from Rev. Mr. Faure and Dr. Philip,—both of them well acquainted with the prospects of our brethren at Natal,—giving their views more at length. The former of these gentlemen had recently visited the contemplated colony, and was enabled therefore to speak from personal observation. "The bare idea," he says, "that those fields, already ripening for the harvest, should be abandoned before other laborers are prepared to occupy the same, chills the soul and makes me sad indeed." "So much am I interested in the continuance of your mission," says Dr. Philip, "that, rather than it should be abandoned for want of funds, notwithstanding my age, I would willingly visit America to beg for it."

The Mission Resumed.

In view of the foregoing facts and considerations, the Committee did not hesitate to authorize the missionaries to resume their labors at Natal. Their previous decision was mainly based upon certain prospective changes which, it was supposed, would prove adverse to missionary labors. But this objection is now removed. A settled policy—highly favorable to the native population—will probably be adopted by the colonial government. Slavery is not to be allowed in any form, and no distinction growing out of a difference of color will be recognized. The limited resources of the Board furnished a subordinate reason for the suspension of the mission. But the Committee feel that were they, for such a cause, to abandon so many thousands accustomed to look to our brethren for instruction and guidance, without any provision for making known to them the gospel of Christ, they should be doing great injustice to the benevolence of the churches. Indeed the providence of God seems to have made the path of duty very plain. The clouds which have hung around this part of the great missionary field, for so long a time, appear to be breaking away. And not only so; the commotions and changes which have hitherto taken place, however distressing and mysterious at the time, are now seen to be connected with "the furtherance of the gospel" among the Zulus. Even the temporary suspension of the mission, it is believed, will be found among the things which "work together for good."

Digitized by Google

Two letters have been received from Mr. Grout since the above mentioned action of the Committee. The statements which they contain, it will be seen, support the conclusion to which they had already come. The first of these letters is dated Cape Town, February 15, 1844.

Day before yesterday, I waited upon his Excellency the Governor of this colony, for the purpose of seeing if he would make a grant of land,—in case I were to return to Natal,—upon which I might locate with the natives, and of requesting that a title to the ground should be given to the natives, so that I might not fear being again broken up.

His Excellency and his secretary entered most cordially into the matter; and after an hour or two spent in conversation upon the subject, during which he manifested a deep interest in obtaining information, he requested me to make out in writing a request of what would be required to carry on efficiently our operations at Natal; by which Mr. Faure, who called with me, understood him to mean not land only, but other means, if necessary.

And in reference to land, when I requested that enough might be asked for, so that after an increase in population and cattle the people should not have too little room, and spoke of a tract ten miles square, they thought it would be too small. My friends think that if I ask for one hundred thousand acres,—equal to seventeen Boers' farms,—for twelve thousand people, it will be granted. By looking over the despatches of her Majesty's Commissioner, now at Natal, I find that he has recommended to the government an appropriation of ground for the natives at a place where, had I selected a spot without knowing the Commissioner's mind, it would have covered a part of what he has recommended; and I am not certain but tha the has recommended, on the whole, the best locality. The only thing now left for me to request, in order to make my prospects for usefulness at Natal everything that I can ask, so far as human arrangements are concerned, is that the Board will say they will support me as they have done. Friends here, as well as myself, wish that the Board would support us; for we think that a society can carry on such a business better than a government. But I now feel so confident that, in some way, I shall receive a support, even if the Committee shall say that they must withdraw, that I design to return to Natal; especially as there is no reason to believe that I shall make you any additional expense by doing so.

Mr. Grout also gives another item of intelligence. "The colonial government has just given Mr. Lindley a temporary appointment as preacher to the Dutch, with £100 salary, to be confirmed at home. It will be confirmed with additional salary."

The letter from which the following extract is taken, was written on the 19th day of February, 1844.

The people here tell me that they will pay my passage from Natal to this place, my expenses here, and support me on my return, till we can learn your ultimate determination. I feel very much as Dr. Philip does, in reference to the door open to you at Natal. He says you have hardly a mission of greater promise than this. Except at the Sandwich Islands, our missionaries cannot collect such congregations, or have such unrestrained intercourse with the people. If I go back now, I go with special permission from the Governor, with a special grant of land, just where I would have selected, —about half way from Natal to Tugela River. When I saw his Excellency, both he and his secretary expressed a strong desire that we might remain in the country; and said that any thing which they could do in order to forward our designs, would be most readily done.

It is presumed that no one, after reading the foregoing statements, will entertain a doubt as to the expediency of resuming missionary operations at Natal. Is it not also obvious that the number of laborers in that field should be increased? To say nothing of the 100,000 Zulus within the limits of the new colony, there are more than 20,000 immediately around the two stations occupied by Mr. Grout, and Doct. Adams. Whom shall we send, and who will go for us?

West Africa.

REPORT OF THE MISSION.

Stations—Health—Church—Preaching.

THIS is the first annual report of the Gaboon mission. It contains a review of the proceedings of our brethren in that field, from the commencement of their labors to the close of 1843.

There are, at the present time, two stations connected with this mission;—the original station at King Glass's town, and another, recently commenced, at Prince Glass's, about two miles

Digitized by Google

nearer the mouth of the Gaboon. The former of these is under the care of Mr. Wilson; at the latter Mr. Griswold has his residence. Mr. Walker is temporarily associated with Mr. Wilson; he devotes the most of his time, however, to the neighboring villages, and is expected to commence a new station at no distant day.

In reference to the health of the mission, the report says, "Our labors have not been seriously interrupted by sickness; and we are now enjoying very good African health. But every day we are reminded that this is not a New England clime."

The members of the church at Cape Palmas who had removed to this place, and a few others present,—members of other churches,—met on the 21st of July, and organized themselves into a church of Christ, adopted articles of faith and a covenant, and elected Mr. Wilson pastor.

On the 30th of July, B. B. Wisner, a native of Cape Palmas, was admitted to the church on profession, and the sacrament of the Lord's supper was celebrated, for the first time, in the presence of this people. The audience, which was large, observed the utmost decorum, and manifested an unusual degree of interest, occasioned, it is probable, more by the novelty of the scene than by any idea of its solemnity. The church numbers fifteen members; seven of them are native Africans.

It is evident from the statements which follow, that our brethren have abundant opportunities for making known the gospel. It may be thought, perhaps, that they have too many preaching stations. They have adopted their present plan, however, in anticipation of a reinforcement, and also to secure the friendship of the natives before the Romanists commence their operations on the Gaboon.

Preaching is maintained constantly at both of our stations, and also at Case's town, intermediate between them. The attendance at King Glass's town has usually been from fifty to one hundred; and at the other two places from thirty to one hundred. For a few weeks past, however, the attendance at all these places has been on the increase, showing most decidedly the superiority of preaching and pastoral supervision by a single man to the change or alternation system that has been pursued during the past year. The preaching and services of a regular pastor are as essential to the spiritual interests of this people as of any other on earth. We have also been enabled to preach at two Shikani towns, inland from King Glass's from three to five miles, and another up the river about six miles. In addition to these, we have preached at the following Gaboon towns:—Round Point, from King Glass's eight miles; two towns on Konig Island, about ten miles; King Duka's, about forty miles; and a Shikani town near, both on the western side of the river; King George's and Tom Lasen's on the same side of the river, from fifteen to twenty-five miles from this station. At all these places the attendance has been uniformly good. We intend to preach at all of these ten towns once a month, and at those nearer as often as circumstances will permit. But at certain seasons of the year a great part of the people are absent on their farms, which are generally so far off that those who cultivate them, seldom return to town for months. During the rainy season they are generally in town.

We do not know that any of the natives are seriously inquiring what they must do to be saved; still we have evidence that our labor has not been in vain. There is a very encouraging degree of external regard paid to the Sabbath; and some of the people show that they are pondering the truth in their hearts. But the faint views of truth and duty which they have gained, are yet obscured by error and darkness; and nothing but the Spirit of God can illumine their minds.

Schools—The Press—Language.

At the station under the care of Mr. Wilson, a boarding school for boys has been commenced, which has about twenty pupils. At the other station, under the care of Mr. Griswold, is a boarding school for girls, which had,—at the close of the year, a few weeks after its commencement,—six scholars. Five other schools, taught by persons formerly connected with the Cape Palmas mission, are in operation.

These schools probably vary from ten to twenty-five each. At some of the places, moreover, a number of adults attend a night school, and are making commendable proficiency in reading and writing. Some of the boys who began to attend school when the mission commenced, are now able to read well in the Testament, and write a very good hand. These boys will make excellent interpreters to any missionaries who may hereafter have occasion to acquire this language.

All these schools have been kept thus far in buildings belonging to natives.

Digitized by Google

But a house has just been erected at King Duka's, with a front room twenty-four feet square, which is to be used as a school-room and a place for religious meetings, and two rooms back of this for the residence of the teacher. A similar one has been built at King George's. These houses are put up in native style, at an expense of about sixteen dollars; a place for cooking, garden fence, and other fixtures will bring it to about twenty dollars. This is less than the actual cost; but the people are so anxious for schools that they erect the houses as stated above. The kindness of the natives at all these places has been marked and uniform; and we have abundant cause for gratitude that we have such free access to so many darkened minds. Absence on their farms, as already mentioned, is the principal obstacle to the rapid advancement of their children; this we hope will be removed when they see more clearly the value of education.

The press formerly employed by the mission at Cape Palmas, has been removed to the Gaboon; as yet, however, it has not been put in operation. While it was at Cape Palmas, four small works were printed in the Gaboon language. This tongue is characterized as follows.

The Mpongwe is not a difficult language to acquire. It is very soft and plaintive, partaking very much of the character of the people. The contractions, expansions, and inflections of words, for the sake of euphony, are almost endless. And still they are so natural that it does not occasion so much difficulty as one at first apprehends. The precise language spoken by the Mpongwe people, is not used by more than six thousand souls; and these are all on the Gaboon River. But with a slight dialectic difference, the same language is spoken at Cape Lopez, and at Cama and the intermediate places, embracing more than two hundred miles of sea coast. And we learn that far in the interior from Cape Lopez, on the river Nazareth, this language is spoken by a numerous people. North of the Gaboon River, the languages are entirely different. We suppose that books made for the Gaboon people might, with little or no alteration, be read at Cape Lopez or Cama.

Civilization—Government.

There is probably no people on the western coast of Africa who have made farther advances towards civilization, than those who reside upon the Gaboon; unless it may be some who have long been under Christian instruction. And it may be questioned whether there are any of this description, who have all the urbanity of manners and kindliness of feeling, uniformly manifested by natives on this river. The cause of such a state of society, with barbarians on every side, is to us unknown. We have not yet learned that they have had any more, or even as much, intercourse with Europeans, as many other people who are still as fierce and barbarous as ever. We cannot learn their origin, even from tradition; and we know not the causes that have been operating upon them to make them what they are.

They have many improbable traditions of a man who lived long since,—no one pretends to say when,—who holds the same rank in the estimation of this people that Confucius does in the opinion of the Chinese. Rågombe, however, has left his sayings to be handed down by tradition, and magnified by ten thousand rehearsals, until they are truly wonderful. They give him the credit of making their language and laws, and they ascribe to him superhuman wisdom and power. There can be little doubt that the real or fancied wisdom of some remarkable man has exerted a powerful influence upon the character of this people.

Nor can there be any question that God has prepared them, in some measure, for receiving missionaries and the Bible; and, as far as personal safety is concerned, we feel as secure here as we could in any place on earth. Should we be blessed with the influences of the Spirit, and should great numbers be converted to God, we should look for very rapid and pleasing improvements. But we never forget that this is a land of heathenism, and we would not have you forget it. Slavery, polygamy, and intemperance are universal and dreadful. More than fifteen thousand gallons of ardent spirits are annually sold in a few towns. Some of it, indeed, goes to the Bush country for ivory; but a great part is consumed here; and the women are harder drinkers than the men. But a history of intemperance here would be precisely the history of the same vice in America. So also of slavery. And polygamy would be the same, were that an institution of the United States.

For some interesting facts respecting the civilization of the Gaboon people, the reader is referred to the Herald for June, 1843.

Digitized by Google

The government, if it can be called such, is entirely patriarchal. The King has but a very limited authority, and no power to exact money or inflict punishment, unless in accordance with the expressed opinion of the principal men, that is, of all the old men. The present King Glass commands some respect for his age; but he is in his dotage, and is a great drunkard. The same is but too true of nearly all the kings on the river.

Each king has his own people and territory; but all are on the most friendly terms; and we feel as safe in one king's jurisdiction as in another. We do not see that any advantage would be gained by recommending the introduction of a body of laws, to be enforced by pains and penalties. This would, in a great measure, break up the family compact which now binds them together. But they have some laws which are not unlike those of Massachusetts. These are unwritten, of course, and probably not very well understood by many of the people. Nine tenths of the crimes committed here, it is presumed, arise from slavery and polygamy.

Sandwich Islands.

LETTERS FROM MR. COAN.

A Tour—State of the Church—Romanism.

THE first of the following communications is dated August 12, 1843. It commences with a brief account of a tour through Hilo, from which Mr. Coan had just returned.

This tour has been one of the most drenching and dangerous I have ever made. The rains were heavy and almost uninterrupted, by day and by night. My path was every where flooded, and my garments constantly saturated, except as I changed my wet apparel for sleeping, and resumed it again for travelling. Changing raiment frequently was of no use, as one hour on the road would drench me anew. But this was my lesser difficulty. The rivers soon became swollen to madness, and rushed down their steep, rocky beds with terrific fury. The shallower and less rapid of these I forded with great peril; others I swam, where swimming was possible; and if all other means failed, I crossed with ropes where the rush and the roar were almost paralyzing to the senses, and where nothing but entire self-possession could prevent one from being wrenched from his hold and swept down to a certain death. Still I went on, fulfilling every appointment, and the good Lord delivering me from every peril according to his promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Previously to the tour through Hilo, described in the foregoing paragraph, Mr. Coan had visited the other parts of his field. The result of his examination into the state of his flock is given below.

A more than usually interesting state of religious feeling has existed in some places during the past year. The church has been peaceful and harmonious; meetings have been well attended, and many sinners have, as we trust, been turned to the Lord. On my return from the general meeting in June, I did not perceive that the cause of religion had suffered any special declension during my absence; and at the present time considerable numbers, in different parts of my field, are inquiring. The defections in the church during the past year have been comparatively few. In some villages *all* the church members have stood well, and the general interests of religion, intelligence, industry, sobriety, and civilization, are evidently advancing among the people at large.

The statistics of Mr. Coan's church, as reported to the General Meeting in May, 1843, were as follows. The whole number admitted to the church from the beginning was 8,221; 1,153 had died; 520 were suspended, and 65 were excommunicated; leaving 6,373 in regular standing. The number received into the church during the previous year, by profession, was 331; while the deaths for the same period amounted to 320. Between the return of Mr. Coan from the General Meeting and the date of this letter, 88 had been admitted to the church.

Romanism has made but little progress in Hilo and Puna. After about four years of determined effort on the part of priests and their numerous satellites, they have not gained proselytes enough to warrant the erection of a permanent chapel, or dwelling-house, in any part of this field. Three years ago their expectations were so high, that a priest wrote to a foreign carpenter here, saying that they should soon wish to employ him to build at least two permanent houses in Hilo. Since then we have heard nothing on the subject. The power and grace of our God have hitherto preserved us from

Digitized by Google

these "ravening wolves." Adored be his name! My heart has trembled for the flock. But why should it? The Great Shepherd watches over it.

Lord Paulet—The Restoration—Commodore Jones.

About the middle of July, Lord George Paulet made a visit to Hilo, in the Carysfort. He went directly to the prisons, and, in contempt of the remonstrances of judges, wardens, sheriffs, and others, turned loose a company of infamous men and women, to spread pollution through the community. "The wicked rejoiced, but the righteous mourned, and wept, and prayed." While at this place, however, an express arrived with despatches, ordering him to return to Oahu. He put to sea the next day, but was driven back by a storm; in consequence of an imprudent attempt to water in rough weather, two of his boats were capsized at the mouth of the Wailuku, (River of Destruction,) and two of his men were drowned. "Our waters," says Mr. Coan, "which are usually quiet, were almost unprecedentedly agitated during his stay;—the elements of nature seeming to sympathize with the moral turmoil which was spread around."

At the conclusion of this letter, Mr. Coan writes: "God has always delivered this mission and this nation in times of distress; and we feel sure that 'enlargement and deliverance will arise' for us, though we know not from what quarter." Another letter, written on the 16th of August, will show how speedily the expected "enlargement and deliverance" came.

On the evening of the 13th instant, the day following my last date, a herald arrived from the Governor of Hawaii, announcing that Rear Admiral Thomas had arrived at Honolulu; that the British Commission had ceased; that the English flag had been taken down; that the Hawaiian banner was again waving on the nation's ramparts, and that a jubilee of ten days was to be celebrated throughout the Islands. Our hearts cried, "*Ebenezer!*" "*Ebenezer!*" at the tidings, and our lips prepared a song to Him who "has done great things for us." From this time let it be said, "What hath God wrought?"

At 3 P. M. of yesterday, the people of Hilo were collected in our large meeting-house, when, after prayer and singing, the acting magistrate of the place proclaimed the fact of the restoration of the kingdom of Hawaii to Kamehameha III; the abrogation of the British Commission, and the re-establishment of all the laws, offices, and institutions of the kingdom. A sermon was then preached, and the exercises closed with prayer. Religious exercises, with thanksgiving, are to be held in our church during the ten days of jubilee; the last day to be the great day of the feast. Oh that God may be honored in everything! All is of him.

The following account of the visit of the United States to Hilo, will be read with pleasure by every friend of the Sandwich Islands' missions.

In striking contrast with what has been said of the Carysfort, I cannot forbear noticing the more recent visit of Commodore Thomas Ap Catesby Jones to our port, in the frigate United States. This noble flag ship, commanded by Captain James Armstrong, entered our harbor on the 22d of July, and left early in the present month, after having spent about two weeks with us. We had never before had the pleasure of meeting with Commodore Jones; but his name had become associated in our minds with urbanity, candor, truth, uprightness, and honor; and we were prepared to welcome him to our shores. We found him the same firm and fearless friend to truth and to universal improvement that he was when he visited Oahu in the Peacock, in the autumn of 1826. The candor with which he then examined the charges made by foreigners against this mission, the boldness with which he exposed their malicious calumnies, and the clear and decisive testimony he rendered in favor of the influence of Christianity at these Islands, are facts well known to the friends of missions, and, in the eye of the Christian philanthropist, the part he then acted, won him more imperishable laurels than his gallant defence on Lake Ponchartrain in December, 1814, when his little flotilla of one hundred and eighty men opposed the enemy in an unequal contest against twelve hundred.

The Commodore was very kind and agreeable while with us, usually calling once or twice daily on the mission families, and expressing a cordial interest in our work and in our welfare. The same may be said of Captain Armstrong and of the officers generally. Perfect order was maintained on board the ship, and no unhappy influences were exerted by the crew upon the natives, so far as we could see.

Great Meeting at Hilo—Address of Commodore Jones.

During the stay of the United States, the Commodore very generously offered

Digitized by Google

the services of the frigate's band of music, to attend a concert appointed for the benefit of the natives on shore. About two thousand people were collected in the meeting-house, to witness the performance and to feel the effects of a powerful band upon their nerves. The order of exercises was as follows.

1. Reading of the 150th Psalm, by Rev. Theodore B. Bartow, Chaplain of the frigate United States.
2. Prayer by Mr. Coan.
3. Singing of psalms and hymns by the native choir.
4. Singing of native choir in connection with the band.
5. Performances of the band without the choir.
6. An address to the assembly by Commodore Jones.
7. Prayer by Mr. Lyman.

All went off in fine style, and the exercises had a very happy effect on the people.

Commdore Jones very kindly put a copy of his address in the hands of Mr. Coan, and gave him permission to make such use of it as he might wish. The following extracts will indicate the character of the address.

As I am not in the habit of public speaking, I cannot hope to say any thing either entertaining or instructive to this assembly. Were it otherwise, I am not sufficiently acquainted with the different steps by which the almost miraculous advance towards civilization and Christianity has so triumphantly swept over the Hawaiian Islands, to enable me to do any thing like justice to the subject. Nevertheless I cannot resist the call to say something on this very interesting occasion.

I feel bound here in the presence of this assembly, and under that omniscient eye which penetrates the deepest and darkest recesses of man's heart, thus publicly to declare,—what I have often expressed at home and abroad,—my cordial approbation of the means employed for converting the heathen, and my unfeigned gratitude to God for the success which has attended those means.

It is not impossible that within the sound of my voice there may be one or more of the natives, who witnessed the approach of the first ship which brought the white man to Hawaii. Doubtless the fathers and mothers of many, now in the range of my eye, were present and welcomed to these hospitable shores the bold navigators who first assigned to Owyhee a place on the map of the world. At that time, and even for more than the third of a century afterwards, Hawaiians were without a knowledge of the only living and true God, and without a written language. Gods you had; idols you worshipped, and doubtless with sincerity. But your idols and and your gods were made by your own hands, of wood and stone. They had eyes, but they saw not; ears had they, but they heard not; they had feet, but they could not walk; they had mouths, but they spake not. Your gods were created by your own hands, and could not be or move without your will and consent. Such was the state of blindness in which the white man found you; and although your islands were often visited and much frequented by the white man's ships for trade and commerce, prior to the year 1820, it was not till that year that they brought to your shores the Book of Life in the hands of the first missionaries.

Look at your present condition, and compare it with what it was then. Your man-made gods have vanished, and given place to the true and living God. A written language has been formed out of your own words, by which you are enabled to record ideas, and to communicate with your friends, however distant; and the Word of the true God is now supplied in books printed by yourselves, that you all may read and understand. I have not time to enumerate the wonderful blessings, of a temporal nature even, which you already enjoy under the benign influence of Christianity, brought and spread among you by the missionaries of the cross.

After an allusion to this country, Commodore Jones proceeded as follows:

Did I say free America? Would to God she were free in all things, as she is in the freedom of speech, liberty of conscience, and freedom in worshipping God. In these and in most things, she is freer than other and older nations; but many of her otherwise free and noble citizens are slaves to rum. Bound hand and foot by that monster, they are sometimes swept from this world before half the years allotted to man are run, and, we have too much reason to fear, unprepared to meet their Maker face to face, and to give an account of deeds done in the flesh. In this respect, Hawaiians, you are in advance of all other Christian nations. Your rulers have been wise in plucking up the evil before it had spread too far, and taken too deep root in your constitutions and in your affections. Hilo and Oahu are the only ports which our ship has visited since we left the United States, where the *dram-shop* and the drunkard were not the first objects which strike the eye of men-of-war's-men as they approach the shore. Ship's boats can seldom land in Europe or America, without the intoxicating and maddening draught being, in some cases, *forced down the sailor's throat*, and when once a taste is taken, there is no safeguard against drunkenness; and the drunken man is always a fool. When drunk the *man* becomes a *beast*, a wild frantic beast; and in that state he commits crime. Perhaps he kills his fellow-man,—his brother, his father, his wife, or his children; and the *beast, drunken man*, expiates his offence on the gallows, in the prison for life, or at the gangway. When free from the demon, *rum*, and in the possession of reason, he stands a conscience-stricken, self-condemned culprit.

Digitized by Google

Hawaiians! Friends! young and old, let me conjure you, one and all, never to enlist in the service of King Alcohol; for he is the greatest tyrant and the hardest task-master any man ever yet volunteered to serve. He requires all, everything of his slave,—health, strength, wealth, honor, happiness; and when nothing else is left, he demands life itself; and what he claims of his subjects he is sure to obtain. And what does he promise you in return for these great sacrifices? In life, nothing, *nothing*, emphatically NOTHING. In death your doom is told in one short sentence, uttered by the Savior of the world, when on earth, "Depart ye cursed into everlasting fire, prepared for the devil and his angels."

I have already occupied more of your time than I intended; but the presence of the several school societies calls to my mind an incident, which, I am sure, will be no less gratifying to those disinterested Christian philanthropists, present and elsewhere, who have been instrumental in founding a system of education at the Sandwich Islands, than it was to me when I first heard it. At Monterey de California there are several English and Americans, intermarried with descendants of the old Spaniards; and they have children growing up around them. On my inquiring as to their schools and means of education, judge of my surprise when the answer was, "*Oh, we have to send them to the Sandwich Islands to be educated; there they have good schools; here we have none!*"

Ladies and Gentlemen of the Mission; If success is a stimulant to perseverance in a good cause, you cannot be without that incentive. You have had your days of trial and of tribulation. You have had no common or slight difficulties to contend with; but what of that? Such things were to have been expected, and I am sure you were not taken by surprise. Our blessed Savior, while on earth, as you well know, was subjected to trials which, as yet, you have not been called to encounter; and I trust that neither you nor your associates ever will be. Therefore I say, "Go on, and be not weary in well doing."

To the foregoing statement of Commodore Jones respecting the state of education in California, Mr. Coan has appended the following remark.

What a comment is this upon the comparative results of Protestant and Roman Catholic missions! Before the Sandwich Islands were discovered by the white man, there were no less than nine different Catholic missionary stations, established at public expense, in California. The one at Monterey (St. Charles) was commenced in the year 1770; and now, after the lapse of seventy-three years, the descendants of the missionaries themselves are obliged to send their children to the Sandwich Islands for education;—to islands unknown, as I have already said, to the inhabitants of Europe and America, till some time after the Jesuits had planted their missions throughout the Californias!

The influence of this visit of the United States to Hilo, appears to have been very happy. The missionaries received many kind attentions from the officers; who also made a donation of $44, 25, for the promotion of moral and religious instruction among the natives. "As the ship was about to sail, the Commodore, Captain, and others, called to bid us farewell, when we sang a parting hymn, and all knelt in social prayer before the throne of grace."

Under date of August 17, Mr. Coan wrote as follows: "Our new volcano of Mauna Loa, of which I have written so much, is still pouring out its volumes of smoke; but no fire is now seen at our station. Kilauea is active; it is filling up fast, and preparing for another eruption. Smoke and steam are issuing from the ground at a hundred points in Puna, both along the shore, and in the interior. Our island seems but a shelly dome, or a great bubble, resting on an ocean of fire."

LETTER FROM MR. BISHOP, SEPTEMBER 15, 1843.

The Restoration—Romanism.

MR. BISHOP is stationed at Ewa, on the Island of Oahu. He has two congregations under his care,—one at Ewa, where he resides, and one at Waianae, where he preaches occasionally. The present letter may be regarded as exhibiting a general veiw of the occurrences of the year prior to its date.

Since the Restoration, things have again reverted to their former regularity, and the excesses consequent upon the prostration of law, have been restrained. A few months since we feared the worst for the interests of this little kingdom. The laws regulating morals were prostrate, and righteousness was trodden down in the streets by multitudes. Drunkenness and debauchery no longer sought a hiding place, but were openly and shamelessly practised and avowed, and the contagion was spreading every day. But God only intended to chastise us, not to cast us off. The same power that deprived the kingdom of its independence, has freely restored it. God has here a church of redeemed sinners, which he purposes to bless and increase yet more than in days that are past; and it is this that he regards with kindness.

Digitized by Google

Mr. Bishop speaks of the measures and success of the papists, on the island of Oahu, in the following terms.

The Romanists have some advantages over Protestants in making proselytes. "They compass sea and land," and take in every body, whatever may be his character. Though they would not object to a good man if they could secure him, yet they never reject a bad one; and when they have obtained a convert, he is thenceforward inaccessible to every Protestant influence. They often resort to personal presents, particularly in enticing our pupils to join their schools. A little garment to a naked savage boy or girl is more potent than a handsome book; and when the child has joined their school, he is taken and baptized, and is then considered a Catholic. All our books are taken from him and destroyed, and he has a few pages of printed popish mummery to con over, as the substitute for a Testament. I have been present at some of their examinations, and it is painful to observe the contrast between their schools and ours. On this island, where their cause is best supported, they have made fearful havoc in our congregations. Their political principles are subversive of all government not subservient to their interests; and they are frequently in collision with governmental regulations. Many of them are insolent and ripe for rebellion, and all that is wanting is the presence of a foreign power to lead them on. Of this our rulers are aware, and it is a source of great perplexity to their minds.

Biblical Labors—State of the Church.

Mr. Bishop has been engaged, for some time past, in revising the Hawaiian version of the Scriptures. He has carefully compared every part with the original, making such corrections as appeared to be necessary.

It is possible that my biblical labors have now come to a final close; but I have not been weary of the work. On the contrary, it has been to me inexpressibly delightful. I know not that I shall ever find such another—one upon which I can look back as occupying a prominent portion of my time for more than fifteen years past,—with equal satisfaction. My pleasure in contemplating the character of a large class of Hawaiian Christians has been somewhat lessened, for some years past, by frequent proofs of their inconstancy, and their proneness to fall into sin, and become reprobate. After bestowing unwearied pains upon individuals, and indulging high hopes of their sincerity and piety, suddenly some untoward event reveals the hypocrisy of their pretensions. At such times I often bewail my disappointed expectations and misspent labor. But the study of the inspired volume, and the work of translating it into the vernacular language, have proved a mine of enjoyment, in which the only alloy has been a conviction of the inferiority of the best translation we can make, when compared with the divine original.

You perceive that we do not regard our new translation as perfect. Doubtless many defects have been passed over in the revision, and probably some mistakes have been committed. For these I can only console myself by thinking that I had honest intentions. But its imperfections consist not so much in mistakes and omissions, as in the paucity and indefiniteness of Hawaiian words, the precise meaning of which, in multitudes of cases, are not fully established. When the language shall have become settled and enlarged with the expansion of the Hawaiian mind, it will become important to make an improved translation of the Scriptures.

The condition of the two congregations under the care of Mr. Bishop may be inferred from the following statements.

The hopeful conversions within the districts of Ewa and Waianae have not been numerous during the past year. Thirteen have been admitted to the church in Ewa, and six at Waianae, on profession. Eight persons under discipline for various offences have been restored on repentance. But the greater part of those who are disciplined do not return to give glory to God; they either pass over to the Romanists, or, more commonly, return to their former state of unbelief, and live in apostasy. Here we find our greatest trials; and the frequent instances of defection tend greatly to weaken our confidence in the general sincerity of converts from heathenism. But we have always counted upon such reverses in prospect, as the probable fruits of their former heathenism; and, therefore, do not feel discouraged, so long as a goodly number walk worthily, and adorn the character which they bear before the world. These are our comfort and crown of rejoicing.

Our congregation at Ewa, on the Sabbath, numbers about one thousand; and on occasions of special interest it is

Digitized by Google

much greater. That at Waianae is between four and five hundred.

The chapel at Waianae, and also the dwelling occupied by the missionary during his visits to that station, were blown down by a high wind a few months prior to the date of this letter. The people, though poor and far from market, immediately subscribed one hundred and fifty dollars in money, to purchase materials for a more durable chapel, and volunteered their labor in its erection.

Schools—Opposition from Papists.

The subjoined extracts furnish some painful illustrations of the sort of influence which Romanism is exerting at the Sandwich Islands.

The schools under my inspection continue to prosper. Unless the teachers fail for want of their stipulated pay from the government, we have a fair prospect of rearing up a generation which will be much more enlightened than their fathers. But there are many counteracting influences; and by no means the least of these is the ignorance and indifference of parents, not to say opposition, in respect to schools, the support of which devolves in any part upon them. While their children received gatuitous instruction, they were permitted to attend if they pleased; but even then multitudes were left to grow up in ignorance, and only a part of the children in the immediate vicinity of our stations were instructed in schools. But when the government took up the business, and established schools in every neighborhood, requiring the parents to send their children to school, and to defray a part of the support of the teacher, the Romish priests immediately erected free schools, and appointed teachers of their own, to draw away the pupils from the government schools, offering to indemnify parents and children against their liability to pay for the support of the government teachers.

This bait took with the ignorant portion of the populace; and great numbers of parents and children went over to the papists, with no other pretext than the promised exemption from liability to pay for the support of schools. This brought the Romanists into collision with the government, and led to a remodeling of the school-laws, and to the government's assuming the entire payment of the teachers. But as the compensation was inadequate, the Superintendent of Schools undertook to supply the deficiency by obtaining contributions from the parents. This measure continued the dissatisfaction of parents, and also gave occasion to some of the teachers to make high demands upon them. It has failed, therefore, to bring back the recusant scholars who, under the wing of Romish protection, are growing up in ignorance, and only occasionally attend the schools to which they nominally belong. This opposition has also nearly destroyed all discipline in the government schools; for the intractable youths threaten, when put under discipline for disorder, to go over to the Romanists; and, strange as it may appear to a civilized community, the threat has often been put into practice with the sanction of parents. These are some of the embarrassments thrown in the way of the very laudable efforts of Government to educate the rising generation. And these facts may throw some light upon that part of Captain Mallet's letter to the King, about a year ago, in which he demanded a separate Catholic school establishment.

LETTER FROM MR. ARMSTRONG, NOVEMBER 7, 1843.

Effect of the Restoration—State of Religion—Romanism.

Mr. Armstrong is stationed at Honolulu; by reason of his position, therefore, he has been a deeply interested spectator of the remarkable occurrences which have passed under his eye within the last few months. His testimony to the happy consequences of the Restoration will be read with pleasure.

The Restoration has given an impulse to every thing, and inspired the friends of the nation with new courage. The reign of Lord George Paulet was short and full of evil; and blessed be God that it has been brought to a speedy end. The King continues to adhere to his temperance principles; and the other chiefs—without exception, I believe—follow his example. The common people generally have enlisted under the same banner; so that among the natives we have quietness and order throughout the land. The laws too, which lay prostrate under the British flag,—I mean those prohibiting licentiousness,—have been lifted up and sustained; so that vice has skulked again into secret places, and the wicked hang their heads like bulrushes. It is curious to hear the natives take sides; the wicked say, "We are Lord George men," and the steady, sober class say, "We are the Admiral's men."

Digitized by Google

The king has recently made the tour of Hawaii, and we hear that he has done much good in regulating the civil affairs of that island. The brethren at Hilo, especially, speak highly of his visit.

The churches at Honolulu were peculiarly exposed to the evils which were inflicted upon the Islands by the British Commission. On the 13th of April, Mr. Armstrong wrote, "Meetings are not so well attended; good works languish, and there have been a few cases of outbreaking sin in the churches." It is gratifying to find that the effects of that brief but reckless administration are not more deplorable.

The state of religion among my people is, on the whole, encouraging; the attendance and interest of the congregation are sustained, and the church is in a tranquil state. During the ten days' rejoicing, consequent upon the Restoration, some irregularities occurred, and there were several distressing cases of sin in the church; but on the whole things were more quiet than we feared they would be, seeing that the government order was misunderstood in many places, and in fact all restraint upon vice, for the time being, was taken off. It was rather a hazardous experiment to make among such a fickle people. But the state of society is very quiet now, so far as natives are concerned, and every branch of business has been resumed with the usual degree of spirit. In fact I think the chiefs and people feel unusually encouraged to go forward in improvement, as they feel more secure than ever from foreign invasion.

But the government is still annoyed by the Romish party. The priests and their leaders among the people have no disposition to conciliate the government; in fact they seem rather to rejoice in opportunities to make difficulty, and the French Consul stands ready to hear their complaints and present them for redress. This occasions endless vexation. The cases of collision usually arise in remote places, and it is no small matter to investigate and understand all the circumstances.

On his late tour around Hawaii, the king went ashore at a Romish village in Kau; as his custom was, he called the villagers together to give them some advice, hear their grievances, &c.; but not a word could he get out of them. Governor Young, of Maui, made an attempt to address them, and get them to answer some simple and civil inquiries; but he also failed; so with others. The King told them it was plain that they did not love him nor regard him as their king, and with this took his anchor and left them, having been ashore only a few hours. He speaks of it as a decided proof of the evil tendency of Romanism.

Temperance—Admiral Thomas.

A full account of the celebration mentioned below, taken from the Temperance Advocate and Seamen's Friend, will be found in the Dayspring for May of the present year.

About ten days ago, we held our annual celebration of the Cold Water Army in Honolulu. It was a happy day among us. Twelve or fifteen hundred well disciplined soldiers cannot but strike terror to the heart of old King Alcohol, and do much to drive him from the field. The fact is, so far as native youth are concerned, he has struck his flag already, and skulked away with his ragged and broken ranks into the grog shops of foreigners and other fastnesses.

I hope to see the time—and I verily believe it is not far distant—when another attempt will be made by the Hawaiian government to suppress the traffic in ardent spirit entirely. I think a proper regard to self defence will demand this course. While rum is to be had, Honolulu and Lahaina will be places of great dissipation, and the magistrates will find it impossible to preserve order among crowds of intoxicated sailors and others. Difficulties are constantly occurring; serious accidents have happened lately, and all on account of rum. The native population, *en masse*, would stand up for a total abolition of the traffic; and while they are the owners of the soil, why should they not prohibit the traffic altogether!

Admiral Thomas seems to have gained the esteem of all classes at the Islands. The natives call him the "Deliverer" of their nation. The impressions of Mr. Armstrong respecting his character are given in the subjoined extract.

Our intercourse with Admiral Thomas has been uniformly pleasant. He is a venerable old gentleman, enjoying fine health, and a good flow of spirits. He sets a good example before the natives. He rises at the dawn of day, and takes a long walk among the hills and over the plain; speaks to every body and looks at every thing; and knows more about matters in this vicinity, than some do who have been here ten years. He has the church service, and a sermon read, at his

Digitized by Google

house every Sabbath morning, and he attends the Seamen's Chapel—let the weather be what it may—on Sabbath evening. He takes an interest in all good enterprises, and converses freely on religious subjects. His views appear to me to be evangelical. I have spent some delightful moments in conversing with him about Wilberforce, Hannah More, of whom he was a near neighbor, John Wesley, whom he has heard preach, and greatly admired, and other persons, distinguished for their piety and good works.

China.

JOURNAL OF MR. ABEEL.

Intercourse with the Chinese.

THAT portion of the following pages which relates to Mr. Abeel's intercourse with the Chinese at Kulangsu, is very similar to his previous communications. It shows that their willingness to hear the gospel has not passed away with the novelty of a first annunciation. Such congregations as are mentioned in the present journal, have never before been gathered in any part of the empire.

The most interesting portion of this communication, however, is that which describes Mr. Abeel's excursion to Cheang Chau. It throws more light on the question of the accessibility of China, than any thing which has hitherto appeared. While it proves that the whole country is not strictly open to the missionary, it also shows that a vast field may be occupied without delay. But where are the laborers?

April 26, 1843. This has been one of the most busy days which we have known. Crowds after crowds almost wearied us out before mid-day. A large number of them were evidently men of respectability, and able to read the books we gave them. The number of visitors through the day was kept up, in part, by a wish to see the dinner given by Colonel Cowper to the four highest civil and military officers in Amoy. These gentlemen came over nearly two hours before the time of dining, and spent the interval in the most sociable manner with us. We entertained them with books and anatomical plates, in the latter of which they took a laudable interest. Only one of them is a native of this province. With the others we are obliged, too frequently, to have recourse to interpreters to render our intercourse as free or profitable as it might be.

27. Another day of abundant labors. Immediately after breakfast I stood before the door and addressed the miscellaneous company that was collected. Anything beyond attending to visitors was quite out of the question, during the best part of the day.

May 14. A week of full employment has been succeeded by one of the most animating Sabbaths that I have known. The congregation filled the house; and, as our English service has been deferred until afternoon, I had time for much informal conversation. After service a company of literary men and wealthy merchants came in. The former are assembling for an examination, which takes place to-morrow before the highest civil officer at Amoy. Other interesting visitors followed. They gave attention to the message I had for them, and also received books to carry away with them.

Under date of May 16, Mr. Abeel says, "Yesterday the examination was held. Hundreds were present, a number of whom have visited us to day."

30. We have had rather a long season of rain. When it intermits, as to-day, many come over from Amoy. It is at such times, especially, that our situation appears favorable for missions. It combines the advantages enjoyed by Paul both at Ephesus and Rome. We need not go to the school of one Tyrannus; but can dispute daily with multitudes who come to our own hired house. May all they who dwell in this part of Asia, soon hear the word of the Lord Jesus, both Chinese and Tartars!

Infanticide — Interesting Visitor — Praying to Jesus.

June 3. A messenger came this morning from Boe-Aou, a village which we visited a few months ago, about six or seven miles distant, to beg Doct. Cumming's attendance upon several wounded persons. The villagers had been contending among themselves respecting the right to cut grass in a certain field; and as is common in China, brought out their spears and guns to end the strife. We found about a dozen men, women, and children, who had received wounds. The multitudes who followed us where we went, and crowded around us while

Digitized by Google

eating, presented fine opportunities for preaching to them.

Among other subjects I referred to the cruelty and guilt of killing their female infants. One of them held up a little one and said that he had destroyed five out of seven of his children. He added that he did it in ignorance; that now, having heard us speak on the subject, he knew better, and would never kill one again. They ask at times, with affecting simplicity, how they could know that their idolatries are useless and wrong, if we did not come to teach them. The people of the crowd confessed that they destroyed more children of this sex than they preserved. Our own observation convinced us that this was probable. The paucity of girls compared with the boys was very striking.

The reader will remember the interesting essay of Mr. Abeel, published in the Herald for April, on the subject of infanticide in China. The results to which he came were truly appalling; and yet there seems to be no good reason for questioning their accuracy.

Under date of June 23, Mr. Abeel writes, "Our Sabbath service is full to overflowing; we need a larger building, and hope to get one at Amoy when the English consul shall have arrived."

August 2. Among the visitors and applicants of the day were two from Fu Chau,—the capital of the province,—who brought an interesting youth that had been blind several years. When they were informed that nothing could be done for him, one of them inquired whether the true God would not restore his sight, if we prayed for it. I told him what might be expected in answer to prayer and what not, which he evidently comprehended. As he was leaving the house, he drew from his pocket a scrap of paper, on which he had copied part of our Savior's reply to Martha, when she said, "I know that even now whatsoever thon wilt ask of God, God will give it thee." "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." This showed that he had read the books with attention. Though we are grieved to find so little influence exerted by our books,—and, I may add, such imperfect comprehension of them in the case of many who say that they have read them,—yet there is reason to hope that they are of service in some instances. They are seldom given unaccompanied by such oral instruction as prepares the way for their more profitable perusal.

Sept. 12. We have recently and somewhat unexpectedly been visited by death, the second instance of the kind among the patients living with us. Both persons knew something of the true religion. The last one requested me to pray to Jesus for him; and when I urged him to the same duty, he replied that he constantly repeated the name of Jesus, and begged him to save him.

Excursion to the Interior.

On the 4th of October, Mr. Abeel,—in company with Mr. Lowrie, of the Presbyterian Board of Foreign Missions,—embarked for Cheang Chau, the capital of the department of that name. Having passed Pagoda Island, they crossed a fine bay, and entered a river, "across which, rows of strong stakes had been driven to prevent the much dreaded approach of the English ships of war."

October 4. Four or five miles from the mouth, on the south shore, stands Hae Teng city,—the capital of the district of that name. A new white wall, approaching the water's edge, had rather an imposing effect. On our return we visited the place, and found an extensive double wall; one in appearance perfectly new, the other old, surrounding houses and fields in rather strange confusion. Some of the houses were collected into a small town, others were scattered in fields and among trees, without the least order, beauty, or cleanliness. Though we passed through the place, and walked as far as we felt disposed to go, not an officer nor soldier appeared. It is impossible to say whether a missionary would be permitted to live here; but that he might visit the place, preach the gospel, and distribute books, scarcely admits of a question.

Opposite to Hae Teng is a level country. Mr. Abeel represents its villages and fields as having a home-like and beautiful appearance at a little distance.

About three miles above Hae Teng is a much larger and more busy place, called Cheoh Bay, in the Leong K'hey district. It extends about a mile along the river, and has a good deal of the bustle and air of a city. The business streets are well lined with shops, and crowded with people. Here too we landed on our return, and took a long walk. As at Hae Teng, not a mandarin, nor an official person of any description made his appearance. Many followed us, while

Digitized by Google

those who had no disposition for this amusement, awaited our approach at the street doors. Having a good congregation present, I selected the best place I could find; and, when the crowd gathered around, preached the gospel to them. Here too is a most favorable place for missionary excursions if not for a permanent residence.

Opposite to Cheoh Bay is an extensive plain, containing eighteen villages. As there are no mandarins in villages, Mr. Abeel supposes that they could be freely visited and made preaching stations, if there were only missionaries to perform this duty.

The higher we ascended the river, the more contracted we found it. The hills retired farther from the shore, making room for extensive rice fields, patches of sugar cane, and numerous villages and hamlets, partly shaded by luxuriant forest and fruit trees. Two of the villages we passed, our boatmen gave us to understand, were occupied by converts to the Romish faith. "These," they said, "do not worship the deities of China; but adore an image which they call the Holy Mother." This is the very name which the Chinese apply to Ma-cho-po, a favorite goddess of this province.

Although the distance between Cheoh Bay and Cheang Chau is only eleven or twelve miles, the river becomes so shallow that none but small craft, or flat bottomed boats, can reach the city.

Having been greatly favored with wind and tide, we reached our destination about two o'clock P. M. Its distance from Amoy is probably between thirty and thirty-five miles. Cheang Chau stands on the north east bank of a small river, having a very limited suburb on the opposite side, with which it communicates by two stone bridges. Immediately on our arrival, we landed, entered the city by what is called "the river gate," and proceeded through several ordinary streets to what our guide said were apartments assigned to mandarins, and strangers, but which, we were afterwards told, belonged to an ordinary inn. For the honor of the country, and the comfort of its guests, it is to be hoped that it was a mere tavern, and that of the commonest description. It consisted of suits of contracted, filthy rooms, with a table, a few old chairs, and two or three apologies for bedsteads. Travellers, I understand, may be accommodated with bed and board, if they prefer it; otherwise they may take *furnished apartments* and find themselves.

Reception at Cheang Chau.

The crowd which began to collect on our reaching the shore, and which followed us through the streets, now urged its way into our temporary abode. Finding ourselves too much hemmed in for comfort, our Chinese companion wrote a request to the highest civil officer of the city, begging him to send men to keep away intruders. Poor innocent man! Knowing our standing with mandarins of more exalted rank than any to be found here, he felt himself safe in reasoning from the greater to the less, and fully concluded that the announcement of our arrival, and the expression of our wishes, would meet with all due consideration. Soon a military officer of the fifth rank, wearing a crystal button and a peacock's feather, abruptly entered, and inquired respecting our object in coming, our names, the time of our expected return, &c.; all of which he committed to writing. He was soon followed by another of greater dignity, and more politeness, who satisfied himself with looking at the paper, making a few inquiries, and talking on other subjects. Three others soon arrived in succession, and made very much the same inquiries. They assured us that we were in a common tavern, and that they had little or no control over the populace; and begged us to return to our boat, and thence to Amoy. To this unreasonable request I made no reply; but merely told them, that if they were not satisfied with the place in which we were, I hoped they would provide a better one. They said the principal magistrate of the city and district would soon be with us, and that he might be able to furnish us with other apartments.

It was not long before a tall man, wearing a gold button of the seventh rank, entered in great haste, and, without saluting or scarcely noticing us, began to talk with our Chinese friend in a loud and hurried strain. As his button did not indicate any very appalling dignity, I waited awhile, and then inquired who the animated speaker was. He proved to be the magistrate we were expecting. He descanted on the impropriety of our coming to the city, and the injury which was likely to accrue to him for not keeping us out. He spoke of the danger of interrupting the peace now happily established, and of the danger he apprehended from the gathering crowd. He touched on every thing which he thought would alarm or move us, not even omitting the treaty, in direct violation of which he said

Digitized by Google

we were acting, as he could show us to our conviction. He wound up with a practical application, to which he, no doubt, thought he had predisposed our minds; which was that we should leave the place immediately, and return to Amoy. I told him briefly our object in coming, and attempted to show that the arguments he had urged were powerless, except in one or two instances, where they operated against himself. He had spoken of peace, of the friendly relations now existing between Chinese and foreigners. I told him this was the very time to visit them, and that the way to receive and treat friends was not to urge them to depart, as soon as they arrived. That the treaty specified the opening of certain ports for commerce I admitted; but not that it prevented all strangers from visiting other parts of the country. The tone he at first assumed gradually gave way as our conversation was prolonged. He laid his hand upon his heart, and then upon mine, and said, "We are all brothers." I told him of the customs of the western world; how common it was for men of different countries to visit each other, and that as it regards the crowd, of which he had expressed such fears, I had no apprehensions whatever from that quarter; the multitude was actuated by a very innocent curiosity,—a curiosity common to all countries.

Finding that we had no disposition to yield to his polite proposition to return before we had seen the place, and before any good could accrue from the excursion, he wished us to accept a large boat as our place of residence while we remained, assuring us that we should then be safe from the pilfering propensities of the rabble, and have no annoyance from their presence. I suggested to our Chinese companion that we might possibly find ourselves on our way to Amoy, in the morning; which suspicion he turned around and expressed aloud, not by my direction, though I hope to their edification. The magistrate again went through the manœuvre of touching hearts, adding that we must repose mutual confidence in each other.

During this conversation, opportunities were presented for distributing Christian books. These were received with evident gratification. "I trust it augurs favorably," says Mr. Abeel, "that not an objection has been made to the distribution of these books, though they have been freely given to the highest officers whom we have seen, and their contents have doubtless been examined. Had they been regarded as at all injurious, we should certainly have heard of it."

Having signified our willingness to comply with the request of the magistrate, we were escorted to a large boat by almost all our official friends. We were just preparing to retire, or more strictly to lie down, when an inferior officer entered and told us that the magistrate had seen the To Tae,—the highest civil mandarin,—who had urged him to get us away immediately; and that he had sent down to beg us once more to depart. He was reminded of the suspicion we had expressed, before we consented to take up with such a moveable lodging, and of the assurance we had received that we should be as permanent here as on shore. Laughing at the advantage we had gained over his superior, he dropped the subject, and said he would be with us early in the morning to accompany us in our excursions.

I must acknowledge that I was somewhat disappointed at the strength of opposition manifested to our visiting the place. I hoped, without sufficient grounds, that there would be no serious objection to our dwelling among this "great people." My mind was soon relieved from a gloomy train of thought by the remembrance of the wonderful change which had already been effected. I thought of the four large and important cities which had been thrown open to us, and of the multitudes of towns and villages lying in their vicinity. Here are fields that will give full employment to all the missionaries who are likely to be furnished by the church of Christ for years to come. Let these be occupied, and others like them will probably be opened.

Temples—Surrounding Country—Population.

In the morning Messrs. Abeel and Lowrie visited a famous Budhist temple, which is said to be more than twelve hundred years old. In this place,—"one of the strongholds of the rulers of the darkness of this world,"—Mr. Abeel addressed a crowd on the folly and sin of worshipping idols, and the necessity of turning to the only true God.

5. We had just breakfasted when one of the mandarins whom we had seen the preceding evening, came with sedans to take us to a temple, still more celebrated than the one we had just visited. We passed through a number of streets, some of them rather wider than any I had seen

Digitized by Google

of equal length in other cities of China. They were lined as usual with shops, well filled and showy. Having reached the north east angle of the city, we alighted. Here, on the gentle slope of a hill, stands an array of Budhist buildings, with a far famed hall dedicated to Choo Bun Kong, the most distinguished commentator on the classical books of China, and one of the uncorrupt magistrates of this city.

The grounds are beautifully verdant, and ornamented in part with fine trees. Broad flights of steps lead from the gate to an antique temple, built very much in the style of the one already visited by us, but on a larger scale. Our official companions told us it was erected in the Tong dynasty, somewhere between the seventh and tenth centuries of our era. The spacious monastic buildings, occupying each side of the temple, and the area in front, are almost entirely deserted of the class by which they were originally inhabited. In such a place the mind is thrown back to by-gone ages, to the successive multitudes of deceived beings, who came to this temple to pay their devotions to these "dumb idols," and then passed away in their ignorance.

In the temple there stand two very old looking book-cases, which, they gravely told us, must not be opened lest some deadly influence should issue forth. They declared that a man who made this rash attempt, was destroyed on the spot. The hall dedicated to Choo Bun Kong stands behind this large temple. It contains his image, with a short tablet giving his name and place of birth. On each side are the representations of a few men distinguished for literary attainments. The civil mandarins resort here, twice a year, to burn incense and invoke the favorable regards of the sage. Literary men, at some of the examinations, write their themes in this hall and the ranges of rooms connected with it. By them his auspices are also sought for.

We ascended a hill immediately behind these buildings, which rises probably two hundred feet above the level of the surrounding country, and were surprised at the magnificent prospect that burst upon us. The city lay reposing beneath us. The roofs of its compacted houses were alone visible, interspersed with innumerable trees, with here and there a portion of the wall, and part of a small stream or canal. But the city filled only a part of the space within our horizon. We were nearly in the midst of an amphitheatre of hills, enclosing a plain which could scarcely have been less than thirty miles in length and twenty in breadth. Towns, villages, and hamlets were visible in every direction; those too far to be distinguished being indicated by groves or clumps of luxuriant trees. These,—with the sugar cane and rice fields, intersected by rivers, canals, and artificial ponds for irrigation,—gave a variety and richness to the scene which almost deceived us into the forgetfulness of its less distant appearances.

I wished to get an estimate of the population from an intelligent man who accompanied us; but, as is generally the case when this subject is introduced, he expressed as much wonder at my question, as if the sum was incalculable. I tried to talk him out of his mysticism, when he recollected that at the close of the last dynasty, more than two centuries ago, the census gave seven or eight hundred thousands; to which he thought a large number had been since added. Though the city and suburbs are exceedingly compact, they can scarcely contain such a population. The space appeared to us too limited. What must be the number scattered over the whole country which our position commanded!

On our return we entered a number of shops, and walked through some of the best looking streets. It is needless to say that we were honored with a large concourse of attendants and spectators. Probably neither of us ever attracted so much attention before. We passed through a street which we saw decorated with lamps and hangings the preceeding evening. This was intended as a peace offering to the gods, by whose visitation as they believed, they had suffered severely from sickness and death. The cholera had committed fearful ravages among them, at times carrying away four or five hundred a day. The crowd which followed us to the brink of the river was so large that we made the boatmen pull out and anchor in the stream.

In the afternoon Messrs. Abeel and Lowrie made an excursion above the town. Two opportunities occurred for addressing those who followed them. "They gave as good attention as could be expected; some of the more respectable did not appear to lose a word."

Accessibility of China—Visitors.

Messrs. Abeel and Lowrie returned to Kulangsu on the following day.

Our visit was interesting, as bringing to light a number of facts. It shows what

Digitized by Google

a change has been effected, if not in the disposition, at least in the policy of the government toward foreigners. A very short time since, and no stranger could have penetrated to Cheang Chau except in disguise. Then, instead of condescending to reason with us, brute force would have been applied. The least they would have done, would have been to convey us unceremoniously to a boat, and command the boatman to be off without delay. Now they not only allow us to reason with them, but they yield, at least practically, to the force of our arguments. It is highly probable that the Emperor, having been compelled to throw open certain ports for commerce, has sent down his command requiring his officers to prevent any intrusion into other places; but to do so by means which will not disturb the present peace. Hence their firm but not invincible opposition. At present it would be very difficult, perhaps impossible, to make the larger cities missionary stations. Still I see no reason why they might not be considered as outposts, to which we could make frequent visits for preaching the gospel, and scattering the good seed in the written page.

At the smaller places, where there are no mandarins, it would be less difficult to get a foot-hold. That the missionary might visit villages almost without number, and of all sizes, with little or no molestation from Government, appears highly probable. As far as our observation goes, the country is extensively open to itinerant labors. We confidently believe that any number of enterprising men, having their head quarters at Amoy or Kulangsu, could find abundant employment in this populous region. That there is any necessity for having our permanent residence at Kulangsu or Amoy, remains to be seen. We need a larger force to make such experiments, and until the work prepared to our hands is less neglected, it is folly to look out for more. Our prayers have been heard; our sanguine hopes exceeded. God has done great things for China, whereof we are glad. And now who is there that will "come over and help us?" Who will go up, and, in the name of its Sovereign, take possession of this goodly land?

To those who are inquiring where the great Head of the church would employ them in making known his salvation, the foregoing question is earnestly commended.

25. The weather for several weeks has been delightful, and our visitors have increased. We have had many from Fu Chau,—the department in which the capital of the province stands,—also from a neighboring department. Hundreds of these have enlisted as soldiers, and are on their way to Formosa, to relieve the garrison there. The Prefect of Amoy told me that these men were to be here, and that he would keep them from coming to Kulangsu, lest there might be some disturbance between them and the English troops. I am not sorry that he has either forgotten to issue orders to this effect, or that the soldiers have not felt themselves bound to obey such orders. Almost all that came, could read; and I trust the books they took with them will be of service to themselves and others. We are daily favored with companies of interesting strangers from different parts of the province, who have never heard of the name of Jesus. A condensed view of the essential principles of religion is of course all that can be presented to them. This with the books may, through the guidance of the Holy Spirit, lead some of them into the way to life.

Siam.

LETTER FROM MR. CASWELL, JULY 1, 1843.

Release of Mo—New Party in the Priesthood.

THE last number of the Herald contained a letter from Mr. Caswell, in which he gave some account of the imprisonment of Mo, a native church member.

Mo was released soon after the date of my last communication, his master paying for him about forty ticals. He was accused of no other crime than that of being in company with one who committed an assault. At our last communion he presented a confession, composed wholly by himself, in which he says that before his imprisonment he had become fond of vain associates, who led him away from the love of God. He seems to feel that his imprisonment was a just judgment upon him for being so fond of the society of the wicked. He is now employed in the printing-office, and so conducts as to strengthen our hope that he is a true child of God.

Mr. Caswell says, "The Lord is permitting us to hope that he has begun a good work in one or

Digitized by Google

two hearts; but we are reminded by past disappointments that our hope should be with trembling."

It was stated in the General Letter of the mission, published in the last number of the Herald, that a new party had arisen in the priesthood of Siam, denominated by the missionaries *liberal*. The reader will be glad to obtain further particulars respecting this interesting fact.

A few weeks since I called upon Chau Fa, for the purpose of making some inquiries respecting the Bali. He was asleep when I arrived at his wat; and, while waiting for him, I had some conversation with one of the leading priests of the wat, whom I found in the printing-room. During the conversation, he several times used the expression, "Our party." On being asked what he meant by this language, he replied by repeating, "Our party;" thinking, apparently, that I already knew what he meant. Wishing to obtain a definite answer, I inquired whether he would have me understand him to mean the priests in that particular wat. "No," he replied, "I mean those who think as we do." Is there then a difference between you and other Siamese priests? "Yes." Will you tell me the points of difference between you and others? He replied that the mode of pronouncing the Bali constitutes one point on which they differ. Chau Fa and his followers aim to pronounce it as in Ceylon. This requires the use of several sounds which are entirely foreign to the Siamese language, and quite difficult for Siamese organs of speech to manage. The "old party"—this term is used by the new party—substitute for these foreign sounds certain others which belong to the Siamese language. Chau Fa aims to introduce the new character, and the new pronunciation together.

On my inquiring whether there were other points of difference, he replied that there were many. "For instance," he said, "the old party cannot sit as I am now sitting." (He was sitting in a chair.) Seeing that he was not quite free in speaking on the points of difference, I waived that subject, and inquired how large he thought the new party was. He replied that they reckoned five wats, mentioning the names. Three of them were wholly "new party;" while two were only half so. Most of the wats have two head priests, but they are not altogether equal in rank. By two wats being only half "new party," we are to understand that one of the head priests in each is a "new party" man. With both of these head priests I am acquainted. They have become "new party" men since my arrival in Bangkok, and are both graduates of Chau Fa's wat.

Being desirous of ascertaining the nature and extent of the differences among the Siamese priests, Mr. Caswell called upon the head priest of one of the wats which had been represented as belonging to the new party.

He confirmed all that I had learned at Chau Fa's wat; and, on being requested to explain as clearly as he could the difference between the two parties, gave the following illustration. "Here are two piles of books. The first contains the instructions of Budh; the second contains the writings of eminent teachers of the religion of Budh, who lived in ancient times. The first pile our party receive as authority in religion. The second we examine and compare with the first. So far as it agrees with the first we receive it; so far as it disagrees we reject it." I then inquired whether they actually found much in the second pile to reject. "Yes," said he, "much, very much." And then mentioned one set of books consisting of more than five hundred volumes, the whole of which they rejected.

Another fact developed in the course of these inquiries possesses some interest, as marking the origin and progress of these liberal views. One of the five wats became liberal ten or eleven years since. At that time Chau Fa presided over it. Two others, over one of which Chau Fa now presides, became so six or eight years since. The remaining two, which are only half liberal, became so,—one about three years, and the other about one year since. Thus we see that the commencement of liberal views, as marked by the liberal party themselves, took place very soon after the visits of the first missionaries,—Gutzlaff, Tomlin, and Abeel,—to Siam. We see also that the rise and progress of these views are to be traced directly to Chau Fa.

It should be constantly borne in mind that Chau Fa is only the head priest of a wat and not the high priest of the kingdom. He, however, has in reality much more authority than common head priests, on account of his being of the royal family. How far the hand of the king is in these reforms, it is impossible to say. That he knowingly tolerates them is, I think, quite certain. My teacher gives it as his opinion that more of the sons of the princes and nobles pass the term of their priesthood at Chau Fa's wat than elsewhere. If this be true, it may be

Digitized by Google

looked upon as a kind of pledge that these liberal views are destined to spread among the Siamese.

LETTER FROM MR. JOHNSON, NOVEMBER 3, 1843.

Chinese Teachers—Sabbath Labors—Hospital.

THE labors of Mr. Johnson are devoted to the Chinese department of the Siam mission. A considerable portion of his time is necessarily spent in extending his acquaintance with the Chinese language, two dialects of which he has studied more or less. Respecting his Hokien teacher he writes as follows.

I have made it my daily practice to pray with him in secret, and to read with him one or more chapters from the New Testament, expounding the same to him according to the best of my ability. He has apparently made rapid advances in scriptural knowledge. In reading the epistle to the Romans, his mind seemed to be particularly awakened to the sense of his lost and ruined condition by nature, his need of the atoning blood of Jesus Christ to wash away his sins, and of the excellency and all sufficiency of the gospel plan of salvation. For several months past he has professed to feel himself a great sinner, destitute of all natural goodness; to be penitent for his sins, hating them, and relying only on Christ for salvation; and to depend solely on the aid of the Spirit for all right feelings and ability to lead a holy life. For some time past he has, at my suggestion, followed me in prayer in our private devotions, and his petitions, confessions, and thanksgivings, have been very appropriate. More recently, at my request, he has occasionally prayed in the family, and during our Sabbath worship. He has requested baptism; but I have advised him to wait still longer, and more maturely examine his heart.

Whether he be truly a Christian or not, I cannot pronounce with great assurance. I do not see in him all that evidence of genuine piety that I would like to see; and yet I sometimes have strong hopes that God has begun a work of grace in his heart. The Lord save him from self-deception!

Mr. Johnson is also pursuing the study of the Kah dialect, with the assistance of a young man recently from China. Of him he speaks as follows.

He is esteemed a very good Chinese scholar, and is a person of much native talent. Since being in my employment, he has, I think, been a diligent student in the Holy Scriptures, and he appears, for some reason, truly anxious to become acquainted with the truth, in the knowledge of which he has already made much progress. He has intimated a desire to receive Christian baptism; but I have not as yet dared to give him encouragement in regard to his fitness to receive this holy ordinance. He is very ready to assist in conducting religious exercises in Chinese, and also to lead in prayer. I fear that as yet he knows but little of his own heart; but I cannot but hope that the Holy Spirit is moving upon his mind, and that if a saving change is not yet wrought in him, God will nevertheless make him the subject of regenerating grace, and a blessing to his people. He seems forward, of his own accord, to make known the gospel to his dying countrymen. May he have the prayers of the people of God!

Mr. Johnson endeavors to supply the Chinese junks which come to Bangkok with appropriate tracts; the distribution of tracts among the Chinese residing in Siam has also been quite extensive.

Our Sabbath congregation is still small, numbering from sixteen to twenty, mainly members of our family. Our work requires much faith and patience. Many will promise to attend our services, but their promises are rarely fulfilled. The multitude are as mad as ever upon their idols. Never since I have been in Siam, as it seems to me, have I seen, on the part of the Chinese, so much zeal in the service of false gods, as during the past year. The enemy of souls appears to be using his utmost efforts to fortify his kingdom here; perhaps he fears that his time is short. But there is One who is stronger than he.

By vote of the mission, some months since, a small bamboo house was erected for the accommodation of such of Doct. Bradley's patients as are too much diseased to allow them to return daily to their homes, if they have any. The number to be accommodated was limited to ten. With these persons I have maintained a daily religious service for about three months, generally held between four and six in the afternoon. As I have devoted most of my time to a different dialect from that spoken by them, I have found much difficulty in making myself

Digitized by Google

even tolerably understood by these poor, ignorant, diseased men; but I have some hope that a few have obtained considerable knowledge of the truth. At times they appear to listen with lively interest to the message of the gospel. Altogether I have from eight to twelve or fourteen hearers daily in this humble place of worship. I meet with much that is disgusting, and much that is painful and trying to my faith; but I feel that these souls must not be neglected. Two have died in connection with the hospital; concerning one of them I had some hope that he was prepared for his departure.

Madura.

LETTER FROM MR. LAWRENCE, JANUARY 11, 1844.

Death of Mr. Dwight—Cholera at Madura—Death of Mrs. North and Mrs. Cherry.

THE intelligence communicated in the following letter, is already before the public. Many, however, will derive a melancholy pleasure from the perusal of the subjoined extract; it gives some particulars which are not generally known.

It has seemed good to our Lord and Master suddenly to call our dear brother Dwight to heaven. He was taken with the spasmodic cholera on Sunday, the 7th of this month, about eleven o'clock in the forenoon, and he died on Monday about nine o'clock in the morning. Mr. Crane will give you the particulars of his last hours. We can by no means realize the loss we have sustained; not only because it is difficult to estimate the value of such a man, either as a friend, a brother, or a missionary; but also because the hand of the Lord is still resting most heavily upon us. Mrs. Dwight was seized by the same disease, on the morning after her husband's remains were deposited in their last resting place; and she has barely escaped with her life. None but those who have had the deep and rich experience of men in Christ Jesus, can comprehend the calmness of our departed brother in his last hours.

Mr. North had arrived in the mission but a week before, and at Mr. Dwight's but three days before the death of the latter; having left his family he had gone to Dindigul. During his absence, his children were seized with alarming symptoms, while Mr. Dwight was away, conducting the morning exercises of the Sabbath. The report of their attack was carried to him by an inconsiderate person in his employment, whose terror exaggerated it; and Mr. Dwight came home, almost breathless with haste, and pale with the shock. And now he who had been ministering to the sick and dying that have fallen by thousands in this city, was unaware of the fact that the disease had begun its work on himself. He sat at the dinner table as usual, but ate nothing; he retired to his bed, but hoped soon to recover, and consequently prompt measures were, we fear, too long deferred. We cannot, however, reproach any one; we feel that the Lord hath done it, and we have perfect confidence in all his dealings.

The average number of deaths in the city is said to be fifty a day;—a mortality which would render this great metropolis of heathenism a tenantless waste in less than three years. It is but a week or two since Mr. Dwight told me, that three thousand were reported as having been already carried off by this disease. The funeral drum is forbidden; its notes, mingled with the wailing of mourners, would probably add to the mortality, as well as to the horror of the times. Do we then despair of this field? Do we conclude that it is wholly cursed of God, and to be abandoned?—We have rather the most pressing arguments to urge, not only for our own increased efforts, but for a reinforcement, such as the Committee must know we need.

The trials of this mission had not terminated at the date of the foregoing letter. On the following day, Mrs. North was cut off by the cholera; and seven days later, Mrs. Cherry followed her. Mr. North was formerly stationed at Singapore; but, upon the discontinuance of that mission, he removed to Madura, arriving there just before the mysterious and painful visitation which has carried his wife to the grave. Mr. Muzzy was also brought very low by the same disease; but, at the time of the latest communication from the mission, he was convalescent. The exposure of so many to this fearful scourge is thus explained by Mr. Winslow, in a letter dated at Madras, January 24; "Mr. Dwight was taken sick on the day before the annual meeting of the mission, which brought the other members to Madura; else they might not have been so much exposed to a disease, which has for some time been uncommonly fatal in that place."

Further particulars respecting this melancholy event may be expected soon. In the mean time,

Digitized by Google

the friends of missions it is presumed, will not forget those who still survive. Let them feel that they are sustained by the intercessions of their brethren whom they have left behind them; and let them also hope and believe that this sore affliction, — in answer to that prayer which "availeth much,"—will soon issue in the furtherance of the gospel, particularly in that portion of the great missionary field to which they have been sent.

Mountain Nestorians.

LETTER FROM DOCT. GRANT, JANUARY 27, 1844.

Excesses of the Koords—Slaughter and Captivity of the Nestorians.

THE following communication contains the latest intelligence respecting a people, whose sufferings have called forth the sympathy of the whole civilized world. It is to be feared, however, that even now the cup of their sorrows is not full. A commissioner has been sent to inquire into the difficulties which have arisen between them and the Koords; but it is extremely doubtful whether any effectual measures will be taken to put an end to the oppression and cruelty which their enemies have visited upon them.

You will learn, with the deepest sorrow, that the sore calamities which have befallen the Mountain Nestorians, still continue; and none but God can foresee their end. Tidings have just reached us of a new massacre of fifteen or twenty Nestorians belonging to a village in the interior of Tiyary; and we are informed that several others have been carried away as captives. This is the third massacre of the kind that has occurred since the second terrible invasion by the Koords of that district. It was the act of the sanguinary chief who was placed over them as Governor, and is said to have been quite unprovoked.

Many others, it is feared, may fall in like manner, the victims of a fanatical hatred of Christianity, and a thirst for more Christian blood! Probably very many have thus perished of whom we have no definite information. You can better imagine than we describe the sufferings of the destitute survivors, upon those bleak mountains, during their long winter. Of the hundreds who have escaped—many of them to this place and vicinity—the state of destitution and consequent suffering are greater far than you have ever seen in our own happy land. You are apprised that we have a number of them on our own mission premises, whom we endeavor to supply with both temporal and spiritual food, as well as we can. The children we have gathered into a school. But except in the case of a few orphans or other children, whom we may retain as a boarding school, this relief can only be temporary. And with all that others are doing, it is but a partial relief to a comparative few.

It remains to be seen whether arrangements will be made for their safe return and residence in their mountains, or elsewhere. Then there are the poor captive prisoners! God alone can extend to them the needed relief. After repeated orders from the Porte—obtained through foreign embassies—for the relief of the captive Nestorians, between forty and fifty, out of some hundreds, have been released; and those are mostly decrepid old women, and others, who are worth little in the market for slaves! To prevent all possibility of their redemption, they are sold and removed to distant places, under the name of Yezidees (devil worshippers;) thus their location and identity are concealed. Now and then some affecting account reaches us of the fate of a few among the great mass that will never be heard of more.

There were twenty-four priests killed in the single tribe of Tiyary, whose names are known, out of seventy in all. How many have fallen in that and other districts we do not know. No other tribe suffered so much as this; no other was so full of people. Of them, perhaps, not more than one half remain. Very many whose faces were familiar to me, are gone! And among them I often call to mind the sweet, intelligent countenance of a fine little boy, who was set apart as a future patriarch. But he is gone! His father,—a priest and a brother of Mar Shimon the patriarch, who to-day sat at our table, together with a Syrian bishop and seven or eight priests,—he too has perished. He was my travelling companion through all the mountain tribes on my return from America; among many with whom I had taken sweet counsel, I miss him much.

For the poor survivors, let our earnest prayers ascend, that they may return unto Him who has wounded and will heal;—and who has said, "In their affliction they will seek me early." And for the poor benighted Koords, whom God has employed as his chastening rod, let our prayers arise; "for they know not what they do." Like persecuting Saul, they

Digitized by Google

think, in their delusion, that they are doing God service. "Finally, brethren, pray for *us*, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men."

In a postcript to the foregoing letter, Doct. Grant writes, "Our pasha,—whose vigorous arm has been such a terror to evil-doers, and kept the country in a good degree of subjection, though under heavy oppression,—died nine days ago. His decease was hailed as a jubilee by thousands; and, for a time, serious apprehensions were entertained of consequent violent commotions. But all is now quiet, and former fears are much allayed; though no one can tell what a day may bring forth."

Constantinople.

LETTER FROM MR. GOODELL, MARCH 7, 1844.

Review—Progress—Prospect.

THE station at Constantinople was commenced in June, 1831, by Mr. Goodell. In the following letter the same individual,—spared through the goodness of God to see such cheering results,—describes the progress which the gospel has since made in that important city. He is not alone in the belief, that a wonderful change has taken place, particularly among the Armenians. The expectations of Dr. Anderson, in respect to this people, to use his own language "have been answered, and more than answered." Mr. Dwight, in a recent letter, says, "Drs. Anderson and Hawes, have been permitted to see something of the work which God is carrying on among the Armenians; and they are both ready, if I mistake not, to say that their expectations are more than realized. The fact is, this is a deep and thorough work. Our friends who have visited us, do not yet know the one half; nor do we ourselves. Facts are continually coming to light, showing that the movement upon the Armenian mind is far more general than we had supposed. Let us bless God and take courage. A little more faith and patience; a little more prayer and labor; a little more trial and suffering; and the great and glorious work will be accomplished, and a new nation will be added to reformed Christendom, prepared to contribute all its strength towards aiding in the noble enterprise of subduing the world to Christ!" We are not to expect, however, that such a result will be brought about without a vigorous opposition. "There are many adversaries," and the days of trial have not passed away.

Whenever I look back to the year 1831, when my own family first arrived at Constantinople, and contemplate the great and wonderful changes which have taken place since that period, I always feel that I am not half awake to the reality and importance of the work which God is carrying on here with such power. Then, not a single European in this city knew fully how to sympathize with us; nor, during a whole year, was there—except our Greek brother Mr. P.—a single native found whose heart seemed at all moved by the Spirit of God. Then, all direct access to the Armenians seemed closed against us; nor did it appear possible to reach them, except in a very circuitous way. Indeed we were obliged to commence operations among the Greeks, in order to introduce ourselves among the Armenians.

But God hath "remembered us in our low estate; for his mercy endureth forever." He hath helped us by his providence, and he hath helped us by his Spirit; and, in the wonderful turn which things have taken, his hand is most clearly seen. For "He that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth,"—he has fast closed the door among the Greeks to the amazement of every body; while among the Armenians he has set before us an open door, which no man has been able to shut, although the very mightiest ones in the whole empire have, once and again, conspired together for the express purpose of closing it forever.

Less than twenty years ago, the question was asked by some one at Constantinople, whether a Protestant service, except in the palaces of the foreign legations, could be held on the Sabbath in any language. The opinion expressed was, that it would not be tolerated. But lo! a few Protestant missionaries have come; and without power, or influence, or even permission, they have quietly seated themselves down in the very "city of the Sultan," under the very eye of high priests and patriarchs, and in the midst of all the grandees of the empire and the emissaries of Rome; and they have opened chapels in their own private houses, where the gospel has been preached without molestation in the English, German, French, Spanish, Italian, Greek, Armenian, and Turkish languages. And our right to do so is never likely to be questioned. Those times have gone by;

Digitized by Google

and custom here has all the force of law. There has indeed been great indignation against us; but it has been strangely impotent. Kings and princes have taken counsel together against us; but their 'counsel has been carried headlong,' and has come to nought. Bribes, the never failing resort and the mighty engine of all these oriental hierarchies, have not been spared; but the devices of these crafty ones have been disappointed, so that their hands could not perform their enterprise. And I know of no other reason than this, that *the Lord of hosts has been with us.* From him cometh wisdom. But he has not given it to the opposers of his truth to carry out their plans; or he has destroyed and divided "their tongues;" or he has furnished them with other and more pressing work to do; or in his providence there has been all at once an entire change in the Turkish ministry; or the very individual who was intrusted by them with the execution of the whole business, was unexpectedly turned out of office; or else, in their blindness and rage, they have been left to transgress all bounds, and trample on all laws and usages, so as to leave us real and substantial ground of complaint to our country's representative, which he could lay hold of and use with power to our advantage. And thus, "not once or twice" has the Lord shown us his marvellous loving kindness in this strong city, and given us fresh encouragement to place all confidence in his power and wisdom, his goodness and faithfulness. And, though we have always feared as we entered into the dark cloud, yet have we learned in some measure, I trust, the important lesson, that after all no one "save Jesus only" is in it; and that his hand, and his alone, is to be seen and felt and acknowledged every where.

Ten years ago, the strong man armed kept his palace and goods in peace, and no one dared to lisp a syllable against the prevailing superstitions and corruptions of the times. But a stronger than he has come, and broken in upon this death-like quiet, and "set a man at variance against his father, and the daughter against her mother," in all parts of the city. An individual who came to us, some ten years ago, for the express purpose of conversing on the great things of salvation and eternal life, and who spoke freely all that was in his heart, said, on passing out of the door, "On quitting your house I must close my lips, and not suffer a word on these subjects to escape them." But now the whole city is filled with these new doctrines; and they are publicly discussed in the khans and coffee-houses, and at all the chief places of concourse.

Much of the time, indeed, we have ourselves been scarcely able to walk round this great "valley of dry bones" in an open and public manner, or to prophesy to them except in a whisper, or to only one at a time; and yet from our retired corners we have heard "a noise and a shaking among these dry bones;" and in regard to not a few of them, we have the most consoling evidence that "the Spirit of life from God" has entered into them. The voice of the Son of God has broken the slumbers of death, and they live. They have been breathed upon by the Holy Spirit, and they have become "a living soul." And there may now be seen every day, walking abroad in the streets of this great city *living, breathing* men;—men who,—like all those that have been quickened and made alive, and that will live forever,—are calling on every side to their neighbors and kindred, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." There is certainly a great deal of life and activity among them. Look abroad in almost any direction, and you will see some Andrew bringing his brother Simon to Christ, or some Philip persuading his friend Nathanael to come; or peradventure over the very house tops, and "through the tiling," you will see "one sick of the palsy," who is "borne of four." Blessed sight! Who would not be a missionary to see such "visions bright"? But truly all "this is the Lord's doing; it is marvellous in our eyes."

I close this communication with a remark which I recently made to our native brethren, whom, as you know, I am accustomed to meet by themselves, every Tuesday morning: "*If this work of God go forward for ten years to come as it has gone for ten years past, there will be no further occasion for any of us to remain here; unless it be to assist you in bringing to a knowledge of these same precious saving doctrines of the gospel, the Greeks and Jews, and others around you.*"

But reverses are to be expected. And may you, and we, and the churches at home, and all concerned, be prepared for them.

The foregoing letter suggests many topics for the consideration of the reflecting Christian. How wonderful, for instance, that the Greeks now offer so little encouragement to the missionary; while the Armenians,—once so inaccessible,—are receiving "the Spirit of life"!

Digitized by Google

Syria.

ANNUAL REPORT FROM ABEIH.

New Station — Friendly Intercourse — Schools.

THE commencement of missionary operations upon Mount Lebanon has already been announced in the Herald. Messrs. Whiting and Thomson, in connection with Doct. Van Dyke, were designated to the new station at Abeih, some months since. The present communication is their first annual report; it embraces the operations of 1843.

For want of a suitable house, Mr. Whiting had not removed to Abeih, at the date of this report, but was obliged to remain in Beirut. Mr. Thomson succeeded, after surmounting many obstacles, in purchasing a dwelling, which also answers the purpose of a temporary chapel. At first there were some fears of governmental opposition, especially in reference to the erection of the necessary buildings; "but," says the report, "we see no reason to entertain them any longer." It is supposed that whatever can be done in Beirut, may be done on Mount Lebanon, "and with even less surveillance."

The two rooms first finished in Mr. Thomson's house were arranged for a temporary chapel; an Arabic service has been kept up ever since, twice each Sabbath, with an interesting congregation. There has also been an encouraging Sabbath school between the services. We shall need a larger place of worship in future, and we are endeavoring to secure a house which can be converted into a regular chapel.

After Mr. Thomson had removed his family to the village, and the people had become a little acquainted with him, their shyness and reserve disappeared. And now not only Druzes but even the Maronite population regard us as their friends, and would be sorry to see us leave them. Having never had any intercourse with us before, their minds had been filled with prejudices and distrust by the misrepresentations of the Maronite priesthood, who appear to think their most effective weapons to be calumny and slander; but a brief acquaintance dissipated the fears of the people, and established entire confidence between us. The adverse portions of Druzes and Maronites both now look to us for counsel and protection in their difficulties. Even Maronite monks and priests have been very friendly, probably constrained to it by the strong reaction which has taken place in our favor amongst the people.

Mr. Thomson has had more friendly intercourse with the Maronite priesthood during the past summer, than during all his previous missionary life. Perhaps a considerable portion of the malignant rancor manifested towards us by these individuals, may have arisen from ignorance of our objects, our habits, and our doctrines. We have a good school in Abeih, numbering, at the close of the year, fifty scholars; these are taught by a Maronite who has recently embraced evangelical principles. He promises to be a useful man, and he has a very interesting family. He has been assailed by the usual denunciation of the Maronite bishop, but without suffering much annoyance.

The school has also been assailed from another quarter. There is a Latin convent in this village, which has not had an occupant for many years; but no sooner had we commenced operations, than an Italian monk was sent to fit it up and commence a school, in which both Arabic and Italian are taught. A strong effort was made to get all the children of the village, even those of the Druzes, into it. Sometime after our school was opened, the monk visited Mr. Thomson, and made a complaint against our teacher, that he had stolen away his scholars, and begged that he might be compelled to restore them. This is condescending to treat us on terms of equality. A few years ago, far from asking for such interference as a favor, they would have commanded the people to break up our school, beat the teacher, and stone us out of the village. With all our protection we could not have lived in Abeih, previous to the late revolution. It was then crowded with Maronite emeers, and was regarded as the stronghold of that persecuting sect in this part of the mountains. Now that power is not only palsied but annihilated in this part of Lebanon.

In addition to the school in Abeih, already mentioned, others have been commenced in eight different villages; the number of pupils in these amount to three hundred and fifty, twice or thrice as many as have been ever reported before.

These schools have been regularly visited, and the improvement of the scholars is encouraging. The number of schools might have been doubled if we had been able to support them. Not far from one half of the pupils are Druzes, the remainder are principally of the Greek church. And there is quite an encouraging number of girls among them.

Digitized by Google

It is so important to raise the qualifications of teachers, that we are planning a separate school for them in Abeih; they are to be connected ultimately, in some way, with the Seminary which we hope soon to see in operation. We have in fact already taken incipient steps for reopening the Seminary, and Tannos el Haddad, with the assistance of two former pupils of the Seminary in Beirut, has commenced a grammar school. This beginning we intend to cherish, until it shall be merged in a well supported institution adequate, in some measure, to the wants of the country.

Sioux.

LETTER FROM MR. S. W. POND, FEBRUARY 7, 1844.

THE station at which Mr. Pond is prosecuting his labors, is about nine miles from Fort Snelling. He has access to a very considerable number of Sioux at this place; but "there are many adversaries." The influence of "mischievous white men" is here, as too frequently elsewhere, a serious hinderance to the usefulness of the missionary.

Though we have many things to discourage us, our prospects of doing good seem rather favorable at present. Nearly all the Indians belonging to this band are willing, apparently, to have their children instructed; and most of the children who have spent the winter here, have attended school pretty regularly. Since the first of November, the average number of our scholars has been about fifteen. Twice that number have attended at different times; but some of them have been absent most of the winter, engaged in hunting. Many of the Indians belonging to other bands are hostile to our school, and have made efforts to break it up; but they have not succeeded. Reports have been put in circulation among them by mischievous white men, that the object of missionaries in teaching their children is to obtain their money. Most of the Indians belonging to this band, I think, are convinced that these reports are not true; but they are frequently annoyed by the complaints of those belonging to other bands, who are more under the influence of persons seeking to ruin them. "But a lying tongue is but for a moment."

We have worship every Sabbath in Sioux, and about ten usually meet with us; but we seldom see any men among them. Public opinion,—which constrains many in Christian countries to attend meeting who would prefer to stay at home, if they could do so without injury to their reputation,—has a contrary effect here, and prevents some from listening to the gospel who would gladly hear it, if they could without exposing themselves to the ridicule, and exciting the enmity, of their friends. At present we cannot expect any to attend our services who do not, in some measure, feel the importance of religion.

We have little but the promises of God to encourage us; but we hope it will be seen at last that we have not labored altogether in vain. A man died here last fall of the consumption, of whose salvation we had some hopes. He had obtained considerable knowledge of the truths of religion, and in his last sickness he professed to hope in Christ for salvation, and exhorted his family to devote themselves to the service of God.

We hope that the war which has been carried on, for the last five or six years, between the Ojibwas and Sioux, is at an end. Both parties have suffered much in consequence of this contest, and all seem tired of it. During the winter the two tribes have met and hunted together, and probably the peace will be permanent.

For three or four months past, drunkenness has not prevailed to any great extent in this band; indeed I believe that the Indians here have not been so bad, for a year or two past, as those around them. Some of them, however, are frequently intoxicated; and if any of them express a determination not to drink any more, Indians from other places bring whiskey to them, and urge them to partake of it. Yesterday a medicine dance was held at a village about a mile from us; and because the chief of this band refused to go to it, some of them appeared to be very angry. They reproached the chief for listening to us, and threatened to whip the children who attend school; but the latter hid themselves until the hostile Indians had gone, and most of them have been in the school to-day as usual. I mention this as a specimen of the opposition we meet with. It seems to us that our work would be much easier, if there were missionaries at some of the villages around us; but instead of having some one to give them good advice, they are surrounded by men who obtain their living by selling whiskey to them, and are not pleased to see any thing like reformation among them.

Digitized by Google

Proceedings of other Societies.

Domestic.

AMERICAN AND FOREIGN SABBATH UNION.

THIS society held its first annual meeting in the Central Church, Boston, April 17. Hon. Heman Lincoln being in the chair, Dr. Justin Edwards, the Secretary, submitted the report of the Executive Committee, which gave a detailed account of the efforts of the society during the past year, to promote the universal observance of the Sabbath. These efforts have not been in vain; there is a growing conviction that both the physical and moral nature of man requires a day of rest. The Secretary of the Union has published the first number of a work called, "Permanent Sabbath Documents," the object of which is to show the ends of the Sabbath, and the reasons for its observance.

In the evening of the same day, a public meeting was held in the same place, at which Dr. Nott of Union College delivered an interesting address on the duty and benefit of observing the Sabbath.

AMERICAN AND FOREIGN BIBLE SOCIETY.

THE seventh anniversary of this society was held in Philadelphia, April 23; Dr. Cone of New York city, the President, being in the chair. William Colgate, Esq., presented the Treasurer's report, and Dr. Babcock of New York, the Secretary, read an abstract of the report of the Executive Committee.

Every State and Territory, except Arkansas and Iowa, have been embraced in the Society's operations during the past year. The donations have amounted to $21,451 63; the orders for books have amounted to $3,215 86. The number of Bibles and Testaments sent forth into this field was 25,702. The society has 225 auxiliaries.

The foreign operations of the year have extended to Germany, Greece, Africa, India, Burmah, Tavoy, Assam, Siam, and China. The appropriations for the foreign field have amounted to $8,000.

Addresses were delivered by the President, Rev. Mr. Kincaid,—Baptist missionary to Burmah,—Rev. Mr. Robinson of the British Provinces, Dr. Belcher of London, Rev. Mr. Hague of Boston, and Rev. Mr. Dagg of Mercer University, Georgia.

BAPTIST HOME MISSION SOCIETY.

THE twelvth anniversary of this society was held in Philadelphia, April 23; Hon. Heman Lincoln, the President, being in the chair. R. W. Marten, Esq., presented the Treasurer's report, and Rev. B. M. Hall, Corresponding Secretary, read an abstract of the report of the Executive Committee.

The receipts of the society amounted to $51,811 52, which is $11,228 40 more than the sum reported last year. This amount, however, includes the sums received by the different auxiliaries; $13,401 76 were paid directly into the treasury of the Parent Society.

The number of missionaries and agents, employed by the society and its auxiliaries, was 359; these were distributed in 25 states and territories, also in Canada and Texas. They have performed 179 years of labor, and supplied at least 761 stations. The baptism of 5,059 persons is reported, and the organization of 55 churches. At the stations occupied by the missionaries and agents, 6,525 children have been instructed in Sabbath schools.

In the evening of the same day, addresses were made by Rev Mr. Stow of Boston, Rev. Mr. Cressey of Ohio, Rev. Mr. Breck of Louisville, Kentucky.

BAPTIST TRIENNIAL CONVENTION.

THIS body assembled in Philadelphia, April 24. The President, Dr. Johnson, of South Carolina, took the chair. Dr. Pattison read that portion of the report which related to the home department, and Rev. S. Peck submitted that which related to the foreign operations.

The receipts for the year ending April 1, 1844, amounted to $62,062 29. The expenditures have been $74,221. The present debt of the Board is $27,018. The receipts of the last year exceeded those of the previous year by $16,179 22. The following sums have been received from other societies:—from the American and Foreign Bible Society, $6,000; from the American Tract Society, $2,500. The United States government has paid $3,300 for the benefit of the Indian missions.

The number of missions under the care of the Board is 18; the stations and out stations amount to 92. The number of missionaries and assistant missionaries is 110; of native preachers and assistants, about 100; of churches, 75; baptisms reported last year, 829; of church members, 4,800. There are also 30 or 40 schools, containing from 800 to 1,000 pupils.

In the evening of the same day, a sermon was preached before the Convention by Dr. Lynd of Cincinnati, Ohio.

Digitized by Google

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE seventh anniversary of this Board was held in the Wall-street Church, New York, May 6; Dr. Miller, the President, being in the chair. Hon Walter Lowrie, Corresponding Secretary, read an abstract of the annual report.

The receipts of the Board during the past year have amounted to $74,374 07. This sum includes $3,000 paid into the treasury by the American Bible Society, and $3,300 received from the American Tract Society. The debt of last year has been discharged; after deducting an unexpended balance given for the mission to China, the expenditures exceeded the receipts by $200 12. The total receipts of the year appear to have been $10,000 in advance of those of the preceding year.

Eight new missionaries were appointed to various stations during the year; five are expected to sail for China in a few weeks. Two missionaries and a physician have returned on account of impaired health; and one has died.

The missions of the Board are in five fields. There are 3 stations and 3 ministers in Texas; among the Creeks, Chippewas, and Iowas, there are 4 ministers and 4 teachers; in Western Africa there are 3 stations, 3 ministers, 2 teachers, and 2 native assistants,—all colored persons except one; in North India there are 7 stations, 16 ministers, 1 teacher, 1 printer, 2 native preachers, and several native assistants; in Siam and China there are 3 ministers, 2 physicians, and 1 printer.

Addresses were delivered by the President and by Dr. M'Cartee, of Goshen, New York.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THIS society held its sixteenth anniversary in the Broadway Tabernacle, New York, May 6. Captain Richardson, the President, being in the chair, Rev. Mr. Spaulding, the Secretary, read an abstract of the annual report.

The receipts for the year ending May 1, including the sums which have been paid for the Sailor's Magazine and the Seamen's Hymn Book, amounted to $15,220 78. In addition to this sum, $3,525 have been contributed for the Sailor's Home.

The operations of the society at home, as well as those of various local societies, are represented as prosperous. The Marine Temperance Society of New York has 16,000 members. The new Sailor's Home has had during the past year 4,114 sailor boarders, more than one half of these have signed the temperance pledge, while some give evidence of having been born again.

The foreign operations of the society have embraced Gottenburg, Stockholm, Amsterdam, Havre, Sydney, Honolulu, Lahaina, Havana. The report speaks of many interesting revivals at sea during the year.

Addresses were delivered by Rev. Mr. Sawtell of New York city, Captain S. Elliott of Brooklyn, Charles J. Jones, a sailor, of Easton, Pennsylvania, and Rev. Mr. Rogers of Boston.

FOREIGN EVANGELICAL SOCIETY.

THE fifth anniversary of this society was held in the Presbyterian church on Eighth street, New York, May 7. Hon. Theodore Frelinghuysen being in the chair, W. W. Chester, Esq., submitted the Treasurer's report. Dr. Baird, one of the Secretaries, presented a synopsis of the Executive Committee's report.

The receipts during the year have been $13,288; the expenditures have amounted to $13,132. For the Grand Ligne Mission in Canada, $4,069 have also been received; this sum is not included in the foregoing statement. The Society has 52 laborers in France and Belgium, 2 in Sweden, and 10 or 12 in Canada. The number of laborers sustained in France independent of the societies there, has been greater than in any preceding year. A grant of 10,000 francs has been made to the Evangelical Society of Geneva.

The meeting was addressed by Hon. Theodore Frelinghuysen, Prof. Stowe of Lane Seminary, Rev. Philip Wolff of the Grand Ligne Mission, Dr. Parker of Philadelphia, and Rev. Mr. Kirk of Boston.

AMERICAN TRACT SOCIETY.

THE nineteenth anniversary of this Society was held at the Broadway Tabernacle, New York, May 8, Hon. Theodore Frelinghuysen, President, in the chair. Moses Allen, Esq., presented the Treasurer's report. Rev. Messrs. Hallock and Cook, Secretaries of the society, read the annual report.

The receipts of the year have amounted to $108,484 44, of this sum $51,804 13 were realized from sales, and $56,680 13 from donations; the last sum includes $18,781 98 for colportage, and $4,382 78 for foreign distribution. The expenditures have been as follows: for paper, printing, and binding, $57,987 10; for colporteur operations, $15,011 15; for foreign distribution, $20,000; for other expenses, $15,776 59.

The gratuitous distributions have been as follows: for foreign lands, 1,659,816 pages; for ships, canals, rivers, etc., 1,137,957; for domestic missionaries, 769,000; for auxiliary societies, 2,149,052; for colporteurs and agents, 10,948,982; for sabbath schools and various institutions, 1,119,189; delivered to members and directors, 3,541,125; total, 24,315,121 pages.

The whole number of volumes printed during the year was 217,000; of publications, 5,536,000; of pages, 96,118,000. The whole number of volumes circulated during the year, was 192,480;

Digitized by Google

of publications, 4,937,684; of pages, 91,471,456. The whole number of volumes circulated in nineteen years has been 2,118,886; of publications, 73,340,753; of pages, 1,391,325,967.

There have been in the service of the society during the past year, 73 colporteurs,—including 23 Germans and Frenchmen,—and 29 additional laborers. These were dispersed over 27 states and territories.

Addresses were delivered by the President, Prof. Stowe of Lane Seminary, Dr. Morris of Baltimore, and Rev. T. S. Malcom of Louisville, Kentucky.

AMERICAN HOME MISSIONARY SOCIETY.

The eighteenth anniversary of this Society was held in the Broadway Tabernacle, New York, May 8, Rev. Henry Dwight, President, in the chair. Rev. Mr. Badger, one of the Secretaries, read the report.

The balance in the treasury, April 15, 1843, was $2,589 02; the receipts of the succeeding twelve months amounted to $101,904 99. The amount due to Missionaries, April 15, 1843, was $9,608-40; and $106,832 12 have since become due, making the liabilities of the Society for the year $116,140 52; of this sum $104,276 47 have been already paid. The contributions of the churches have increased $9,147 77 during the year; the receipts from legacies have been $7,055 72 less than they were the previous year.

The number of ministers of the gospel in the employment of the Society the past year, has been 907, being 59 more than that of any preceeding year; of these 670 were in commission at the commencement of the year; 237 have been since appointed. Their fields of labor are in 26 states and territories, also in Canada and Texas. The number of congregations and districts supplied in whole or in part with the preaching of the gospel is 1,245, showing an increase of 198. The aggregate of ministerial labor is 665 years.

The number of pupils in the sabbath schools under the supervision of the missionaries, is not far from 60,000. Revivals are reported by 84 missionaries; 266 missionaries report 2,769 hopeful conversions. The number added to the churches on profession is about 4,812, by letter 2,881.

Addresses were delivered by Rev. T. Baldwin, late of Illinois, Prof. Stowe of Lane Seminary, Rev. Wm. M. Rogers of Boston, Rev. John Todd of Pittsfield, Mass.

AMERICAN BIBLE SOCIETY.

The twenty-eighth anniversary of this society was held in the Broadway Tabernacle, New York, May 9. Hon. John C. Smith took the chair. The Treasurer's report was presented by Joseph Hyde, Esq.; the report of the Managers was read by Rev. J. C. Brigham, the Corresponding Secretary.

The receipts from all sources have amounted to $154,440 05, being an increase of $27,991 05 over those of the preceding year.

The number of Bibles and Testaments printed during the year was 284,000, and the number issued 314,405. The increase of issues over those of the previous year is 97,800. The aggregate of issues since the organization of the society is 3,584,683. Bibles have been given to the American Tract Society, the American Sunday School Union, and various missionary institutions for home distribution. Books have also been granted for Texas, Key West, St. Croix, St. Thomas, Hayti, Mexico, Brazil, Buenos Ayres, Oregon, West Africa, Italy, and Hongkong in China. Grants of money have been made for printing the Scriptures in France, Switzerland, Russia, Turkey, Syria, Bombay, Ceylon, Madras, Siam, Lodiana, and the Sandwich Islands, amounting in all to $29,000.

Addresses were made by the President, Rev. Mr. Warner of Ohio, Rev. Mr. Pierce of Augusta, Georgia, Rev. Mr. Blagden of Boston, Hiram Ketchum, Esq. and Hon. Theodore Frelinghuysen, of New York city, Rev. Mr. Fisher of Albany, and Dr. Robbins of Rochester, Massachusetts.

AMERICAN EDUCATION SOCIETY.

This society held its twenty-eighth anniversary at Broome-street Church, New York, May 9, Dr. Yale of Kingsboro, New York, being in the chair. Rev. S. H. Riddel, Secretary of the society, read an abstract of the annual report.

The society appears to be regaining the confidence of the Christian community. The receipts into the treasury of the Parent Society have amounted to $21,745 95; the whole sum acknowledged by the Treasurer of the Central Education Society, is $13,141 01; making a total of $34,886 96, or $1,097 63 more than receipts of the previous year. The disbursements of the Parent Society have been $22,849 08; of which $6,907 44 have been applied to reduce the debt of the society. The disbursements of the Central Education Society amount to $11,933 24. The amount refunded by those who have formerly received the assistance of the society, is $3,514 04. The debt of the Parent Society has been reduced to $27,998 55.

The number of young men who have received assistance from the funds of the society during the year, is 338; of this number, 230 were connected with the Parent Society and its branches, and 158 with the Central Education Society and its branches. Thirty-nine young men have been received under the patronage of the Parent Society, and twenty-nine under that of the Central Education Society.

Digitized by Google

Addresses were delivered by Rev. Mr. Thompson of New Haven, Connecticut, Rev. Mr. Blagden of Boston, Rev. Mr. Boardman of Rome, New York, Rev. Mr. Todd of Pittsfield, Massachusetts.

AMERICAN TEMPERANCE UNION.

THIS society held its eighth anniversary in the Broadway Tabernacle, New York, May 9. Dr. Durbin, one of the Vice Presidents, took the chair. The report was read by Rev. Mr. Marsh, Corresponding Secretary of the society.

A very encouraging sketch of the progress of temperance, in this and other lands, was presented. Among the foreign items of interest, it was stated that in Southern India, seventeen flourishing total abstinence societies have been formed; that a temperance boarding house has been opened in Calcutta, for seamen; that temperance papers are published at Madras and Sydney; and that all the stills in New South Wales have been suppressed.

Addresses were delivered by Deacon Grant, and Mr. John B. Gough, of Boston, and Dr. Bacon of New Haven, Connecticut.

Miscellanies.

DIBBLE'S HISTORY.

History of the Sandwich Islands. By SHELDON DIBBLE. Lahainaluna. Press of the Mission Seminary, 1843. pp. 464.

THE position which Mr. Dibble has occupied, as teacher of history in the Seminary at Lahainaluna, has led him to pay particular attention to the annals of the people among whom he dwells. He began his investigations in 1836. Having selected ten of the best scholars in the Seminary, he formed them into a class of inquiry; and requested them, by intercourse with the oldest and most intelligent chiefs and others, to gain all the information in their power, bearing upon a series of questions drawn up for their guidance. The fruit of this effort was a volume, prepared and printed in the Hawaiian language.

While Mr. Dibble was in this country, a few years since, yielding to the wishes of his friends, he published a small volume, entitled, "History and General Views of the Sandwich Islands' Mission." On his return to his former field of labor, his brethren requested him to write a more full and comprehensive work on Hawaiian history, than had previously appeared. In compliance with that request the present volume has been prepared.

Mr. Dibble has given as wide a range as practicable to his investigations; and, in addition to the aid which he has received from students in the Seminary, he has derived some assistance from the labors of the Royal Historical Society. "I have taken great pains," he says, "to be correct, and fondly trust that no important statement is far from the truth." In respect to all his leading facts, there is no reason to call in question his fairness or his accuracy. That portion of his work which treats of occurrences resting upon uncertain traditions, must of necessity be somewhat unsatisfactory. Fortunately, however, the history of the Sandwich Islands, in all its important incidents, is within the memory of the present generation. The founders of its institutions,—educational, religious, etc.,—are still alive. They have only to declare what they themselves have seen, and we have a full record of the most wonderful change, whether it be contemplated in the light of philosophy or religion, which has occurred since the earlier ages of the Christian faith.

It will be seen that this volume was printed and published at the Sandwich Islands. About one hundred copies have been sent to this country; these have been placed in some of the bookstores of New York and Boston. Those, therefore, who wish to procure an authentic history of the Islands, for the monthly concert or for other purposes, can be gratified.

CHEROKEE ADVOCATE.

THE Council of the Cherokee Nation have resolved to issue a weekly paper with the foregoing title, the first number of which is expected to appear in the month of August next. A printing press, with fonts of English and Cherokee type and paper for two years, has been ordered, at an expense of about two thousand dollars. William P. Ross, Esquire, has been appointed editor. The following extract from the Prospectus will explain the design of the paper.

The object of the Council of the Nation, in providing for the publication of the Cherokee Advocate, is the physical, moral, and intellectual improvement of the Cherokee people. It will be devoted to these ends, and to the defence of those rights recognized as belonging to them in treaties legally made at different times with the United States, and of such measures as seem best calculated to secure their peace and happiness, promote their prosperity, and elevate their character as a distinct community.

Digitized by Google

In commencing and sustaining a public journal in the nation, its success must depend very much upon the kind feelings, liberality, and patronage of the citizens of the United States. Among them we are assured there exists generally a desire that the Indians should be dealt with upon just and liberal principles, a lively sympathy in their chequered career, and a deep interest in their character, condition, and destiny. Ignorance of their condition, opinions, and claims, has been to them a fountain of many wrongs; a fountain from which they have been forced to drink many bitter draughts. From this cause, measures of policy in themselves unjust, and highly destructive to their peace and prospects, have been conceived and persisted in to their accomplishment, with singular pertinacity, by those from whom they have a right to expect and claim protection. It will, therefore, be the aim of those having charge of the Advocate to enlighten public sentiment, as far as possible, as to the feelings, wishes, and proper expectations of the Cherokees. And while it is intended to make the paper *national* in its tone and character, abstaining from all partizanship in the internal politics of the nation, it will nevertheless be open to full but courteous discussions of any measures of policy on the part of the United States, which touch upon or affect the rights and interests, not only of the Cherokees, but also of their red brethren.

In making an appeal to the citizens of the United States for their friendly aid in the present undertaking, we feel sanguine that it will not be in vain. The history of the Indian tribes, but most especially that of the Cherokees, is replete with incidents at once striking and commanding. The mystery that shrouds their origin, their former warlike character, their manly freedom, their firm adherence to their natural and political rights, their fond attachment to their homes—the homes of their fore-fathers—their rude expulsion from those homes, their sudden transition from savage to civilized life, their rapid improvement in education, agriculture, and the domestic arts, their present condition, and the influence which, from their location, friendship, and intercourse, they must and will exert over the great Indian population, extending north and south along the whole western border of the United States and back to the Rocky Mountains, cannot fail to enkindle a lively interest in the breast of the philanthropist, awaken a general thirst for more familiarity with them, and arouse "their protectors" to the important, but often apparently forgotten fact, that they have no trifling duty to perform towards this people. To those, then, who take any concern in whatever relates to the Cherokees and neighboring Indians, and who are desirous of being regularly and accurately made acquainted with passing events among them, the Cherokee Advocate is recommended. Our location, and the station we occupy relatively to the Creeks, Chickasaws, Choctaws, Osages, Senecas, Delawares, and other Indians, are such as will enable us at all times to furnish the readers of the paper with the latest and most correct border news.

Subscriptions for this paper will be received by Tappan & Dennet of Boston. The terms are *three dollars*, payable in advance. It will be published in English and Cherokee.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

MADRAS.—Mr. Winslow writes, under date of January 24, as follows.

On the 10th instant we held an examination of our English school, and also of the Tamil schools connected with this mission. At the former eighty lads were present, at the latter nearly two hundred boys and a few girls. The pupils all appeared well; the English school has certainly made great proficiency, and we are encouraged by its progress and influence. We need better school-rooms, and propose to issue a subscription list to obtain the means of erecting them. The Sabbath before last was our quarterly communion. Two men and one woman were admitted to the church.

Eight persons were received into Christian fellowship at Madras during the year 1843.

MADURA.—In a letter, dated Feb. 16, Mr. Crane forwards the estimates of the mission for 1845, and requests an appropriation of $8,000 to enable them to prosecute their labors among the villages which are seeking Christian instruction.

The providence of God seems to have opened a door to us, and invited us to enter into this department of labor. From some of our last quarterly reports you will see to what we refer. Many villages, within the last few months, have besought us to send catechists among them and instruct them in the way of life. We have not felt prepared for the work, as we have not the means at our disposal. We have, however, encouraged them to hold on, with the expectation that we would do something for them in future. A list of sixty names was sent to me, a day or two ago, with an urgent appeal for religious instruction. This is only one instance among many which might be mentioned. We feel that we must not suffer such opportunities to pass unheeded.

From the annual report of this mission, just received, it appears that forty-three persons were received into the churches at the different stations during 1843. "A greater accession," says the report, "from popery and paganism has been made during the past year, than during all the time previous, since the formation of the mission."

CEYLON.—From a letter of Messrs. Ward, Cope, and Wyman,—the faculty of Batticotta Seminary,—dated December 13, the following extract is taken.

The term closed on the 5th of October, and was preceded by an examination of two days' continuance; the Seminary Committee were present. The several classes gave pleasing evidence of having been diligent in the studies of the term. The books put into the hands of the younger

Digitized by Google

students at the commencement of the term, were formerly reserved for a more advanced standing. It was evident, however, that their capacity had not been overrated, and that they had profited by the measure. The examination on the whole was interesting and satisfactory.

The following students have left the Seminary since the date of the last communication of the faculty:—Henry P. Brewster, James G. Hamner, David Magie, Veazie Merrill, and Eli Northam, of the first class; Smith Ely, John Talcott, and George Taylor, of the third class; William J. King, of the fourth class; Robert Bronk, and Reuben Emerson, of the fifth class. The first five left with certificates, having been regularly dismissed; William J. King and Robert Bronk ran away; the others were dismissed for improper conduct.

AHMEDNUGGUR.—Mr. Burgess, writing under date of January 29, says that five persons were admitted to the church at that station on the 21st of January. In a letter, dated February 27, he says, "We have lately had considerable illness in our families. Almost all the children have been sick with the measles; the only child of Mr. and Mrs. French died about a week ago. The rest of the children have recovered, or are likely to recover."

BOMBAY.—Mr. Graves died at Mahabuleshwur Hills on the 30th of December. His end was peace. "I covenanted with God through Christ," he said, just before his departure, "long, long ago, to be his for time and eternity. Now I commit my all into his hands. Christ is all, *all*. The fear of death is all gone."

MOUNTAIN NESTORIANS. Doct. Smith writes from Beirut, February 21, that he expected to leave that evening for Mosul. The Turkish government had given him the firman which was refused last spring; the route now taken by him is different from that which he proposed on the former application. The past year has been spent by Doct. Smith at Broosa, Trebizond, and Constantinople, in studying Turkish and practising medicine.

CONSTANTINOPLE. The following extract is from a letter of Mr. Homes, dated March 23.

You have not forgotten the decapitation of an Armenian for alleged apostasy from the Mohammedan faith in September last; nor the strong remonstrances which that act of intolerance called forth from the Christian powers of Europe, especially from England, Prussia, and France. But it appears that in the midst of these very remonstrances, and while the Turks were giving verbal promises that no such event should again occur, a firman issued from the government ordering the decapitation of a young Bulgarian who had promised in a passion, some months back, to become a Mussulman, but now refused to perform the rites. This firman was actually executed. Of course the representatives of the Christian powers, as well as those Christian powers themselves, were exceedingly irritated at such faithlessness. Very soon the ambassadors received instructions from home to demand from the Porte, under the signature of the Sultan, a distinct promise that hereafter any person who should have become a Mussulman, might have liberty to forsake that religion and again become a Christian, without being put to death. For several weeks the Grand Divan, in conjunction with the *ulema* or clergy, have been discussing this proposition, which attacks so fundamentally their religious institutions. Evasive answers were given in vain. England especially stood firm in the new position she has assumed, to protect the interests of all the Christians of the Ottoman empire, without distinction of sect, even if she should find herself standing alone. The Turkish government, feeling the need of the support of England and France, who were now threatening to leave her to the acts of her enemies, was disposed to yield, and to make the required promise. Yet they feared their clergy and the fanaticism of the people. But good sense, together with the necessity of the case, prevailed; and the promise has been given, signed by the Sultan himself, that renegades shall not be put to death!

WEST AFRICA.—Mr. Wilson writes from his station on the Gaboon river, January 20, as follows:

This river is made the southern cruising point of our squadron, and we are told that we may expect one of our vessels here about once in three months. The Decatur, Captain Abbott, is now in the river. Commodore Perry has sent us a kind salutation; he promises to pay us a visit himself in the course of a few months. Captain Abbott has showed us the utmost kindness, and has made a very favorable impression on the minds of the people. The officers of the Decatur think the natives of the Gaboon the most interesting and promising specimens of the African race which they have met with on the coast. We have certainly been treated with more kindness and civility than we could have expected in any part of heathen Africa. God may have trials in store for us; but thus far our mouths ought to be filled only with praise and thanksgiving.

Messrs. Bushnell and Campbell arrived at Cape Palmas on the 9th of March, on their way to the Gaboon river. In a letter dated March 13, they say that Roman Catholic missionaries had gone to the Gaboon, and had probably commenced operations there.

SOUTH AFRICA.—A letter has been received from Mr. Grout, dated at Cape Town, March 18. He writes as follows: "My friends here have raised about £200 to defray my expenses while I am waiting for the decision of the committee, respecting the continuance of my labors at Natal. They request me to return and resume my work at that place, in the hope that you will yet support us; but if you do not, they believe that we shall obtain a support from some other source. The new governor of this colony, Sir Peregrine Martland, arrived day before yesterday. He is said to be a pious man, and much is expected of him."

SIOUX.—Doct. Williamson writes, under date of April 3, giving an account of the station at

Digitized by Google

Lac Qui Parle. Those who are laboring at that place, passed through some trials during the winter; and many of the Indians around them suffered for want of food, generally, however, in consequence of their own improvidence. Two persons have been admitted to the church during the past year; and two communicants have died. Doct. Williamson was not with them in their last hours; "but we have satisfactory evidence," he says, "that whilst they were able to speak, they testified to those about them their confidence in Jesus as their Savior." Public worship has been attended, upon an average, by rather more than thirty natives. The number of pupils in the schools at Lac Qui Parle is about eighty; but owing to the scarcity of provisions, the presence of some of them has been very irregular.

New York Indians.—Mr. Bradley,—who is connected with the Cattaraugus station,—in a letter recently received, gives an account of a tour through the Reservation on which he resides, and also of a late visit to the Buffalo Reservation. He writes as follows: "I think that the pagan party, as a body, have little confidence in their system of religion. Their dislike to Christianity, a few years ago, was generally much more violent than it now is. Their present opposition seems to be more the result of enmity of heart against the humbling truths of the gospel, than of attachment to heathenism. I found but one Indian who said that he did not wish to hear anything about the gospel; he was an old chief. In most cases, those whom I saw, seemed to be willing to listen to Christian instruction. A few appeared to be affected by a view of the cross, in connection with their own guilty state; generally, however, a dreadful stupidity pervaded their whole spiritual being."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 6th of May, the following missionaries and assistant missionaries embarked from Boston in the ship Ashburton for Madras; viz. Rev. Henry R. Hoisington and Mrs. Hoisington, of the Ceylon mission; Rev. Horace S. Taylor, of Claridon, Ohio, and Mrs. Taylor, of Milan, Ohio; Rev. Henry M. Scudder, of Madras, and Mrs. Scudder, of Walpole, Mass. Mr. and Mrs. Hoisington expect to rejoin the Ceylon mission. Mr. and Mrs. Taylor will probably occupy one of the stations in connection with the Madura mission. Mr. and Mrs. Scudder are expected to remain at Madras for the present.

Mr. Hoisington, it will be remembered, was obliged to return to this country in 1842 on account of impaired health. Mr. Scudder is the son of Doct. Scudder of the Madras mission. He came to this country many years ago; and, having completed his education and entered the ministry, he now returns to preach the gospel to his countrymen. He graduated at New York University, and pursued his theological studies in New York Theological Seminary. Mr. Taylor received both his academical and theological education at Western Reserve College.

A farewell meeting, preparatory to the embarkation of the above named persons, was held on the evening before their departure, in Essex-street Church, Boston. Addresses were delivered by Messrs. Hoisington and Scudder, and also by Doct. Scudder.

This reinforcement to the Tamil missions, though very gratifying and very timely, is wholly inadequate to meet their wants. It is doubtful whether all the stations which have been commenced, can be occupied by an ordained missionary, even after the brethren who have just sailed, shall have reached their destination. And in addition to these stations, several others ought to be formed without delay. In the neighborhood of Madura, particularly, a wide door has been opened for making known the gospel of Christ.

FINANCES OF THE BOARD.

The receipts for April were $20,467 53, being about $125 less than they were for the corresponding month of 1843. The whole amount of the receipts from August 1 to April 30 was $163,689 29. The sum required to meet the appropriations of the year, and also to liquidate the debt of 1843, will not vary materially from $260,000. If this amount shall be realized, the receipts for May, June, and July, must average about $32,000. It is evident that this sum cannot be raised without considerable exertion.

DONATIONS,

RECEIVED IN APRIL.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Canajoharie, Ref. D. ch. m. c. 20; Fort Plain, do. benev. asso. 40; 273 91

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 2d pres. ch. m. c. 36,11; Theolog. sem. so. of inq. 5; 41 11
Cortland, Acad. miss. so. for Mr. Rice, Sandw. Isl. 20 00
Danby, Miss. so. 32,56; fem. cent so. 15,75; juv. miss. so. 3,69; 52 00
Genoa, 1st pres. ch. m. c. 13,64; 2d do. la. 20; 33 64
Ludlowville, Pres. ch. 52,68; m. c. 8; 60 68
Otisco, Young people's benev. so. 9 60
Pulaski, Cong. ch. 26 40
Weedsport, Pres. ch. 16 00—259 52

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Centreville, m. c. 14 61
East Falmouth, B. Hatch, 50

Digitized by Google

Harwich, Cong. ch. and so. 14 88
South Dennis, m. c. 18; young la. sew. cir. 12; inf. s. s. class, 2; 32 00
Yarmouth, Cong. ch. 27 50—89 13
Berkshire Co. Ms. Aux. So. T. Green, Tr.
Lee, A. Hale, 1 00
North Adams, A friend, 10 00—11 00
Boston, Ms By S. A. Danforth, Agent, (of wh. fr. so. for prop. the gospel among the Ind. and others in N. Amer. for sch. at Dwight, 250;) 2,845 67
Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Danville, Cong. ch. 100 00
Greensboro', Mrs. L. Tolman, 10 00
Kirby, L. Wood, 10 00
St. Johnsbury, 2d cong. so. s. s. con. for miss. to China, 12,10; m. c. 28, 59; E. & T. Fairbanks & Co. 100; 140 69—260 69
Chittenden Co. Vt. Aux. So. W. J. Seymour, Tr.
Burlington, Pres. ch. m. c. 5 50
Essex, Miss S. Hind, 1 50
Hinesburgh, Ch. and so. 23 00—30 00
Cumberland Co. Me. Aux. So. D. Evans, Tr.
Auburn, Mrs. E. Little, 1 25
Brunswick, Fem. miss. asso. 35 00
Cumberland, La. 16 00
Portland, 2d par. m. c. 74; 3d do. m. c. 40; 114 00
Scarborough, Mrs. S. Storer, 7; Miss S. 3; 10 00
South Bridgeton, La. 6 93
Waterford, W. W. Greene, 7 00—190 18
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Bradford, A fem. friend, 10 00
East Bradford, Mr. Perry's so. 29,59; fem. benev. so. 6; 35 50
Newbury, Belleville, m. c. 14 17
West Amesbury, Cong. so. 58,10; m. c. 16; 74 10
West Newbury, W. par. cong. ch. and so. coll. and m. c. 56 03—189 80
Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Beverly, Dane-st. ch. and so. gent. 85; la. 35; m. c. 40,50; Washington-st. ch. and so. gent. 25,85; la. 41,73; m. c. 42,42; wh. const. JOHN SAFFORD an H. M. 270 50
Danvers, North, Gent. 106,28; la. for ed. hea. chil. 89,26; 197 54
Gloucester, m. c. 12 00
Salem, South ch. and so. 218,92; Tab. ch. and so. 74,73; m. c. 16,30; Howard-st. do. 14,47; Crombie-st. ch. 206,68; 531 10
Topsfield, 106 00—1,117 14
Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Cong. ch. and so. 30 00
Bridgeport, Mrs. D. Bunnell, 15 50—45 50
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Darien, Mrs. P. Reed, 50 00
Southport, Cong. ch. m. c. 7 00—57 00
Franklin Co. Ms. Aux. So. L. Stone, Tr.
A friend, 4 84
Ashfield, Gent. 18,53; la. 15,14; m. c. 39,91; 73 58
Deerfield, N. par. ortho. so. 17 00
Erving, Gent. and la. 8 00
Ervingsville, do. 11 00
Gill, m. c. 10 00
Greenfield, 1st cong. so. 9 75
Leverett, Cong. so. 3 00
Northfield, Trin. so. 9 00
Rowe, Evan. so. 19 26
Shelburne, A friend, 10 00
Sunderland, m. c. 36,69; young men's benev. so. 30; 66 69
Warwick, Trin. so. 2 00
West Hawley, Cong. so. 11 89—256 01
Geneva & Vic. N. Y. C. A. Cook, Agent.
Avon, Cong. free ch. 3 14
Bethel, s. s. 1 50
Camden, Cong. ch. 72 46
Castleton, Pres. ch. 36 00
East Bloomfield, J. Porter, 50 00
Fulton, Pres. ch. to const. Rev. THOMAS R. TOWNSEND an H. M. 63 00
Geneva, Pres. ch. m. c. 105,43; Rev. L. Howell and fam. 12; JAMES HADLEY, 77; wh. and 23; fr. another indiv. const. him an H. M. 100; 317 43
Keeseville, A. A. 3 00
Newark, Pres. ch. 13 00
N. Y. a friend, av. of plate, 16 00
Oswego, 1st pres. ch. coll. 63,78; m. c. 34,62; s. s. for *John B. Park*, and *Delia S. Wright*, Ceylon, 40; D. Lake, for *Daniel Lake*, do. 20; Mrs. Condit, for *Elisha D. Whittelsey*, do. 20; Miss L. Park, for *Louisa Park*, do. 20; juv. miss. so. for *R. W. Condit*, do. 28; 2d pres. ch. 31; 257 40
Penn Yan, Pres. ch. W. M. Oliver, 50 00
Phelps, (Ridge) Pres. ch. 5 50
Rushville, 7 00
Transanesburg, Pres. ch. H. CAMP, wh. const. him an H. M. 100 00
895 43
Ded. disc. 50—894 93
Grafton Co. N. H. Aux. So. W. Green, Tr.
Haverhill, s. s. for *Joseph Gibbs*, and *Abel K. Merrill*, Ceylon, 31 25
Lebanon, m. c. 55 00—86 25
Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Hunter, Pres. ch. 15 50
Pine Orchard, A friend, 265 00—280 50
Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Chester, Sab. sch. for schs. in Ceylon, 3 44
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of Am. coll. 66; Rev. N. W. Fiske, for Nes. miss. 20; 86 00
Plainfield, Indiv. 10 00—96 00
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Bloomfield, m. c. 4 00
Collinsville, coll. 31 06
East Hartford, Gent. 114 60
East Windsor, C. W. & E. Thompson, for schs. in Madura, 60
Hartford, 1st so. m. c. 14 68
West Avon, Gent. and la. 48,29; E. Pearl, 3; 51 29—215 03
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Middletown, 1st so. 15 67
Newington, Miss A. Camp, 5 00
Westfield, Gent. 17,75; la. 14,47; m. c. 10,87; 43 09—63 76
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Antrim, Gent. 21,70; la. 19,51; 41 21
Bedford, Gent. 63,86; la. 17,45; 81 31
Lyndeboro', Gent. 38,66; la. 23,06; m. c. 11,66; 73 38
Temple, Gent. 36,05; la. 20; m. c. 13,10; 69 15
Wilton, La. 21 00—286 05
Kennebec Co. Me. Conf. of Chs. S. Nason, Tr.
Litchfield Corner, Cong. ch. m. c. 15 00
Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Alna, m. c. 15; la. 11,50; 26 50
Bristol, Cong. ch. and so. coll. and m. c. 22 00
Lisbon, Rev. S. Merrill, 7 00—55 50
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Cornwall, Miss M. Pierce, 10 00
Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, John-st. ch. and so. 200; Appleton-st. ch. 91,35; Miss S. V. Hosmer, for ed. of a youth in Oroomiah, 30; 321 35
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, W. par. cong. so. 35 64
Dunbarton, Cong. so. m. c. 7; s. s. to ed. youth at Sandw. Isl. 5,09; 12 09
Epsom, Cong. ch. 29 00
Henniker, Gent. 48,50; la. 41,12; m. c. 30; 119 62
Pembroke, Gent. 22,94; la. 22,61; 45 55
West Boscawen, Cong. so. 31 49—273 39
Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Framingham, Cong. so. 75 75
Marlboro', do. 65 28—144 03
Monroe Co. & Vic. N. Y. E. Ely, Agent.
Adams Basin, Pres. ch. 4 50
North Bergen, do. 8 04
Parma Centre, do. 8 00
Rochester, 1st pres. ch. 86,79; 3d do. 25; Brick ch. A. Champion, 1,000; C. M. Lee, to const. Miss FRANCES J. WRIGHT an H. M. 100; 1,213 79

Digitized by Google

Scottsville, 1st pres. ch. 39,50; la. 16, 76; 56 26
Sweden, Pres. ch. 22 18—1,312 77
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 296; Church-st. ch. and so. wh. const. Rev. EDWARD STRONG an H. M. 151,51; m. s. in do. 7, 19; do. union meeting, 42,38; do. in Yale coll. 11,37; do. 3d ch. 8,33; North ch. and so. gent. 57,50; la. 24,50; W. Johnson, 50; 578 78
New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Cheshire, W. Law, 30 00
Clinton, Cong. ch. m. c. 23,95; benev. asso. 18,72; 42 67
North Haven, s. s. class, 75—73 42
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Miss C. Patton, for *Tuce Patton*, Ceylon, 20;) 1,517 53
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dedham, D. A. 5 00
Dorchester, Miss C. Walley, for *Catherine H. Walley*, Ceylon, 20 00
Roxbury, Eliot ch. and so. gent. 28; m. c. 8,56; Davis-st. m. c. 2,48; 39 04
West Roxbury, m. c. 10; juv. miss. so. 5; 15 00—79 04
Old Colony Asso. Ms. H. Coggeshall, Tr.
Middleboro', ZECHARIAH EDDY, wh. const. him an H. M. 100 00
Oneida Co. N. Y. A. Thomas, Agent.
Deerfield, C. Preston, 10 00
Morrisville, Cong. ch. and so. 15 00
New Hartford, Pres. ch. coll. 75; m. c. 15,04; 90 04
Remsen, Welsh cong. ch. miss. so. 10 00
Utica, J. Bidwell, 5 00—130 04
Orange Co. Vt. Aux. So. H. Hale, Tr.
Newbury, Cong. ch. and so. 33 00
Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cherry Valley, 1st pres. ch. coll. 48,66; m. c. 29,96; D. H. Little, wh. const. Miss JULIA LITTLE an H. M. 100; 178 62
Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, Neighborhood m. c. 54 45
North Weymouth, s. s. for chil. in Oroomiah, 7 00—61 45
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st ch. and so. m. c. 50 00
Brewer, 1st cong. ch. and so. 15 00
Milo, Cong. ch. m. c. 2,50; Mrs. P. Lee, 1; 3 50
Munson, Cong. ch. m. c. 16 00—84 50
Pilgrim Aux. So. Ms.
N. Marshfield, Rev. D. D. Tappan, 25 00
Plymouth, Pilgrimage ch. 82,63; 2d ch. 35; 117 63
Plympton, Gent. 23,69; la. 28,14; 51 83—194 46
Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 285 00
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Atkinson, La. 10 15
Brentwood, Cong. ch. and so. 58; m. c. 13,80; 71 80—81 95
Rutland Co. Vt. Aux. So. W. Page, Tr.
Benson, Gent. and la. m. c. 63 48
Brandon, m. c. 7 94
Castleton, Gent. 92; la. 56; m. c. 35, 71; 183 71
Clarendon, Cong. ch. and so. 29 50
East Rutland, m. c. 12,31; gent. 4; la. 7,37; 23 68
Rutland, W. Page, profits of Dayspring, 4 57
West Rutland, Cong. ch. and so. 39 39
Sudbury, La. 5 43—357 70
Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Centre Harbor, Cong. so. 1 80
Durham, do. 1 76
Meredith Village, Cong. so. 18; m. c. 12; 30 00
Ossipee Centre, Cong. so. 30 53
Sandbornton, Cong. ch. and so. 11 86
Sandwich, do. 7 19—82 79
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Hebron, Gent. 41,39; la. 21,99; m. c. 17,29; s. s. 89c. 81 49
North Coventry, Gent. 29 37
South Coventry, do. 26 00
Tolland, do. 27 00
Willington, Gent. and la. 30 00—203 86
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.
By Rev. W. Potter, Agent, 1,598 17
125 00—1,653 17
Watertown & Vic. N. Y. Aux. So. A. Ely, Tr.
Cape Vincent, Ch. 10 18
Martinsburgh, Coll. 10; m. c. 5; P. C. 10; Miss B. 1; Miss C. 1; 27 00
Theresa, Ch. 13 64
Watertown, 1st ch. coll. 159,14; m. c. 77,91; wh. const. HORACE HUNT an H. M. s. s. for *George Boardman*, Ceylon, 20; 2d ch. m. c. 45,36; 302 41—363 23
Western Reserve, O. T. P. Handy, Agent.
York, 2,50; Madison, ch. 19; Newburgh, C. Reeves, 10; Euclid, ch. 7,25; Cleveland, E. Taylor, 20; Mrs. T. 5; Q. F. 10; H. C. K. 10; Mrs. L. D. 10; indiv. 59,68; Ded. disc. 1,61; 151 89
Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Putney, I. Grout, 10; Mrs. Grout, 2; 12 00
Westminster East, m. c. 17 00—29 00
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Woodstock, m. c. 4; la. 6; 10 00
Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.
Westminster, Gent. 17; la. 21,62; 38 62
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
A friend, 20 00
Chester, Cong. ch. m. c. 29 55
Royalton, Cong. so. 30,12; la. 20,07; Miss M. Parker, 10; 60 19
Windsor, Rev. N. Bishop, 10 00
Woodstock, Cong. so. 44 00—154 74
Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.
East Douglass, To const. WARREN HUNT an H. M. 100 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Kennebunkport, S. ch. and so. 31 00
South Berwick, m. c. 36; John Plumer, 50; 86 00—117 00

Total from the above sources, $16,333 97

VARIOUS COLLECTIONS AND DONATIONS.

A friend, 3 00
Albany, N. Y. 4th pres. ch. 50 00
Ann Arbor, Mich. s. s. for *Thomas Moseley*, Ceylon, 10 00
Asheville, N. C. Rev. J. Dickson, D. D. 7 50
Batavia, Ill. Cong. ch. 11,98; E. S. Town, 10; less disc. 15c. 21 13
Bennington, Vt. Pres. ch. m. c. 3 00
Bethany, Pa. do. 5 00
Bloomingdale, Ill. Cong. ch. 6 80
Boxford, Ms. 1st par. 40 73
Brockville, Ia. Rev. O. N. Chapin, 2 00
Bryan Co. Ga. T. S. Clay, to const. JOHN P. MAXWELL an H. M. 100; J. Clay, 1, 101 00
Byron, N. Y. Pres. ch. miss. so. 22 75
Canaan Centre, N. Y. 1st pres. ch. 15 00
Charleston, S. C. (vic. of,) Mrs. Mitchell, 5 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 23 90
Chicago, Ill. 2d pres. ch. m. c. 59,03; less disc. 40c. 58 63
Chilmark, Ms. J. Allen, 2; Rev. L. A. Spofford, 1; 3 00
Chittenango, N. Y. La. miss. so. 19 00
Claridon, O. 5; Rev. M. H. Eames, 10; 15 00
Connecticut, A friend, 50 00
Darien, Ga. Meth. ch. 26 39
Doaksville, Choc. na. m. c. 3 21
Durham, N. Y. 1st pres. ch. m. c. 18 00
East Cambridge, Ms. Evan. cong. ch. m. c. 3 79
East Troy, W. T. 9 00
Ellsworth, Me. Cong. ch. m. c. 45,40; S. Dutton, 2,60; 48 00
Elmira, N. Y. 1st pres. ch. s. s. for *Solomon Lewis Gillett* and *Mary Clewes*, Ceylon, 30 00
Fairfield, N. J. A friend, 5 00
Fort Plain, N. Y. S. G. Starkee, 5 00
Fort Towson, Choc. na. m. c. 19; sew. so. 27; 46 00
Franklin, N. Y. D. Dewey, 4 00
Freedom, O. 75
Frysburg, Me. Cong. ch. and so. wh. and prev. dona. const. AMOS RICHARDSON an H. M. 92 75
Grafton, N. Y. A friend, 1 00
Green Bay, W. T. Pres. ch. 47 00
Greenfield, N. Y. m. c. 10 00

Digitized by Google

Hamilton Village, Pa. Pres. ch. 10 30
Harpersfield, N. Y. Pres. ch. m. c. 20 00
Harrisburg, Pa. Pres. ch. (of wh. fr. J. W. Weir, for *J. W. Weir*, Ceylon, 20;) 204,44; dis. 1,50; 202 94
Hilo, Sandw. Isl., Com. T. Ap C. Jones, and other officers of the ship U. States, 20,25; Rev. T. B. Bartow, Chaplain of do. 24; 44 25
Holmes Hole, Ms. J. L. Barrows, 10 00
Hoosick Falls, N. Y. Pres. and cong. 42,29; m. c. 16,46; s. s. 4,25; wh. const. Rev. THOMAS GORDON an H. M. 63 00
Huntingdon Co. Pa. J. Brewster, 50 00
Jonesboro', Ten. Fem. miss. so. 157,81; disc. 1,20; 156 61
Joliet, Ill. Union ch. m. c. 16,56; less disc. 12c. 16 44
Lagrange, N. Y. S. Eaton, rec'd at Cattaraugus, 2 00
Lansingburgh, N. Y. 2d pres. ch. 55 44
Lewisburgh, Va. J. L. Moorman, 10; J. H. N. 5; 15 00
Lewistown, Pa. Fem. m. so. 1 00
Lewiston, Del. Rev. C. H. Mustard, 5 00
Manchester, Vt. Young la. and juv. so. av. of quilt, 100 00
Michigan City, Ia. Cong. so. 14 00
Middlebury, O. 1st pres. ch. 45 95
Middle Granville, N. Y. Pres. ch. 22,25; Mr. and Mrs. C. 5; C. C. 1,15; 28 40
Middletown Point, N. J. W. Parker, 10 00
Miller's Place, N. Y. A friend, 3; m. c. 25; 28 00
Milton, N. Y. Pres. ch. 7 00
Milwaukie, W. T. Pres. ch. m. c. 39 53
Mispillon, Del. Pres. ch. 6 00
Monroe, Mich. Miss J. McQueen, 2 00
Montrose, Pa. Pres. ch. m. c. 40 00
Moravia, N. Y. Cong. ch. m. c. 7 00
Mt. Morris, N. Y. Pres. ch. s. s. for hea. chil. 9 00
Mt. Zion, W. T. Cong. ch. 17 00
Newark, N. J. 1st pres. ch. Rev. A. D. Eddy, 25; 3d do. m. c. 59,14; 84 14
New Rochelle, N. Y. Miss Brewster, for Madras, 5 00
Newton, Ms. E. par. m. c. 22 50
Newville, Pa. Pres. ch. 37 50
New Windsor, N. Y. Pres. ch. m. c. 1 75
New York, A friend, 30 00
Niagara Falls, N. Y. Gent. 17,12; la. 25; 42 12
Niles, Mich. Pres. ch. m. c. 80 00
Onondaga Hollow, N. Y. Pres. ch. 29 00
Ohio City, O. Juv. miss. so. for Madras miss. 7 00
Orient, N. Y. Cong. so. 20 40
Painted Post, N. Y. 1st pres. ch. 6 50
Philadelphia, Pa. Union miss. mite so. 42; Mrs. M. B. LIVINGSTON, wh. const. her an H. M. 390; ded. exp. 50; Clinton-st. pres. ch. m. c. 40,69; fem. so. for ed. of hea. youth, 200; S. H. Perkins, wh. and prev. dona. const. SAMUEL C. PERKINS an H. M. 80; Central pres. ch. A. Henry, 100; Mrs. L. W. S. 5; a friend, 5; cash, 1; ded. disc. 4,38; ($80 ack. in Feb. 1843, fr. 1st pres. ch. juv. miss. so., and $80 in Mar. 1844, for *Sarah Houston, Elizabeth Brown, James More*, and *Henry Pettit*, W. Africa, and not for chil. in Ceylon,) 739 31
Pittsburgh, Pa. 1st Cum. pres. ch. s. s. 30 00
Port Stanley, C. W. T. M. Treadwell, 50
Prompton, Pa. Pres. ch. 6 00
Quebec, D. McCullum, 1 50
Reading, Ms. Cong. ch. and so. 80,82; N. par. m. c. 8; av. of ring, 12c. 88 94
Slatersville, R. I. A. D. Lockwood, 50 00
South Orange, Pres. ch. 13 23
South Paris, Me. S. Morse, 15 00
Southwark, Pa. 1st pres. ch. united s. s. for *Charles McIntire*, Ceylon, 15; L. H. 10; 25 00
Spoon River, Ill. Ch. and cong. 8 00
Stillwater, N. Y. Pres. ch. m. c. 32 00
Troy, Del. s. s. 50
Troy, W. T. 1 12
Vermontville, Mich. 1st cong. ch. 14 50
Volatie, N. Y. Pres. ch. m. c. 4 50
Volney, N. Y. Cong. ch. 9 00
Wading River, N. Y. Cong. ch. m. c. 2 75
Wadsworth, O. 6 00
Warren, Pa. m. c. 16 00
West Cambridge, Ms. Ortho. ch. m. c. 19 36
Westfield, N. J. 1st pres. ch. coll. 38; m. c. 32; 70 00
West Hartmeal, Pa. Pres. ch. to const. Rev. W. H. McCARRE an H. M. 50 00
Wilmington, Del. A mem. of Hanover-st. ch. 20 00
Williamsport, Pa. Pupils in Mrs. Heylman and Hall's sch. 1 60

$19,736 28

LEGACIES.

Bethany, N. Y. Josiah Howell, by Maria Howell, Ex'x, (prev. rec'd 80;) 70 00
Hardwick, Vt. Charles Bayley, by Rev. K. Bayley, Ex'r, (prev. rec'd 33,33;) 25 00
Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, (prev. rec'd 400;) 100 00
New Berlin, N. Y. Thomas Loomis, by Dudley Loomis, Ex'r, 33 33
Princeton, N. J. Miss Catharine Skillman, by J. Lowry, Ex'r, 200; int. 20,50; 220 50
Stockbridge, Ms. Cyrus Williams, by E. Burrall and D. R. Williams, Ex'rs, (prev. rec'd 2,150;) 98 42
West Springfield, Ms. Mrs. Lydia White, by L. Warriner, 184 00

$731 25

Amount of donations and legacies acknowledged in the preceding lists, $20,467 53. *Total from August 1st to April 30th*, $163,689 29.

DONATIONS IN CLOTHING, &c.

Chardon, O. Clothing, for Mr. Taylor, Madura miss. 10; 1 hat, 5; 15 00
Charlemont, Ms. A box, fr. la. sew. so. 31 35
Claridon, O. A box, fr. la. benev. so. for Mr. Taylor, Madura miss. 32 12
East Haddam, Ct. Slates, fr. cir. of char. for Mr. Wilcox, Hilo, 10 00
East Rutland, Vt. Boots, from Rev. S. M. Wheelock, 5 00
Elizabethtown, N. J. A box, fr. Rev. Dr. Magie, for Mr. Wood, Constantinople; do. fr. do. for Mr. Riggs, Smyrna.
Falmouth, Ms. A box, fr. la. sew. cir. for Sandw. Isl. miss.
Hudson, O. Clothing, for Mr. Taylor, Madura miss.
Montville, O. Clothing, for do. 20 00
Morristown, N. J. Two boxes, and washing machine, fr. J. Mills, for Mr. Whittelsey, Ceylon.
New York City, A box, fr. Mrs. C. Tracy, for Mr. Rowell, Sandw. Isl.
Oakham, Ms. A box, fr. juv. benev. so. for Miss Fisk, Nestorian miss.
Portland, Me. A box, fr. young la. miss. so. for Mr. and Mrs. Spalding, Oregon miss. 25 00
Richmond, Va. (via), A box, for Mr. Apthorp, Ceylon.
Rochester, N. Y. A box, fr. Mrs. J. Gould, for Mr. Lawrence, Dindigul.
Slatesford, Pa. 1 case slates, fr. S. Taylor.
Wells, Me. A box, fr. la. sew. so. 20 29

S. Reeve, Treasurer of the Auxiliary Society of Richmond and Vic., Va., acknowledges the receipt of the following sums, viz.

Bethany, N. C. ch. for Mr. Johnson, Trebizond, 20; Charlotte, P. Le Grande, 20; Fauquier, A boy, 16c. Fluvanna, J. H. Cooke, 50; Lynchburg, 2d pres. ch. 23,44; L. C. M. 25c. Richmond, Un. pres. ch. and cong. on Schokoe Hill, M. Gordon, 50; Ann W. Gordon, 25; S. M. Pleasants, 25; C. Howard, 20; J. Gilmond, 10; R. B. Cringan, 15; A. S. Hutchinson, 10; T. Howard, 10; J. Jones, 10; J. R. Shedden, 10; F. Bransford, 10; indiv. 58,75; coll. 48;

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. JULY, 1844. No. 7.

American Board of Commissioners for Foreign Missions.

China.

GENERAL LETTER FROM THE MISSION, JANUARY 1, 1844.

Division of Labor—The Hospital.

THE letter from which the subjoined extracts are taken, contains the semi-annual report of the mission. Mr. Bridgman continues his labors at Hongkong, making "the preaching of the gospel, especially to the Chinese, his first object." A portion of his time has been necessarily devoted to the preparation of works for the press; he has commenced a series of short papers on the fundamental doctrines of the gospel. Mr. Ball, who is also at Hongkong, has given a part of his time to the press. An important branch of his work is to make known the tidings of salvation among the adjacent islands. The journal of Mr. Abeel, published in the last number of the Herald, showed the character of his labors at Kulangsu. Mr. Williams, at the date of this report, was at Macao, superintending the printing department, and translating the Scriptures into Japanese, and attending to miscellaneous duties.

Doct. Parker has been employed much as heretofore. He has conducted a public service at Canton, except when he has preached to seamen at Whampoa. He has four pupils under his care, who are receiving instruction in English and in medicine.

Kwan Taon, the senior of them, has operated successfully for cataracts upon between twenty and thirty persons; in one instance he extirpated a tumor from a woman's shoulder, weighing about one pound and a half. The patient, treated entirely by him, was discharged well in ten days. This young man already commands much respect among his countrymen, and is esteemed by all who know him for his correct and gentlemanly deportment. He promises to be a useful man and a blessing to his country. He also professes to have an aim superior to that of amassing wealth; when he shall be qualified, it will be his choice, he says, to extend the benefits of the education he is now acquiring in foreign surgery and medicine, to other cities and other provinces of the empire.

Doct. Parker feels that an important object has been gained by inducing his pupils, and others under his care, to join in the daily reading of the Scriptures and in the devotions of his family.

That part of the report which relates to the hospital will be given entire.

Two thousand one hundred and nine patients have been received at the hospital since July. Cases of unsurpassed interest have presented themselves, and the same signal blessing has attended their treatment as heretofore. For the particulars reference is made to the reports about to be published. The institution has gone on with increasing confidence among the Chinese of all ranks. Yu, the late Kwang Chowfoo,—

Digitized by Google

who bore a conspicuous part at the capture and ransom of Canton,—has submitted to the surgeon's knife for the removal of a tumor behind his ear, upon the same operating table on which many of his countrymen, in humbler circumstances, have laid before him. Subsequently he came to Doct. Parker's residence to have the wound dressed, and once he accepted an invitation to breakfast. He expressed his opinions with great freedom, discovering by his conversation a mind in advance of his countrymen generally. Alluding to the relative importance of China and the principal nations of the west, he remarked, "What is the use of calling one high and another low of those that are on the same level?" He justly observed that had the Imperial Commissioner Lin listened to his counsel, he would have saved himself and his country much trouble. This worthy and venerable officer, being about to present himself before the Emperor, was desirous of being rid of the blemish and inconvenience which the above mentioned tumor occasioned. It was successfully removed, and in little more than a week the wound healed.

The Imperial High Commissioner Ke Ying has also availed himself of the benefits of the institution. On the occasion of the American Consul's presenting his credentials at an interview with their Excellencies, the Commissioner and Governor General, Ke Ying consulted Doct. Parker in person, as he had done by proxy before.

As illustrating the change since 1835, allusion is here made to his sentiments expressed at this time. Fears were then entertained lest the officers should know of the existence of the institution; and in the lease of the building for the hospital, it was provided that it should be given up, if the authorities raised objections. Now, publicly, in the presence of a large number of persons, including the provincial judge,—who had personally visited the hospital,—and others in subordinate situations, the Governor General of the two provinces, and the Imperial High Commissioner,—a member of the Imperial family,—allude to the hospital in terms of high commendation and praise; —the Commissioner himself turning aside from public duties to be thus openly prescribed for by the foreigner. Previously to his departure, he expressed himself much benefited by the treatment of his case, and requested a supply of medicine to take with him. He further manifested his gratitude by some small presents, and also by the following tabular inscriptions, written with his own hand.

"UNDER YOUR SKILFUL HAND, FROM THE WINTER OF DISEASE THE SPRING OF HEALTH RETURNS."

"AND WITH LONGEVITY YOU BLESS MANKIND."

Obstacles—More Laborers needed.

As this report was drawn up on the 1st of January, it naturally occurred to our brethren that many of the friends of missions in this country were met together on that day, to invoke the blessing of God upon the labors of those who have gone out as our representatives to publish the gospel of Christ. This coincidence led them to remark upon the obstacles to success which are to be encountered in their work, for the purpose of enlisting the prayers of Christians.

The political changes which have occurred are well known. From previous reports, and from those who have returned from spying out the land, much information has already been gained. To suppose that war and treaties can change the disposition of a people, would betray great ignorance of the gospel representations of the human heart, and the only power that can reach and renovate the heathen mind. God will doubtless render the political changes that have taken place, subservient to his high purposes of mercy. Access has thus been obtained to millions of the population of China, before unapproachable. But the great mass of heathenism and idolatry remains what it has been for ages, unimpressed though not unimpressible. Superstition, the growth of cycles on cycles, has struck deep and strong its roots, and spread broad its branches, overshadowing myriads of minds with its dark shades. Idolatry, massive as the great northern wall, and lofty as the highest pagoda it has reared, stands in all its venerable antiquity, and still holds in its grasp the entire empire. If we take into the account, at the same time, the positive and uncompromising disrelish and opposition of the depraved heart to the gospel, we shall be prepared for a sober view of the present condition and prospects of the missionary work in China.

We admit all that is encouraging in our freer access to the people, in the increase of the number of missionaries from different societies and countries, and in our multiplied aids for the acquisition of the language, as well as for the translation of the word of God and for its wider diffusion among the people; and we praise the Lord for it all. But

Digitized by Google

in none nor in all of these, can we place our dependence. Our only hope is in God, that he is interposing, and will continue to interpose, with the Holy Spirit which he has promised to pour upon all flesh. How vast a responsibility is resting upon those, who by their prayers must bring down the Spirit upon such as publish the truth, and upon the hearts from which all this superstition, idolatry, and innate depravity are to be eradicated. We allude to this subject because we deeply feel its importance, and because we firmly believe that it is *not by might, nor by power, but by the Spirit of the Lord* that China is to be saved. This is our consolation in the hour of despondency; this is our encouragement when we hear the name of Jesus repeated in ridicule, and the books that contain the truths of Jehovah torn in pieces.

The pressing appeal of this mission for a reinforcement, it is presumed, has not been forgotten. It will be seen by the following extract that our brethren, though disappointed hitherto, are still urgent for a missionary force that shall be less inadequate to the great work unto which they find themselves so unexpectedly called.

In our last semi-annual communication, and in private letters, we have distinctly made known the imperious demand for more laborers to enter into the field now opened, or opening before us. We have specified the number required for different stations; but no cheering intelligence has reached us,—though more than sufficient time has elapsed,—that the appeal has met a favorable response. And if no such tidings are to greet us, we would inquire with affectionate solicitude, why we are left in this broad field to toil alone. Is it because the missionary spirit is no longer cherished by pastors and churches? Has it taken its flight from Sabbath schools, colleges, and theological seminaries? Is it because no more young men are willing to offer themselves a living sacrifice upon the missionary altar? Or does a silent response come from the churches, "We cannot sustain more missionaries; we must even recall some already sent out from us?" Then we would earnestly inquire how long this inability is to remain? Till the tide in the affairs of this vast country, now favoring the dissemination of the gospel, shall ebb and make against it? But we forbear. We desire to make a true and just report, to call attention to the signs of the times, to make our united and most earnest appeal in behalf of these hundreds of millions, to leave the issue to Christ and his followers, while we strive to do with our might whatsoever our hands find to do, so long as it shall please God to prolong our lives, and to sustain us by his Spirit and grace.

We do hope, however, and pray that another year may not pass without a reinforcement of suitable men to establish new missions. A medical missionary of the requisite qualifications is especially needed.

Madura.

REPORT OF THE MISSION.

Schools—Church—Benevolence.

This report contains a minute account of the operations of the brethren connected with the mission during the year 1843; the details, however, would not be interesting to the public. The number of stations at the present time is six. Before the death of Mr. Dwight, which occurred since the commencement of the current year, there was one missionary at each of these stations. During 1843, there were also six female assistant missionaries; one of whom — Mrs. Cherry — has since died. One native preacher is connected with the mission, and the number of native helpers is forty-seven. The native free schools have increased from ninety-one to one hundred and thirteen, connected with which are between three and four thousand pupils. In the other schools there has been no material change.

The moral bearing of these schools is illustrated by a passage in the report, which will be read with interest. "We very much doubt whether there can be a child selected from our schools, after six months' or a year's training, who will admit the existence of more gods than one, or will reject this first element of all correct religious knowledge. This advantage may have been gained simply by the repetition of the first commandment of the Decalogue, and the brief explanation of it which is one of the first lessons in the course; and there may be very little of mental action beyond the mere exercise of memory. There is still, however, an eternal truth lodged in the mind, to be watched over by Him who can impart to it a quickening power whenever the appointed time shall come."

The condition of the churches may be inferred from the following extract. "We find that there has been an addition of forty-three communicants to our churches. The whole number of our members is less than one hundred, and of these many have joined by letter from churches in Jaffna; so that there has been a greater accession from

Digitized by Google

popery and paganism during the past year than during the whole previous history of the mission. There have been two cases of discipline."

Among the miscellaneous incidents detailed in the report, the following is worthy of a passing notice. "An Evangelical Society has been formed among the helpers and teachers at Sivagunga, for the purpose of supporting a catechist in one of the villages where a few families have requested a teacher and catechist. This society was established without the knowledge of the missionary, and he was not apprised of its existence, until he was asked to throw in his mite towards furnishing the sum required." At Terupuvanum also a similar society has been formed, which embraces sixty-four members. The sum subscribed by them is about thirty dollars.

Applications for Instruction.

An interesting feature in this year's history of our mission is the application of various communities, villages, and hamlets, to be received or acknowledged as Christians. These requests have occasioned us no small solicitude. The desire of the people to be recognized at once as no longer pagans or Roman Catholics, but as Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction. But their extreme ignorance, taken in connection with our other cares, is truly disheartening; and we see wanderers on the verge of the fold, about to be carried back again into the wilderness of heathenism. What shall we do with such cases? They ask for baptism; but they are most lamentably ignorant. They ask to be admitted to the Lord's Supper; but our views of their meetness for the ordinance totally preclude the idea of our welcoming them to this solemn feast. And yet their solicitude, and their grief at the prospect of death by cholera,—which has cut down some of their number since they were recognized as ours,—inspire us with a strong desire to afford them all the aid which the gospel brings to alarmed and inquiring souls. But faith cometh by hearing; "*and how shall they hear without a preacher?*" How can five or six pastors care for the flocks on a thousand hills, and bring to the fold even one per cent. of the myriads in this district?

You have heard and read with deep interest of the Kishnagur movement. We cannot tell you of such a movement here; but we can point you to one village where three families, another where four, another where forty, and still another neighborhood where forty families have entered into an agreement, either by their head men, or over their own signatures, to renounce idolatry and receive the gospel, or else refund the expense we may incur to meet their wishes. We will give you copies of two of these agreements, that you may judge of their character.

Agreement signed by the Moolapardee people, November 1, 1843.

According to the will of God, who created, preserves, and blesses with all grace, the world, we, the son of Chinnamootoo, head man, and others whose signatures are written below, of Tardicomboo Talook, village of Mooloopardee, do enter into the following agreement with Rev. Mr. Lawrence, of the Dindigul American mission.

We, our families, and our kindred, formerly of the Roman Catholic religion, being now, by the will of God, minded to join the true congregation of the Christian religion, and having truly so joined, with our families, do pledge ourselves to walk according to this our new relation, in all the divine commands, attending worship, &c., without declining again to popery; in failure whereof we do promise to refund the expense which the mission shall be at in building a prayer room, school-house, &c., according to our request.

If in any of these respects we fail, we solemnly consent to refund all expense; such is our voluntary stipulation. Witness our signature, &c.

Regulations for the Covillapoorum people, made with Rev. Mr. Lawrence of the gospel teaching society of the American Mission.

1. The people must walk, both in prosperity and adversity, according to the word which God has graciously given.

2. After the manner. The husbands, wives, and children must come daily to morning and evening service or worship.

3. They must cease work on the Sabbath and come to church.

4. As in other churches, they must maintain the expenses of their own religious worship.

5. The people must keep their streets, their bodies, and their garments clean. The children must not be left naked, nor permitted to play in the filth, &c. This should all be cast out of the neighborhood in a separate place.

6. Walking thus orderly and according to the word of God, being examined and proved by the catechist for a time, they may be received into the true church, and their names must be entered into the record of the church.

7. From this time forward, those who build houses must build in a line.

8. The congregation must be separated entirely from those who will not learn the truth or true *Vatham*, and from all who op-

Digitized by Google

pose it, and do all kinds of wickedness, and who speak bad words. They must give such persons advice two or three times, and then reject them. If they will not hear, they are to be counted as heathen; and such must immediately leave the congregation and the village, but not take down their houses and carry them away. And they must not only refund what they may have received in the way of aid; but will also be under the censure or condemnation of the church.

9. Those who thus constitute this congregation are to inquire after their poor, to seek the good of the community, and to lay by a yearly deposit, according to their ability, for these purposes.

10. These regulations of the American Mission, this congregation are not only to acknowledge and receive, but also to give their signature unto; and the catechists must cause them to walk according to this rule. For this end, seeking the grace of God, they must select seven principal men to aid in conducting religious worship.

Some of the above mentioned villages are seventy or seventy-five miles apart from each other, though in a single missionary's field, and nearly as far from the station. Now look at the missionary, fixed at home by the demands of the station,—the care of from twelve to twenty schools, a small but ignorant church, cases of discipline as well as of inquiry constantly demanding his attention. We ask how this *growing, pressing* demand can be met? "With the heart man believeth." We find that these individuals, either through our personal visitation, the perusal of our tracts, or the labors of catechists, give such evidence of faith as is seen in the abandonment of idolatry, witchcraft, charms, etc. etc. But "with the mouth confession is made unto salvation." And some of these poor creatures die of cholera before the servant of God can visit them. Is it wonderful then that they beg that our catechist, who is teaching them the first elements of Christianity, should be allowed to baptize them? And are you surprised at the ignorance involved in the request? We rather wonder at their bold abandonment of heathenism, and their apparent oneness of purpose in so perseveringly crying out, "Come over and help us." Nor would our wonder be diminished to find them remaining for years in much the same state; for, as we have already said, faith (and its increase too) cometh by the word of God.

But we are wearied with entreating, and we will cease from man. Should you think this the language of complaint or impatience, we pray you to bear with us, at the same time that we point you back to the tombs of our buried hopes. We would not have any mission weakened in order that ours might be strengthened, but we beg you to help us. With all the earnestness of those who believe that God "will have all men to be saved and to come to a knowledge of the truth," we would ask for a reinforcement of such as love the truth and love to make it known. We would say, "Look at our eighty communicants, our hundred schools and the unlimited demand for others, our three thousand scholars, the million of inhabitants in this district,—the best of them but one or two removes from heathenism, and the worst of them not a whit better than those described by Paul as filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,—and then tell us what shall be done." Again we throw ourselves and this inviting field upon the generous charity of the churches.

Ahmednuggur.

JOURNAL OF MR. FRENCH.

Boarding School—Idols rejected—A Hindoo Saint.

FROM the journal of Mr. French,—who is still at Seroor,—a few extracts have been made, rather for the purpose of showing the general character of his labors, than to indicate any very manifest advance in the work which he has in charge. There can be no doubt, however, that the day of India's deliverance is drawing nigh.

July 5, 1843. At the examination of our Boarding School this morning, Col. D. and Capt. F. were present, besides most of the principal men of the town. Col. D. expressed much satisfaction with the examination, and showed a good deal of interest in the cause of education and Christianity generally.

At the close of the examination the Moonsif (native judge) made some sensible remarks to the boys in relation to their studies. He was followed by another person, showing the importance of religious instruction; when the Moonsif took up the subject, and spoke of the desirableness of acquainting ourselves with the true God, in a strain quite in accordance with our own views. I was agreeably surprised at this, especially so soon after the baptism of the brahmin convert, the speaker himself being a brahmin.

Digitized by Google

Under date of August 20, Mr. French says, "I am much encouraged by my Sabbath congregation, and find much pleasure in preaching to it.

August 26. Dajeba brought in a favorable report of a short tour performed by him among the nearer villages. In several instances he had large and attentive audiences. A pateel of one village, —a man of considerable wealth and influence,—told him he had not worshiped his idols since we were there, nearly two years before. Our instructions led him to see their vanity, and he has laid them aside. He exhibited them in their rusty condition, and said he wished to dispose of them, as they were of no use to him. He remarked that he had thought of purchasing shoes with the avails, and making a present to the brahmins; thus showing that while a little light had dawned upon his mind, he was still in great darkness. Instead of falling down as formerly to those dumb idols, he now simply takes the names of his false gods, without the use of an image. His reformation has proceeded just as far as he had light.

October 10. It was reported to me this afternoon that a man in town had become a *sunyasee* (a saint of a particular order,) and cast off the world entirely for God. Thinking this a rare case, and desiring to behold one of the so called Hindoo saints, I hastened to see the man, who had, as it was represented, become *Swamy*. How were my anticipations disappointed, when, on arriving at the house, I found an old man between eighty and ninety years of age, tottering over the grave. In hourly expectation of his departure, he had renounced the world, and taken the *sunyas*. This is a specimen of Hindoo sanctification. I afterwards learned, that on my leaving the house, the dying old man wanted to know if I had made him any present; thus showing that his renunciation of the world and absorption in Deity had not been altogether accomplished.

An Excursion—Sacredness of the Cow—Hearing the Word.

On the seventh of November, Mr. French went with his family to Jowla, for the purpose of spending a few days in making known to the inhabitants of that village the doctrines of the gospel. During the afternoon of the day of his arrival, he addressed two or three small congregations. "The truth was heard with respect and attention."

Nov. 8. I went into town at an early hour, and commenced missionary labor with a small audience, which, however, increased to seventy or eighty. Our attention was soon called to the fact that a great sin had been committed in the village the past night. A man had been guilty of killing a cow; or, in other words, his cow, which he had tied up as usual, had been strangled to death by the rope. For this great sin the poor man, in addition to losing his cow, was obliged to perform some austerity, besides making a pecuniary offering to the brahmins against whom he had so grievously offended; for they regard the cow as their mother! While inquiring into the case, a man acquainted with the Hindoo shasters came up. I asked him what their sacred books said on the subject. He replied that killing a cow is, according to the vedas, one of the greatest sins. But if there is, as in the present case, no intention of killing, can there be any sin in the act? "Yes; he tied with his own hand the rope which strangled the cow, so that he is guilty of murder." But if he had no intention of killing the cow, how can he be held guilty? "As to that I cannot say; all I know is what the vedas teach." After I had explained and illustrated the nature of crime, especially with regard to this case, the man seemed satisfied that the unfortunate cow-slayer was innocent, though the vedas and brahmins gave a different decision.

This prepared the way for considering the great question, how God regards the conduct of men, and who will be found guilty and who innocent in his sight. Then we proceeded to discuss some principles of Hindooism. These being disposed of, the disciple of the vedas changed the theme by saying, "Now let us hear your story; mine is finished." Upon this I proceeded to unfold the Christian system, so far as time would allow. With these instructions all seemed pleased, and the interview was on the whole a very favorable one.

At ten o'clock we met another assembly of about the same size. The principal speaker of the morning was present, but said nothing; another disputant took his place, who, in like manner, soon became an attentive listener.

At four o'clock Mrs. French accompanied me into town for the purpose of talking to such women as she could find. She had a congregation of thirty or forty, although there had been no previous appointment. I had inquired of

Digitized by Google

several persons if their women would be willing to see her, but they uniformly said, "No," probably consulting their own wishes only. They seem much afraid that their wives will be spoiled by coming in contact with civilization.

At the same hour I had a congregation of fifty or sixty men, among whom was one very loquacious, unreasonable gainsayer. I endured him for a while, till he asserted that Brumha (the Hindoo's First Cause) produced him, and he, on the other hand, produced Brumha. On hearing this absurd assertion, I expressed my astonishment, and said I wished to have nothing more to say to a man who could utter such a sentiment. The rebuke had the desired effect, and I was allowed to proceed in my instructions without interruption.

My last audience assembled at the *chowday* in the evening. Nearly a hundred and fifty were present. I read the first part of John x., from which I preached Jesus Christ, the great Shepherd, who laid down his life for the sheep. The interview was closed with prayer, and thus ended the interesting labors of the day.

9. We commenced our labors to-day among the mahar population; Mrs. French with the women, and I with the men. We each had about twenty-five hearers, who seemed to be interested in our instructions. During the day I had three other congregations, as yesterday; though not perhaps quite so large. We had less discussion, and consequently there was more instruction. Some of these occasions were highly favorable for delivering the great message with which we are entrusted. I have had religious services again this evening at the chowday. It was an interesting season. It is desirable to show these idolaters how we worship the invisible God, without the use of images, especially when they listen with respect and sobriety.

The labors of the following day were of the same general character. An old man of fourscore, who had devoted most of his life to reading and expounding the Hindoo shasters, received, on his own application, Christian books.

At the close of his efforts during this excursion, Mr. French says, "We have been enabled to give a considerable amount of instruction since we came to this village; and this fact, taken in connection with the manner in which we have been received by the people, leads me to feel that the Lord will prosper our labors, and give effect to the means of his appointment."

REPORT OF THE AHMEDNUGGUR STATION.

Schools—Tours—Readiness to hear.

The brethren connected with this station, in making their annual report, first advert to the state of the schools. The common schools for boys have been increased by the addition of four; the whole number of pupils in all of them, at the close of 1843, was four hundred and ninety-seven. The teachers are regarded "as in the most favorable circumstances for becoming acquainted with the truth and receiving it into their hearts." In the girls' schools there were one hundred and fourteen pupils; these "show that the instruction communicated from the scriptures has not been forgotten."

The Boarding School for girls has had about twenty-six scholars, one of whom was admitted to the church during the year. Two of the Christian girls were married, in 1843, to native assistants; since the commencement of 1844, three other pupils have been married,—two of them to Christian husbands, and one to a man who has given up caste and renounced idolatry. Two or three of the present members of the school desire baptism.

The Seminary and English School have been united and placed in charge of Mr. Burgess, that Mr. Abbott might be at liberty to engage in other kinds of labor. The Seminary has about fifty pupils. An electrical machine and magic lantern, recently received, have been a source of much wonder and some instruction to the boys.

The attendance upon the services of the chapel has been very encouraging,—there being generally about one hundred and seventy-five present, sometimes two hundred and fifty. The monthly concert is one of the most interesting meetings; the collections at Ahmednuggur and Seroor, during 1843, amounted to sixty-eight dollars. Considerable time has been spent in making tours among the villages which lie within a few miles of Ahmednuggur. It is much to be lamented, however, that this interesting branch of labor has received so little attention. But our brethren cannot do more till their hands shall have been strengthened by a reinforcement.

After the close of the rains it was thought best that as much time as possible, during the season favorable for touring, should be devoted to that kind of labor; and that our efforts should be directed especially to exploring the whole field around Ahmednuggur within twelve or fifteen miles, visiting every village and imparting to all whom we could address some knowledge of the truth. Accordingly Messrs. Ballantine and Abbott engaged in this work in October, each

Digitized by Google

taking a separate field, and each accompanied by two or more native assistants. Within three months they visited one hundred and twenty villages, some of them at nearly forty miles distance, but all within what we consider our own proper field of labor. Some of these villages were visited several times; in all the gospel was preached, and books distributed, as opportunity occurred. The people generally received instruction with great readiness; very little opposition was made, and in some instances a real desire was exhibited to know the truth, to understand the true character of Christianity, and to learn in what it differed from Hindooism.

The following is an extract from Mr. Abbot's journal; most of his general remarks are applicable to the tours performed by Mr. Ballantine.

The season in which these tours were made, was a very busy one for the farmers; yet we were generally able to get large and attentive audiences early in the morning, and also in the evening from eight till ten o'clock, and sometimes till near midnight. In several ot the villages the people entreated us to stay longer, and invited us to come again, saying they should soon forget all that was told them, unless we came often among them. The last tour I made was among the mountains east of Ahmednuggur. But few of these villages had ever been visited before by Europeans, except occasionally by gentlemen on hunting excursions. The people in all these villages gave good attention to what was said, and seemed desirous of learning more concerning the religion of Christ. At the time I was in that region, the people were engaged in gathering and packing *chang*, (native hemp used principally for purposes of intoxication,) and at some places many were intoxicated in consequence of using it. Many seemed to be somewhat aware of the wickedness of the practice; but in most of these villages were found *byragees* (devotees) who were almost always in a state of stupefaction from smoking it, and who teach the people that by freely using it, their minds will become stupid, and their inclination to sin consequently diminished. How great an influence this sort of philosophy has upon the people I could not learn; but when men are in love with sin and sensual gratification, nothing is too absurd for them to believe.

On these tours one painful thought often suggested itself to my mind, as I left one village and rode to another, "How long a time will elapse before these villages can be visited again?" It seems important that some one should go to them frequently, that the impressions made upon the minds of the people may not be entirely lost; and yet it is doubtful whether they can be reached again under a year, and perhaps not under two years. Some of those which are near our schools, may be visited sooner; but the greater part must be left till the people entirely forget what they have heard concerning the truth. If we could be reinforced so that the older members of the mission might be at liberty to go out into the villages, while the new comers are engaged in studying the language and taking care of our operations in Ahmednuggur, much more might be done by way of touring, than can now be effected. And should our present number of laborers be diminished by even one, how little could we do to carry on this great work.

State of the Church—Native Assistants.

Twelve natives were admitted to the church at Ahmednuggur in 1843; at the date of this report, five had been baptised since the commencement of 1844;—making the whole number of members forty-eight. In nineteen families either the father or widowed mother is a communicant; in ten families both parents are members of the church.

During the past year the faith of many of our new converts has been put to the trial. Several of them were left to fall into sin. We have had four cases of discipline, in three of which we were permitted to see our erring brethren return to the fold, confessing their sins and asking for forgiveness. In one case only did we have the pain of seeing the offender preferring to go back to his idols and his idolatrous friends. This was an old man who was admitted to the church the previous year, having been for many months a regular attendant on the chapel services. As he was in the receipt of a regular pension from Government for former services as a soldier, we thought that we had less occasion to suspect any hypocritical motive in his desire to become connected with the church. The result shows that we cannot always discern spirits, but that we are sometimes left to take the vile with the precious.

There are others among our church members about whom we stand in doubt; but "the foundation of the Lord standeth sure having this seal, 'The Lord knoweth them that are his.'" We have reason to believe that many among these native brethren and sisters will be owned of God in the day when he shall make up his jewels. Indeed we have great cause for gratitude that our native members have, in general, walked with so much propriety, adorning the doctrine of God their Saviour. Many of them appear to be really humble, devoted Christians; and when guilty of sin they will come and confess it voluntarily, with evident contrition and godly sorrow. They all

Digitized by Google

need the prayers of their Christian brethren in more favored lands.

The reader will be desirous, perhaps, of recurring to the previous history of the gooroo mentioned below. Some account of his incipient inquiries into the truth of Christianity, will be found in the Herald for July, 1843, pp. 272, 274.

Our native assistants continue to do well; they are engaged regularly in studying or teaching, and in giving religious instruction as occasion requires. One was added to their number during the year. This was the gooroo mentioned in Mr. Ballantine's journal of his tour to Kolhar in January of last year. He was baptized in May, and was immediately put to studying the word of God. He attended us in our recent tours, and showed by the readiness with which he gave instruction, and the topics which he usually brought forward when conversing with the people,—such as the necessity of a mediator, &c.,—that he really understood the great characteristic truths of the Christian religion, and that he was well prepared for the work to which he had been called. He is a man of considerable influence in the mahar caste, to which he belonged. May the number of our native assistants be still more increased!

Nestorians.

LETTER FROM MR. PERKINS, FEBRUARY 15, 1844.

Religious Interest at Oroomiah.

THE intelligence communicated in the following extract will, it is hoped, excite all those who desire the conversion of the world to increased fervency of prayer in behalf of this and every other evangelical mission.

We are thankful to be able to inform you that with the new year, we were permitted to witness the commencement of an unusual interest on the subject of religion, both in our mission and among the natives around us. We may safely say that we are enjoying a refreshing from the presence of the Lord; though we have hardly dared to denominate it a *revival*. A number give pleasing evidence of having passed from death unto life; others are serious; and many are unusually attentive to the preaching of the gospel. Most of those who have recently indulged hopes, are young men of much promise, who have long been members of our seminary, or in some way connected with our mission. Time alone can attest the reality of their conversion; we hope and trust, however, that it is in most cases genuine; and that these young men are destined of the Lord to become able and faithful laborers, in gathering in a harvest of souls among their perishing people. Can you conceive how unspeakably grateful and cheering to the toil-worn missionary are these drops of mercy in this dry and thirsty land? May what we have already received, prove but the prelude of a plentiful shower.

The general operations of our mission are as prosperous as usual. You may be aware that our village schools have been more than doubled within the last two years. They are now nearly fifty in number, and embrace about one thousand pupils. Our Female Boarding School, under the efficient efforts of Miss Fisk, is becoming a very interesting and hopeful branch of our labors. Our seminary is also doing well.

Mr. Perkins represents the Jesuits as being as wily and active as ever, "perhaps under the impression that their day may be short." Mar Yohanan bids fair to be "eminently useful among his people."

Constantinople.

JOURNAL OF MR. HAMLIN.

Hungering for the Word—Opposition.

RECENT communications from Turkey indicate a decided progress in the work which is going forward, in connection with the labors of our brethren in that field. Some indeed may have supposed that the statements which have come from our missionaries, have been too highly colored. Dr. Anderson, before his late visit to this mission, was apprehensive that this might be the case; but he has become satisfied that his fears were groundless. We may be permitted to hope and believe, that the new movement has already gained such strength, that the opposition of man will be arrayed against it in vain.

It cannot have escaped the notice of the attentive observer, that the enlightened Armenians are particularly earnest to be made acquainted with the simple teachings of the Bible. They seem to be always ready to sit at the feet of Jesus and learn of him. The extracts which are given below, prove that their eagerness to understand the

Digitized by Google

word of God has thus far suffered no abatement. The growing interest of females in the truths of the gospel is one of the most hopeful signs that the reformation is gradually advancing to a triumphant issue.

Aug. 13, 1843. On returning from Constantinople to-day, I found ten or twelve individuals, (all females excepting one,) who had been waiting for my return to ask me to preach to them. Often have I, within a short period, received this interesting request from companies of visitors, "Come preach to us the gospel."

21. To-day my house has been filled with visitors from morning till night. Two or three families were present at the same time, some of whom requested that I would preach them a sermon. Eight or nine of these were females, who had visited me with the same request once before. Sixteen were present while I delivered to them the unsearchable riches of Christ, as our only mediator and intercessor. They listened with solemn and breathless attention.

25. Another company of men and women, composed of two or three families related to each other, called to-day. I was busily at work upon some philosophical apparatus, when one of them put his head through the door of my little workshop, and said, "Good morning, Reverend Sir; come here and preach to us the gospel." The call rang in my ear like the Macedonian cry, and I replied, "Only let me wash my hands, and I am with you." Although taken by surprise, and without a moment to adjust myself to the sudden transition, we had a solemn and interesting meeting.

Sept. 22. A company of Armenians—men and women—came to-day and wished me "to teach them out of the gospel." Four of them were from Nicomedia.

24. Besides the students, eight individuals were present at the services, forenoon and afternoon. Of these two were from Galata, one from Constantinople, three from Nicomedia, and two from Ada Bazar. They represent the state of things as encouraging in both these latter places. Even the Turks there begin to notice the difference between the "Evangelicals" and their persecutors, and in some instances have expressed their decided approbation of the new sect as showing a reformation in character and morals.

In melancholy contrast with the foregoing statements, Mr. Hamlin mentions a fact which shows that a very different spirit dwells in the hearts of some who ought to be "ensamples to the flock."

25. Yesterday the Armenian Patriarch, while preaching at Scutari, uttered heavy maledictions against the evangelical party, and pronounced a curse upon all who should even visit them; wishing that the graves of all such might be dug in haste, and they themselves be buried there in everlasting contempt, so deep that the resurrection trump might never reach them. His curses, however, do not prevent people from visiting us. Could he have looked into my house to-day, he would have seen no less than thirteen individuals, most of them his hearers, questioning the efficacy of a curse, and also the right to curse even our enemies. One of them referred to Galatians i. 8, 9, as evidence that in reality the Patriarch cursed no one but himself. "For," said he, "to preach curses is to preach another gospel than that which Christ and his apostles preached; and if 'we or an angel from heaven' preach to you any other gospel 'let him be accursed.'" Three or four scholars have been compelled to leave the school on account of the opposition of the Patriarch and one of the leading bankers.

Galvanism—D'Aubigné.

Under date of October 10, Mr. Hamlin, for the first time, refers to "many visitors," who were calling to see the Galvanic apparatus, just received from this country. The experiments performed by him, excited great admiration; and in one or two instances violent prejudices were removed.

Nov. 5. Of the various paralytics who have been receiving galvanic shocks, two or three individuals have been decidedly and remarkably benefited. An Armenian boatman who was suffering from hemeplegia, so as to be wholly unable to use the oar, was entirely restored in a few days, and has returned to his laborious occupation, apparently as well as ever. A merchant affected in the same manner, and who had nearly lost the use of his tongue, now converses with natural ease and freedom, and has nearly recovered the free use of his right hand and leg. A third is benefited in his hearing; and some others have found, or imagine they have found, partial but less decided relief. The fame of these cures promises to pour in upon me all the paralytics of Stamboul. I have had two patients from fifty or sixty miles distant, attracted hither by what they had heard. Often a large part of the day is occupied with visitors of this class.

Digitized by Google

I hope some of them may receive spiritual benefit, and be healed of their moral paralysis, though that of the body remain unalleviated.

Those who have read the work referred to in the following paragraph, will rejoice to hear of the interest excited by its perusal in the East. It would seem to be admirably fitted to destroy all confidence in formalism, and to lead the mind directly to the cross of Christ.

Dec. 10. Two Greek professors have for some time been studying English, reciting to me three times a week. I have just put into their hands D'Aubigné's History of the Reformation, and they are reading it with great diligence and interest, and are very desirous of having it translated into Greek. Their own sentiments and feelings, in regard to Protestantism and spiritual Christianity generally, have been entirely revolutionized by the reading of the first volume; and they think that its publication in Greek would constitute an era in the history of the Greek church. The college in which they are professors, was anciently well endowed and in high repute. During the Greek Revolution, however, it was broken up, its philosophical apparatus destroyed, and its valuable library almost ruined. It is still the highest institution which the Greeks have in Constantinople; and they are now making efforts to restore it to its former standing, and to introduce European science. These two professors are gentlemen of enlightened and liberal views, having been educated in Europe. They have been injured by French philosophy; but their minds seem to be taking another and better direction.

16. Being unable to attend some of the paralytics who wish to try the effects of galvanism, I have sent two of our scholars with the apparatus to a neighboring village for a number of days in succession. They returned with the news of the most complete success in one case, making the fourth instance since receiving the apparatus.

The Bible—Progress.

Jan. 3, 1844. The Bible has recently been introduced into a large Armenian school on the Bosphorus, as a book of Christian doctrine, history, &c., and is studied by questions and answers. The Bible is often used in the grammar schools for the grammatical study of the language, but I have never known of its being studied before for the sole purpose of treasuring up its facts and truths. The reason which I have heard assigned, is that the overseers of the school were determined that it should no longer be said that the Protestant school at Bebek is the only one where the Bible is taught to Armenian youth. We rejoice that the Bible is studied, even though it be from envy and strife.

The journal from which the foregoing extracts have been made, is accompanied by some general remarks of a very cheering character.

In examining the present state of the reformation among the Armenians, we find one most interesting feature, standing out in increasing distinctness; I refer to its pervading all classes of the people, as far as it goes. It has reached,—in sufficient instances to attract notice,—the aged, the middle aged, the young, descending to childhood; and even the superstitious circles of females composing the families of Oriental seclusion. Old men and women, young men and maidens, have joined with full heart in the song of redeeming love. The family altar has been erected, and households are daily gathered around it to hear the word of God in their own spoken language, and to join in intelligible prayer. A number of families, in this and neighboring villages, have expressed a desire to have a stated weekly service for the express benefit of the female members,—even during the winter. When another summer shall have opened upon us, it is highly probable that my largest audiences will be of this class. This is the Lord's doing, and it is marvellous in our eyes!

JOURNAL OF MR. DWIGHT.

Temperance—Persecution.

THE present journal embraces a few of the incidents which fell within the observation of Mr. Dwight, during the last quarter of 1843. The perusal of the following extracts, while it furnishes new motives for confidence in the God of missions, ought to incite all who are engaged as co-workers with him in spreading abroad the knowledge of his truth, to greater diligence and more earnest effort.

October 18. A beginning has been made among the Armenians towards forming a temperance society. Some fifteen or twenty have signed the pledge, and they are making efforts to procure

Digitized by Google

other subscribers. Two things have occurred to aid them in this work, which I consider quite providential. The first is that in a recent number of a monthly magazine, published in Armenian at Venice, and circulated here, there is a very favorable account of the efforts of the temperance societies in America, and also of the success of Father Matthew's labors in Ireland. The other is that by the benevolence of a friend in America we have received a set of Doct. Sewall's plates of the stomach; and the exhibition of them so far, (though as yet extremely limited,) has excited much interest, and in some instances produced a deep and, we trust, a permanent impression. To-day one of our Armenian brethren brought a friend,—who appeared to be a man of at least forty years, and possessed of some intelligence,—to see these plates. I exhibited them to him with explanations and arguments, and it was interesting to see how the sight of his eyes affected his heart. After gazing at the pictures for some time very intently, and asking many intelligent questions in regard to them, he remarked with great emphasis, "I have been in the habit of drinking a little every day, under the supposition that it was good for me; but from this time onward I will drink no more. How can I, when I see the effects of this habit on the constitution, and when I remember that I must give account to God at the judgment for the manner in which I deal with my body as well as with my soul." I intend on the first feast day, when the people are free from business, to deliver a temperance lecture from these plates in our chapel, when I hope many will be present to listen.

Under date of October 20, Mr. Dwight describes a visit made by him to "a praying family," composed of the mother, three sons, and one daughter. One of the sons is a member of the Seminary at Bebek. On sending him there, the mother said to him, "Henceforth you are to forget that I am your mother, and take Christ for your mother, and live for him alone. My only object in placing you at the school is that you may know more of Christ, and become his true disciple." Mr. Dwight says, "I am satisfied that there are hundreds and thousands of families here, to which an evangelical teacher would be most readily admitted. I know of few communities where there is a more remarkable preparation for the reception of the gospel."

21. The trials to which our native brethren are exposed in consequence of their attachment to the gospel are little known in America, and of course they call forth but little sympathy. When the fire of persecution rages, and some are thrown into prison, some sent into banishment, and some even put to death, a strong interest is awakened. But the every day and almost constant trials of faith to which our Armenian brethren are subject, are almost never thought of, and indeed scarcely even alluded to. The words of Christ: "For I am come to set a man at variance against his father," &c., are constantly fulfilled here. One is driven out of doors by his own father, and commanded never to return, for the crime of seeking to know the will of Christ, and desiring to obey him. Another has a brother who, for a similar reason, is ready to deliver him up to death. Another has an uncle with whom he has lived on terms of the greatest intimacy, who, on learning that he is seeking to follow after the gospel, sternly prohibits him from again entering his house.

In connection with the foregoing remarks, Mr. Dwight mentions the case of an interesting young Armenian who has been grievously persecuted by a relative. The first device was to injure the young man by spreading a report that he was an infidel. At length a false claim of 10,000 piastres was preferred against him by his relative before a Turkish court, and sustained by false witnesses. "He has resolved, as the only means of ridding himself of his persecutor, to close his business and go to America."

Wrath restrained—An Inquirer.

The following extract can hardly fail to strengthen the faith of those who read it.

It is rumored that the Armenian Patriarch is about to resign. We see the hand of the Lord in all these changes, and we have most abundant reason to trust him. When the present incumbent was appointed to his office, there was a strong desire on the part of many to raise a persecution against evangelical religion; but the state of the internal politics of the Armenian community prevented. The bankers were arrayed on one side, and the trades people on the other; and they could not agree sufficiently to persecute what they considered a common enemy. They selected the present Patriarch, not because he was liked by either party, but rather because he was a favorite of none. He was an eccentric and passionate old man, whom

Digitized by Google

more respected; and they agreed upon him, simply because they could agree upon no one else. He has now been in office two years; and during this time the enemies of the gospel have been at times exceedingly exasperated, and ready to declare open war against all who follow Christ; but the character of the Patriarch is such as to repel all classes from approaching him.

Formerly the bankers were in the habit of meeting in council with the Patriarch; but the present incumbent has for the most part been left to himself, neither party thinking it safe to have much to do with him. The consequence has been that,—notwithstanding the fact that both the Patriarch and the bankers and the leading men of the trades people are hostile to the spread of the evangelical religion,—neither of them could do any thing. The Patriarch needed the weight and influence of the bankers, and the bankers and trades people needed the official authority of the Patriarch; and while they have been thus divided among themselves, the kingdom of Christ has been moving on with rapid strides.

The presence of the Spirit will be distinctly recognized in the incident mentioned below.

November 7. A brother called to-day, saying that he had some good news to communicate. A brother-in-law of his, a banker,—hitherto perfectly worldly, and even an opposer,—was present in a family, two evenings ago, where the Scriptures were read and prayer was offered. He was deeply affected, having been entirely unaccustomed to such scenes, and yesterday he requested this brother-in-law, a very evangelical and pious young man, to come and spend the night at his house. The young man had often been ridiculed and opposed by this same banker for his religion; but he went cheerfully, not knowing for what particular purpose he had been invited. The banker managed to get his family early to bed, and then took the young man to a private room and said, "Now I want you to pray with me." "Very well," said the young man, not a little surprised at the request. He arose, and was about to commence, according to the custom of the Armenians, in an erect posture; "No," said the banker, "let us kneel and pray." "If you prefer it," said the young man; and he kneeled with the banker, and poured forth his soul in confession and prayer. When he arose, the banker said to him, weeping, "I am lost, lost, lost; what shall I do?" The young man then entered into conversation with him, and found that he was deeply convinced of sin, and apparently not far from the kingdom of heaven. He sat down and read to him from the Scriptures, and continued to do so until eleven o'clock at night. This was on the evening of the monthly concert for prayer; and our young friend said to the banker, "This is the day in which many Christians, in different countries, meet together for prayer for the outpouring of the Holy Spirit; and behold, while they have been speaking, the Lord has heard and granted his Spirit."

After describing an interview with a vartabed, Mr. Dwight remarks, "Several of the vartabeds are much enlightened; but fear prevents them taking a decided stand in favor of evangelical truth.

A happy Death—A Priest imprisoned.

December 14. Our Armenian teacher has been ill of the consumption during this winter, and yesterday he was suddenly called away into the eternal world. But his end was peace. He was in a happy frame of mind during several of the last weeks of his life; often would he speak in the most familiar manner of death to his weeping mother and sisters, telling them that he must soon depart, but that they must not weep for him, for he had no fear. Just before he died he cried out, "O Jesus, my Savior, help me; O Jesus, save me." And thus, rejoicing in his confidence in Christ as his Savior, he fell asleep. It was an edifying scene to those who stood around his dying bed; and his mother, contrary to the universal custom of the Armenian females, made no loud and bitter lamentations over him; for she said, "How can I weep for him, when I know that he is now happy with his Savior!" This dying scene was entirely new to many who witnessed it, and it has made an impression not soon to be effaced. What are self-denials and sacrifices, what is worldly treasure or life itself, compared with the value of one soul thus saved through the instrumentality of missionary labor!

An enlightened vartabed and a pious priest were present at the funeral; and both of them addressed the people in a most solemn and interesting manner. This was quite out of the ordinary course, for on such occasions generally, nothing is said to the people present, and

Digitized by Google

only the appointed prayers are read in the most careless manner. This pious priest was not the officiating priest, but attended as a friend of the deceased and of the family; and the one whose duty it was to bury the dead, was exceedingly impatient at having the service lengthened out by these addresses, and made grievous complaints against these "foolish pratings," as he called them.

On the succeeding day, Mr. Dwight made the following entry in his journal, "I must have preached to-day to at least thirty or forty females, besides the men whom I have met in different places. Such opportunities are rare. From present appearances I anticipate that the door will be more and more open to Armenian families, and I feel quite sure that the work will spread rapidly among the females."

The April number of the Herald contained a brief notice of a priest who was imprisoned "for righteousness' sake." It is to this individual that Mr. Dwight alludes in the remarks which follow.

17. The persecution of the priest, instead of intimidating, only emboldens our Armenian brethren. We had a larger number present to-day at our service than we have had for some time past, and among them were six or eight new comers.

The Patriarch wrote a paper for the priest to sign which implied, in substance, that he (the priest) had been preaching and laboring against the Fathers and the church, but he now repents and promises not to do so any more. The priest, not being able to subscribe such a paper as this, wrote another which he sent to the Patriarch. The amount of it was, that he was born an Armenian, that he had been duly ordained as a priest of the Armenian church, that he had never separated from that church, that his office required him to preach Christ, that he had endeavored to do so, and intends still to do so. This paper the Patriarch refused to accept; and after much difficulty he wrote another, which the priest could not sign. He then wrote another himself, the same in substance as the former one, and he declared that he could give no different one. "The Turks," said he, "lately beheaded an Armenian young man in the fish market for denying the Mohammedan religion; if you wish, cut off my head here by the door of the church; the other paper I cannot give."

18. To-day the priest has been released by the Patriarch, on giving a written promise to go to Nicomedia as soon as he shall be able. The times have certainly changed, or he would have soon been sent into banishment, or otherwise injuriously treated. It is probable that great good will result from this case of persecetion.

Progress of Temperance—Secret Friend.

It will be remembered that Mr. Dwight announced his intention, October 18, of delivering a temperance lecture.

21. To-day being an Armenian festival, I delivered, by previous appointment, a temperance lecture at my house, exhibiting, at the same time, the plates of Doct. Sewall. Nearly or quite sixty Armenians were present, and they listened with the deepest interest; the plates attracted great attention, and evidently made a deep impression.

A very small beginning had before been made towards forming a temperance society, and twenty-four subscribers had been obtained. This number was increased to thirty-four to-day, and it is believed that many other names will be obtained. What renders this movement the more interesting is, that it is entirely self prompted. It was interesting to see the spirit with which the brethren brought out the paper for signatures, as soon as the lecture was finished. Before the meeting, they were doubtful whether, in that public way, any allusion should be made to the existence of a society, and particularly as all societies and combinations of men are regarded here with suspicion; but before I had finished, a committee was sent up to me to say, in a whisper, that it was their wish that I should announce the existence of a temperance society in Constantinople, (I had been telling them of other societies in other parts of the world,) and invite those present to join it. Two of those who signed the paper were hard drinkers.

The individual referred to below is the one whose case was described under date of Nov. 7.

22. The banker whom I have already mentioned, called at my house. He is now exerting himself for the spiritual benefit of others, by giving them our books and conversing with them on spiritual things. He mentioned the case of an Armenian friend of his, who had been exceedingly prejudiced against Protestants, to whom he recently gave a copy of the New Testament in modern Arme-

Digitized by Google

nian. He yesterday met the individual, and was surprised to see how his mind was affected by the reading of God's word. He remarked, "I think that our church ceremonies are altogether too onerous, and they must be changed and very much simplified, if I understand this book correctly." This banker,—who has intercourse with the great ones of his nation,—remarked to me that he is surprised to find so many of this class friendly in their feelings towards us, and desirous of a reformation of their church; but they do not dare to come out and publicly avow their sentiments. They are afraid of the Turkish Government, with which they are so intimately connected by their business, and which is so extremely jealous of all foreign influence. Still it is easy to see how these men may eventually be all brought to act decidedly and simultaneously in favor of a reformation of their church, whenever the proper time shall have come.

Trebizond.

JOURNAL OF MR. JOHNSTON.

Introductory Remarks—Need of Native Preachers.

THE recent communications of Mr. Johnston, have contained many gratifying statements respecting the progress of the truth at Trebizond. The present journal, although it will be read with interest, conveys no adequate idea of the nature and extent of the work. In the midst of constant opposition, unable even to continue his public services during the greater part of the year, the missionary has seen the gospel triumphant on every side. "The number of 'gospel readers' has been doubled; and the increase is encouraging, not only on account of their number, but more on account of their character and personal influence."

Dr. Anderson, who recently visited Trebizond, was deeply interested in what he saw and heard. "The influence of the gospel," he says, "is more generally diffused in this city, than any where else in Turkey. We set apart Friday and Saturday evenings to see such as desired to call upon us. The first evening about fifteen came; the next nearly thirty;—all males of course. They told us that not one half of their number were present; the large room we were in, they said, would not contain them. They manifested the greatest cordiality, though Mr. Johnston does not regard more than one half of them as giving satisfactory evidence of piety. He calls them all 'gospel readers;' and he says that they are all zealous in extending the influence of the gospel among their countrymen. He thinks there may be as many as one hundred Armenians in Trebizond who are friendly to the progress of this good work, and more or less disposed to aid it."

June 26, 1843. Yesterday a few of the Armenians held a meeting for reading the Scriptures and prayer in one of their own houses; it was attended by about thirty individuals. Were any one of their own number capable of preaching the gospel, he would have many hearers. Unhappily one of the most intelligent and promising of the young men who have recently joined their company, has been cast into prison. We trust, however, that this trying event will be overruled for good. Our friend S. H., with two other individuals, became surety for a man, who was in prison on a charge of having defrauded the government. But, on being released through their interference, he returned their kindness by absconding, in consequence of which they have been imprisoned. The other two individuals, being leading men in the nation, are among those whose influence the brethren are most solicitous to secure in favor of the gospel. S. H. has not failed to improve the opportunity which the prison has afforded for presenting the truth, not only to his companions, but to numerous visitors who throng the prison.

An Inquirer restrained—Spirit of Romanism.

In a journal which was published in the Herald for December last, Mr. Johnston stated that a young man, who was kept from uniting with the enlightened Armenians in their religious services, requested an interest in their prayers. The same individual is referred to in the following paragraph.

A. has taken a more decided stand in favor of the gospel. His father gave him permission some time since to read the Scriptures as much as he pleased, provided he did not go to the house of the missionary. But now he finds that he has yielded more than he intended; and he has prohibited his son from associating with the native brethren. To this also A. agreed, on condition, however, that his father should leave off cursing and swearing. But the old gentleman seems to think it very hard that now, in his old age, he should be so curtailed of his liberty.

This morning one of the brethren was accosted in the street by an European

Digitized by Google

papist, a partner of the father of A. "What," says he, "has possessed you all of late? You had better leave off these new notions; or information may be given against you and serious consequences follow. You are leading astray the son of my partner. The old man feels as if his family were ruined; he sits weeping in his counting room, the tears dropping down as large as peas." To this the young man replied, "What have we done to ruin his son? We do not play cards, or drink wine at our meetings. We do not take him to grog shops and houses of ill fame. On the contrary, we are trying to forsake all immoral and ruinous habits, and to confirm one another in that which is good." "Well," rejoined the papist, "he had better become addicted to dissipation than be carried away with these heretical notions. In that case he might possibly reform; but when a man once gets these notions into his head there is no reclaiming him."

The foregoing dialogue illustrates the views and aims of the two great classes, into which the professed friends of Christianity are divided. While some desire the universal diffusion of holiness, many are laboring to secure the triumph of "another gospel." The former direct their efforts to a thorough renovation of the heart; the latter are zealous for the mint, anaise, and cummin, omitting the weightier matters of the law, judgment, mercy, and faith.

A Friend—Vacillation of the Vartabed.

July 5. P. H.—the father of A.—has been using all his eloquence to induce the vartabed to take measures for arresting the progress of the gospel. M. B., another individual of standing and influence, who has long been a Protestant in sentiment, though not an example of piety, being incensed at the course of P. H., requested one of the most sedate among the elders of the people to warn him to desist from his accusations, threatening him with his vengeance in case he did not. "What is the crime of these men," he asked, "that they should be so persecuted? When they meet together, they read the word of God; they have no card playing, no wine drinking, no profane language, nor any thing of the kind. They are better men than their persecutors, and I mean to defend them." The old man, however, declined being the bearer of the message, excusing himself on the ground that P. H. was so profane in his speech that he did not like to have any thing to do with him. M. B. found another man to bear his message to P. H., who was so far intimidated by it as to go in person to the brother of M. B., and beg pardon for all that he had said, promising to be silent in future.

One of the priests also advised the vartabed to let these men alone; "for," said he, "it is in vain to think of stopping them, and by opposition you will only get yourself into trouble. Your predecessor embroiled himself with them, when they were not half so many as they are now; and the consequence was that he lost his place." "Well," said the vartabed, "I can say nothing against reading the gospel. Let them meet where they please, and let one of the priests go with them."

10. Yesterday (Sabbath) the brethren retired to the convent about three miles out of the city. The evening previous two or three of them called on the vartabed to request him to give them a priest, according to his promise, to accompany them the next day. He designated the most ignorant and hostile of all the priests, and at the same time, charged them with holding heretical sentiments and having sinister designs in meeting together. He afterwards told another individual not to go with them, saying that he had a controversy with them. They met at the convent,—about thirty in number,—and read and explained to each other as well as they could without an intelligent leader. The superintendent of the convent was glad of an opportunity of seeing how these men spend their time when together; he says that he was highly pleased with what he saw. The priest who accompanied them, when he had finished the church service which he went to perform, took a hasty leave, having no relish for such company.

On the 12th of July, Mr. Johnston received a letter from a book agent, containing a report of considerable success in the disposition of his books, interspersed with accounts of occasional instances of opposition. In one of the places which he visited, two individuals,—one of them a priest,—withstood him at first; afterwards they became friendly, when one of them said to him, "Surely the Holy Ghost has descended upon us that we have become friends with you."

13. Yesterday the vartabed went into the school, and, seeing some of our books there, deliberately tore them up, and threw them away; to-day he has preached against "the gospel men," denouncing them as heretics, and enjoining upon the rest of the people to withdraw from their company and not even to salute them.

Digitized by Google

M. B. called on him, and took him to task for his unreasonable opposition to these men, seeing he could charge them with no crime, nor convict them of any heresy. "Alas!" said the vartabed, "I am burning between two fires. One party will not be satisfied unless I persecute, and another rebukes me if I do. I am sorry I came to this place."

Professed Friendliness of the Vartabed.

14. It being understood that "the gospel men" were to be called to an account by the vartabed to day, three or four of them went to see him in the morning, and told him that if they were guilty of any crime, they wished to meet their accusers; they told him that they would go before the authorities here with their enemies or accompany them to Constantinople. He told them to go, and come again in the afternoon, when they would have an opportunity to face their accusers. At the hour appointed most of the brethren met at the house of the vartabed; but found no one there to accuse or oppose them. They now had considerable conversation with the vartabed, and gave him some wholesome advice. The result was that he conceded all that they asked. He gave them permission to hold their meetings in the public school-room on his own premises, and said that one of the priests should attend with them. He required a pledge however, that no topic foreign to the gospel should be introduced in their meetings.

17. Yesterday (Sabbath) the vartabed gave notice in the church of the arrangement he had entered into with "the gospel men," and at eleven o'clock they assembled in the school-room. Der Y., the chief of the priests, was present to explain difficulties and answer questions. About eighty individuals attended; some of them, however, were probably actuated by mere curiosity, and a few perhaps by worse motives. It was altogether a novel scene in Trebizond. It is much to be regretted that there was no one to stand up and declare to them all the counsel of God. There really seems to be a hungering for the bread of life among them. Select portions were read from the Pentateuch, Psalms, and New Testament. One caviller desired to know who were meant by the false prophets and Anti Christs, spoken of in the New Testament; evidently wishing to fix it upon the Protestant missionaries. But the priest, without particularizing, explained it as meaning all false teachers and opposers of the truth. Not satisfied with this reply, he appealed to the vartabed. One of the company went to ask his opinion and presently returned with the same explanation that the priest had given.

A Consultation—Hostility of the Vartabed.

18. Yesterday the Pasha's banker arrived from Constantinople, and P. H., who had promised to be silent in future, lost no time in making known to him the state of things among the Armenians of Trebizond. The bishop, he said, had given permission to "the gospel men" to hold their meetings openly. Even our priests have fallen under the suspicion of being secretly favorable to them, and we know not whom to trust, and to crown all, they are about to make some of "the gospel readers" "select men" for managing the business of the community. The banker promised to attend to the matter; and to-day he held a kind of court at the house of the vartabed. The friends of the gospel were there, but their accusers were absent. The vartabed, in justification of his course, told the banker that he had himself opposed these men at first; but on making inquiry of the priests, he found that they had in no case separated themselves from the church, nor could they be charged with any crime. As they were determined to read the gospel, and he had judged it better to have them meet in a public place, and be attended by one of the priests, so that he might be sure that nothing improper was said or done. Then he appealed to the banker himself to know if it was a sin to read the gospel. "No," he replied, "certainly not." But he recommended that they should be content to read it in private, so as to avoid exciting a tumult; and thus the matter was left.

Aug. 5. Our vartabed has manifested a surprising want of character, one day seeming to take part with the friends of the gospel, and the next with their opponents. The public reading in the school room continued three Sabbaths, with undiminished interest, when the vartabed again set his face against it; and last Sabbath he preached a violent tirade against all Protestants and 'gospel men,' and exalted the church of Rome at the expense of his own. Two lads who were coming to us for lessons in English, have been prohibited from doing so; the house of the young man who sells books for us, has been searched by order of the vartabed, and he has been threatened with the

Digitized by Google

bastinado, if he does not desist. The teacher of the Armenian school has been removed, for explaining the gospel to his pupils.

This teacher opened a private school in his own house, which was soon filled with pupils. The public school, from which he was excluded, was almost deserted.

On the 10th of August, Mr. Johnston received another letter from the book agent, giving a gratifying account of his success. He became acquainted with a priest who said that "he did not feel himself fit for the priesthood; but that he was resolved for the future to follow the teachings of the Scriptures."

Good from Evil—The Gospel preached in a Prison—New Openings.

Oct. 5. For a number of weeks, according to our custom during the heat of summer, I have resided in the country, five or six miles from the city. We have been, however, in the midst of an Armenian community. The poor peasantry have become quite accustomed to us, and on every Sabbath day our lodge was thronged with visitors, desirous to hear something about the gospel. The brethren in the city continue to meet in small companies, and they seem to have lost none of their interest.

S. H. and his companions are still in prison. His magazine of merchandise is locked up by the pasha's order, and his business is apparently ruined; yet he seems to lay it but little to heart. Visitors almost invariably find him reading the gospel. One of his fellow prisoners, above mentioned, seems to have become decidedly convinced of the truth; and the same is true of another young man from Tripoli, who was also made a prisoner with them, on account of the absconded debtor.

The providence of God, in various ways, seems to be gradually opening the way for bringing the power of the gospel to bear upon the Armenian community. Der Carabet, the enlightened priest of Soormeneh, has several times been mentioned as a zealous promoter of schools among his people. Less than a year ago he received an accession to his spiritual charge of three different neighborhoods, in all of which he forthwith established schools, with aid from the mission. These are now flourishing. By an unexpected turn of events, two other districts of considerable extent have also fallen into his hands; in each of which it will be his first aim to establish schools. Thus not less than three hundred houses, one half of the whole Armenian population of the country around the city will be brought under an incipient evangelical influence. Another priest—Der Yacob—whose parish also lies in the country, has ceased to be an opposer and become an advocate of the gospel; and thus we may hope to see the light gradually break in upon one hundred and fifty families more.

Mr. Johnston says that the gospel is exerting a marked influence upon the social habits of the Armenians. This was evident at a recent wedding; "many foolish customs, usually observed on such occasions, were dispensed with." One of the priests remarked, "I can discern the finger of Calvin in this wedding."

Dec. 11. This day has brought joy to many hearts, especially to the friends of the gospel here, by the release of the three men who were imprisoned in June on account of the absconded debtor. Their confinement, we have reason to believe, has been overruled to the furtherance of the gospel; but we hope for much happier effects from their enlargement.

Erzeroom.

MR. PEABODY'S TOUR IN PASIN.

Introductory Remarks—Hasankaleh—Ruins.

THE present communication contains a minute account of an excursion to Pasin, a district lying upon the Aras, and separated from Erzeroom by a low range of mountains. It is about forty miles in length and of unequal breadth; it is generally level, and being admirably adapted to the raising of grain, it presented, at the time of Mr. Peabody's visit, a very luxuriant and beautiful appearance.

The Aras divides the district into Upper Pasin and Lower Pasin, each having its own Beg. The former contains one hundred and twenty villages, and the latter about seventy; most of these are now inhabited by Turks, many of the Armenians having emigrated to Georgia, when the Russian army returned after the peace of Adrianople.

The object of Mr. Peabody in visiting this region, is already anticipated by the reader. He wished to ascertain the actual state of the Armenian population, to preach the gospel in its purity as he might have opportunity, and to prepare the way for the introduction of a system which should rest upon the word of God, and not upon the traditions of men. He was accompanied by a pious

Digitized by Google

Armenian from Constantinople. It is hoped and believed that his visit has not been in vain.

Mr. Peabody left Erzeroom, July 26, 1843. After a ride of eighteen miles, he came to Hasankaleh, the residence of the Beg of Upper Pasin.

Hasankaleh is situated at the foot of a rock which projects from the mountain on the northern side of the plain. It was undoubtedly one of the old Genoese trading posts. It is surrounded by a double wall, so dilapidated, however, as to afford but a very slight defence. It is said to have been built by a man named Hasan, from whom its present name is derived. Some have supposed that the ancient Theodosiopolis occupied this site; but of this there is no certain evidence. Before the war with Russia, it contained five hundred houses, one hundred of which were Armenian; but there are now only two hundred and fifty houses, all Turkish. Most of its seven mosques and seven fountains are in a dilapidated state.

July 27. I called on the Beg, who treated me very politely. He sent me his *cavass* to conduct me to the bath, and furnish me with every thing necessary. While there, he sent me tea and sherbet. Afterwards, accompanied by his son and cavass, I ascended to the castle, which occupies the oblong summit of a spur thrown out from the main range, about sixteen hundred feet above the plain. In one side of the immense rock which composes this mountain, about two thirds of the distance from its base, are two adjoining rooms—perhaps natural, or if excavated, it is not known when, or by whom—one of which is about twenty feet in length and ten in breadth; the other is somewhat smaller. They are arched, and by an aperture made in the side of one of them, water in great abundance formerly flowed into it from the mountain; but from some cause this has failed. They might become places of retreat in times of danger; and it is thought that they were formerly resorted to for that purpose. The wall of the castle is thirty feet high and very thick,—where the ravages of time and of man have left it unimpaired,—and it has four immense gates now nearly in ruins.

This fortress commands the town; and from its wall, I had a fine view of the immense plain below, with its small villages scattered here and there, adorned with a few willows growing by the water courses; its widely extended fields waving with grain; its flocks and herds, attended by their keepers who made the air resound with their rude songs, while wandering from place to place, in pursuit of a verdant spot for their cattle and sheep;—the shepherd often going before his flock, and they following him, "for they know his voice."

Ogoomi—A Monastery—Yaghan.

After a ride of an hour and a half, Mr. Peabody came to Ogoomi, an Armenian village of only ten houses.

I called at the priest's house, but he was engaged in haying. He soon came, however, and gave us a most cordial reception. The books we had with us soon attracted his attention. He read from the New Testament and the Psalms, and appeared much gratified with the modern language. These books we gave him, and some others he purchased of us. This old priest lives in true patriarchal simplicity, and his little flock seemed much attached to him; to whom, as they gathered around us, we endeavored to impart a portion of the bread and water of life, which they apparently received with much avidity.

After receiving the most hospitable treatment from this man, we took our leave of him, and rode a mile and a half to a monastery, pleasantly situated at the north end of the plain. This is now occupied by only one vartabed, an aged man of venerable appearance, whom we found in an arbor of willows, with two books near him, the only ones belonging to the establishment. He treated us very politely, and invited us to spend a week with him. The appearance of the monastery is exceedingly antique, and the vartabed said it was erected eight hundred and seventy years ago. When we left the old man, he loaded us with blessings.

We arrived at Koprikoi in about two and a half hours; and, although much fatigued by the ride and labors of the day, we sat till one o'clock, reading the New Testament, and conversing upon religious topics with those who assembled to see us. Our host is the chief man of the village, and quite rich for this people, having large flocks and herds, and thirty men in his employ. His son, a man between thirty and forty, is somewhat enlightened, and anxiously seeking for more light. He made many inquiries of us, not so much for his own sake, as for those present, who are sitting in gross darkness. He purchased eight of our books.

On the following day, after some conversation with the chief men of the village, and a priest who

Digitized by Google

was strongly attached to the faith of his fathers, Mr. Peabody proceeded upon his journey, and soon came to Yaghan, a village containing forty Armenian and ten Turkish houses.

Here are two priests, one of whom we found at our place of lodging. In a short time we commenced our pleasant work. The priest is a good reader, and he devoted much of the time he spent with us to reading audibly the New Testament and making inquiries in regard to its truths. There were several attentive listeners, who manifested much gratification with what they heard,

Few of the inhabitants of this village were able to read; but Mr. Peabody found an individual from Bitlis who was partially enlightened.

Gerdabad—Ruins at Ishkhoo—A Sabbath.

29. A little after mid-day, we came to Gerdabad, a village of about twenty houses, all Armenian. We stopped at the house of the chief man of the village three or four hours, read the gospel, and made known its truths to some twelve or fifteen who collected there. The priest was among the number; we gave him a copy of the gospels, with which he appeared to me much gratified. He told us that there were but four or five readers in the place, and said that he could not induce them to learn to read. But I fear that he is not very zealous in the matter.

A little before sunset we arrived at Ishkhoo an Armenian village, distant only three miles, and containing thirty-five houses. It is said that this place was formerly a city, the capital of the country, in the times of the Armenian kings. However this may be, there is evidence of its having been quite extensive, as it contains the ruins of two churches built of hewn stone. Here is also an old building, about forty feet in circumference, and seventy feet high, (it was formerly much higher,) constructed of hewn stone, and having a circular pillar around which are stairs winding to the summit. Some say it is the steeple of an Armenian church, which contained a bell; but this seems to be very improbable from its construction. Others suppose it was erected by the Genoese, and others still that it is a part of a heathen temple.

At a short distance above this, in the side of a high hill, is a room of great antiquity, containing four arches, built also of hewn stone, each of which is about ten feet high, ten long, and eight wide. It is not known by whom, or for what purpose it was constructed. Possibly it may have been a bath.

The inhabitants of this village said that it had never been visited by a Frank before. Mr. Peabody found two priests here, father and son; also two men from Erzeroom, one of whom was a ruler among the Armenians.

30. Sabbath. The priests and Erzeroom men were with us morning and evening. The former read the Gospels, and remarks were freely made upon religious subjects. We gave the priests and some other individuals a few books, which were gratefully received.

Mass was celebrated to-day, and as I did not attend, the priests brought me some of the consecrated bread, having the stamp of a cross and lamb upon it. As this is considered the real body of Christ, to drop a particle of it is considered a crime of the greatest magnitude, formerly punished with death.

Mr. Peabody mentions in this place the uniform kindness of both priests and people. "The priest of Yaghan sent to this village, a distance of several miles, to inform the *kakhia* (lord of the village) that an 'English' priest would spend the Sabbath here, adding, 'You must provide for him in the best manner in your power, as he is a good man.'"

Todaveren—Usveren.

31. About an hour after we left Ishkhoo, we reached the village of Todaveren, which contains about twenty houses, nearly all Armenian. The priest soon called on us; we had a long conversation with him upon the most interesting of all subjects, and we read together several portions of the New Testament. I gave him the Psalms and Light of the Soul. He wished to take several other books, but dared not through fear of the Bishop of Erzeroom, from whom he formerly experienced some trouble, in consequence of having purchased some books sent into this region by Mr. Jackson. The kakhia spent two or three hours with us; we endeavored to make known the truths of the gospel to him; he gave his assent to them, and seemed in some measure to feel their importance.

From Todaveren Mr. Peabody proceeded to Comatsur, a village of forty Armenian houses, three miles distant. He found two priests at the house of the kakhia, with whom he had a profitable interview. He also conversed with others, and disposed of a few books.

Digitized by Google

August 1. In the middle of the afternoon we left Comatsur, and in an hour and a half we found ourselves in Usveren, containing thirty-five Armenian houses. One of the priests, a young man, called upon us. He soon began to read the Testament; and we spent most of the evening in reading that and other books, and conversing upon the importance of education and religion. He seemed somewhat affected by the ignorance and wickedness of his people. We gave him the Testament and some small books, with which he appeared gratified. We had quite a little company in the evening to listen to our reading and remarks. Among them was the chief man of the village, whose whole family, it is said, can read; to him we gave a few books.

An inquiring Priest—Dodig.

2. We reached Delibaba (Foolish Father), distant about nine miles, before noon, having visited two very small villages on the way. The kakhia, who had heard of my coming, had prepared his room; as soon as I arrived, he came and kissed my hand, and was exceedingly attentive. In this place there are fifty Armenian houses and three priests, one of whom is superannuated. All of them called on us; and the two younger spent most of the day and evening with us. One of them is enlightened and anxious to be delivered from a heavy yoke of rites and forms, grievous to be borne. But for some attempts to escape from this bondage and to enjoy the liberty of the gospel, he has been severely threatened by his Bishop; once, indeed, he was divested of his sacerdotal power. "I well know," said he, "that by the strictest conformity to our rites and customs we shall not be accepted. In the religion of Christ, neither fasts, baptism, mass, nor any outward appearance and show of religion, avails any thing, but the power of godliness. This external religion, however, is all we possess. Not one, with whom I am acquainted, appears to have that faith which evinces its existence by love to God and benevolence to man. It is a dead faith, not that which works by love, as the word of God requires. But what can I do? If I deviate from the old path, I shall be dreadfully persecuted."

It was suggested that it would not be judicious to speak against the outward observances of his church, if not sinful in themselves; and he was asked if he could not safely attempt, in a prudent manner, to make known his sentiments to his people, as they are in accordance with the Scripture, both in the church and in his visits from house to house. He said he had done this to some extent, and he thought that a part of his people were convinced that, with but little present profit and much evil, no future advantage can be derived from their corrupt religion. "But their condition is very bad," he continued, "as well as mine."

Mr. Peabody had interesting conversations with others; "one man, somewhat advanced in life, wept profusely."

3. Left Delibaba about four A. M., and arrived at Dodig in one hour. In this village there are twenty-five Armenian families and one priest; he was with us most of the time we remained there. He is a very aged man and a very poor reader. I gave him the Psalms and New Testament; after reading them for some time, he inquired, "what books are these?" On being told, he denied that they were the books affirmed, and then added, "If so, they are in the Constantinople language." We read several portions of Scripture to those collected around us, and endeavored to impress it upon their hearts. They listened with attention, and gave their assent to what we said. We gave the priest and some others a few books.

The next place at which Mr. Peabody arrived was Jerasoon, distant from Dodig an hour and a half. It has forty houses, about equally divided between the Turks, Armenians, and papal Armenians. There was but little opportunity for exerting an influence in favor of the gospel.

Interested Visitors—Refinement—An Inquirer.

4. We next came to Karakilisa, six miles from Jerasoon, and having seventeen Armenian and three Turkish houses. There are ruins here which show that this place was once much larger than it now is. After we were seated under a shed of the kakhia, the priest and quite a number of the Armenians visited us, and gave good attention to our remarks. The priest, who has been in orders but one year, manifested, with much kindness toward us, great simplicity and frankness. As the priests are the only instructors of youth in the villages upon this plain, we often directed their atten-

Digitized by Google

tion to the importance of education. We urged the subject upon this individual. He acknowledged that it ought to be attended to; but he said that he had not time even to instruct his own children. The remuneration for his official services is so small that he is obliged to devote a great part of the time to manual labor for the maintenance of his family. He engaged, however, if we would give him some elementary books, to begin immediately to teach his children, and to do the same for others in the winter, when he will be more at leisure.

After proceeding nine miles further, Mr. Peabody came to Armudlu, a village of thirty Armenian houses.

We were here provided with a good room at the house of the kakhia, well furnished with clean matresses, cushions, and carpets. Dinner was soon served up in very good style;—a capacious copper tray being placed upon a table about a foot high, loaded with various kinds of food, each in a clean white-washed copper plate. Not only here, but in most of the places which we have visited, the general arrangements of life, and the deportment of the people were much better than I anticipated. One of the priests, said to be quite wealthy, took dinner with us. It was deemed inexpedient to offer him or his people any of our books. We had, however, quite a little assembly in the evening, whose attention we endeavored to direct to "the one thing needful."

On the following day, Mr. Peabody reached Bashkoi, distant one hour; he here found the largest village in Pasin, with one hundred houses, a large new church, and two priests. He stayed with an eccentric old man, of great influence throughout the whole district, who manifested considerable interest in his books and conversation.

6. Sabbath. I spent two hours in the morning and two in the evening, with the priests and all the readers of the village, in examining the most appropriate passages of Scripture, and in explaining and enforcing divine truth. At our first exercise several others were present, and at our last, forty or fifty. All listened attentively; and a young man, one of the best readers in the village, seemed deeply affected with what he heard and read. He came to me after the others had left, and said, "What shall I do?" I endeavored to impress upon him the duty of immediate repentance towards God, and faith in our Lord Jesus Christ. It really seems as if the Spirit had touched his heart. We gave him several books appropriate to his case.

Opposition from Erzeroom.

At the distance of five hours from Bashkoi, Mr. Peabody came to Alajahrak, which has from eighty to ninety houses, nearly all Armenian. In this place he found two priests,—one of whom had previousiy solicited a visit from him,—and an old vartabed from a monastery, ten hours distant.

Not long after our arrival, we learned that a vartabed had come from Erzeroom. He soon came to our room, and immediately commenced a tirade against us. He inquired of one of my attendants, why I came to Pasin. He replied that I wished to make an excursion, and become acquainted with the people. "What more? What more?" he repeatedly asked. As he pressed this matter with much violence, I replied, "I am a free man, and go where I please, and attend to my own business." He then began to talk in Turkish to the man with me, using the most violent and abusive language, intimating that I came there to steal the people. He said that the bishop of Erzeroom had sent him, and that upon our return there, my attendants would be called before the Bishop and severely punished. He said, moreover, that he would collect the books we had distributed and burn them. He then rushed out of the house like a mad man.

My room being uncomfortable, I walked out and sat under a tree. The principal man of the village came and sat with me, conversing about the conduct of the vartabed. He had been with me but a few minutes, however, before the vartabed, who was watching us, called him away. The old vartabed subsequently came to me and spake of the behaviour of his brother from Erzeroom in very strong terms of disapprobation.

The conduct of this emissary from Erzeroom is explained in the following paragraph.

The bishop, having heard that we were travelling in Pasin, despatched this man to collect as many of the books which we had distributed as possible, and to endeavor to counteract any good we might have done. This people have been sitting in darkness for ages, and violating all God's commandments, and

Digitized by Google

not a single effort has been made to enlighten and reform them by their spiritual guides. But how ready are these persons to defeat the first attempt to turn these benighted souls from darkness to light!

Notwithstanding the opposition of the vartabed, a few books were disposed of in this place.

Mr. Peabody returned to Erzeroom, August 9; he found, on his arrival, that a beloved child had died that very morning.

West Africa.

LETTER FROM MR. GRISWOLD.

Superstition of the Natives.

THE communications from this mission have uniformly given a favorable account of the inhabitants upon the Gaboon River, especially as compared with other tribes upon the same coast. But they are pagans still; and the following extract from Mr. Griswold's letter will show that whatever may be their relative position in African society, they are nevertheless captives of "the prince of the power of the air."

One article in the philosophy or religion of this people is, that whoever dies is poisoned; that no man would die if left to himself and God. If a man is ill for a long time, some one has bewitched or poisoned him; if he dies, some one has caused it. Who is he? This is a question for the doctor man or fetish man to settle. It demands no research on his part. He procures a small rod of a certain species, which alone has the necessary virtues. This is placed upon the ground; the operator then swallows a glass of the sassy-wood decoction. A few old men stand around. They call over the names of different persons, perhaps of all in the suspected town. A man's name is spoken; the doctor steps over the rod; that man is innocent. Another name is mentioned; the doctor steps over the rod again; this one is also clear. Thus one after another is declared innocent; till, as the guilty man's name is spoken, the doctor man falters, raises his foot, but it will not pass over the rod. He tries, he struggles, but all in vain; finally he stumbles and falls. The wretch is now detected, and he is soon disposed of. Sometimes, however, where the person declared guilty is some man whom the people esteem, they pay no regard to the fetish, as they call it. Then the doctor man lies.

Not long since two children died, belonging, however, to different towns. One of them I saw. He died of an organic affection of the heart. The other I did not see. Two slaves suffered death; one for each child. One was taken to the bush, killed, and burned. A member of the mission chanced to be passing by, while they were performing the horrid sacrifice. His curiosity led him to the spot; and there he found the body partially consumed. The criminal in the other case was taken to the bush, killed, and left to decay upon the surface of the ground. She was regarded as unworthy of a place beneath it.

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its fifty-first anniversary at Exeter Hall, London, April 25. W. B. Gurney, Esq., took the chair; Rev. J. Angus, Secretary of the society, read an abstract of the annual report. From this it appeared that twenty-one missionaries and teachers had been sent into the foreign field during the year. The total receipts of the society, exclusive of contributions for the Mission Vessel, and including grants from other societies, amounted to £21,661, being an increase of £462 upon those of the previous year. The expenditures are reported as amounting to £22,831. The society has under its care 202 stations, 90 missionaries, 68 female missionaries, and 197 native preachers and schoolmasters. The total number of communicants in all the churches is 37,976; of whom 2,670 were added during the past year. There are 139 day schools, in which 9,728 children are taught; connected with the Sabbath schools are 15,818 pupils. The two great fields of the society's labors are India and Jamaica. Missions of considerable promise have also been established in Ceylon, Africa, and the Bahama Islands; and there are a few laborers in Java, Sumatra, Trinidad, Hayti, Honduras, Canada, and France.

Digitized by Google

Addresses were delivered by the Chairman, Rev. William Brock, Rev. John McLean, Rev. G. H. Davis, Joseph Tritton, Esq., Rev. J. Sprigg, Dr. Wilson,—Missionary of the Free Church of Scotland at Bombay,—Rev. F. F. Newman, S. M. Peto, Esq., Rev. Mr. Stephens, and T. Thompson, Esq.

CHURCH MISSIONARY SOCIETY.

THE forty-fourth anniversary of this Society was held at Exeter Hall, London, April 30. The Earl of Chichester presided. The report was read in portions by Rev. R. Davies and Rev. J. Venn, Secretaries of the society. The receipts of the year are as follows:—General Fund, £97,791; Special Funds, for China, &c., £6,532. The expenditures amounted to £93,472. Nine ordained missionaries, including four who had returned, were sent to the heathen. An abstract of the report in relation to certain missions is subjoined.

North America.

In the upper settlement, the Rev. W. Cochran stated there was much which called for gratitude. Mr. J. Roberts reported that the Protestants of the Red River settlement were very regular in their attendance upon the means of grace in all weathers. The Rev. J. Smithurst described the Indian settlement to have experienced during the past year almost uninterrupted prosperity. The number of communicants was seventy-seven. At the Cumberland station, the eighty-five Indians, whose baptism was mentioned in the last Report, had continued steadfast in the faith. From the communication of Mr. Budd, the catechist, it appeared that fifty-eight candidates for baptism were awaiting the arrival of a missionary, and one had been set apart for that station. The Manitota station was under the charge of a native schoolmaster, and would be occasionally visited by the Rev. H. Cowely, of Red River.

Southern India.

From Tinnevelly the most satisfactory accounts had been received. A harvest, abundantly repaying all the cost and labor bestowed upon it, had been already yielded. The bishop of Calcutta had spent eight days in visiting five out of the six districts into which it is divided, and borne satisfactory testimony as to its state. "I cannot but express my wonder," says he, "at these blessed missions." And his chaplain, the Rev. J. H. Pratt, writes, "I cannot close this account without exclaiming, What hath God wrought?" The Rev. J. Tucker spent forty-five days there, and the result of his inquiries was a deliberate conviction that a great improvement had taken place during the last seven years. Nearly £200 a year was subscribed by native Christians throughout Tinnevelly to religious and benevolent Societies. There were 223 native catechists, the people were most attentive to their religious duties, and in fact were settling down into consolidated Christian communities. Heathenism was wasting away and losing its hold of them. Mr. Tucker urged an increase in the number of missionaries, and the sub-division of Tinnevelly into smaller districts. The number of persons under Christian instruction was about 20,000, of whom 7,336 were baptized, 1,220 of them during the past year, in which period the number of communicants had increased more than one-third, the whole being 1,619. The number of schools was 158, and of scholars 4,217. At Mavelicare the preaching of the truth had been attended with great success. This city was famous as the head-quarters of brahminism in Travancore; it was the residency of a Metran and of numerous Romanized Syrian ecclesiastics; a place of trade, and of notorious immorality. Mr. Peet, the missionary, had been there five years; at the end of the first year, thirty members had joined his congregation; he had now four congregations, comprising 385 members and 120 communicants, his constant hearers amounted to between 2,000 and 3,000; he was assisted by a native clergyman and two native deacons; there were seven schools containing about 200 scholars; a new church to contain about 800 persons was in course of erection, chiefly by means of a legacy of the late Hannah More. The prospects of the mission at Cottayam were more encouraging than at any former period. The recent opening of a new church there and at Pallum, together with the visitation of the bishop of Calcutta, had produced a very great revival.

New Zealand.

There was a great change in the moral habits of all the people. War had almost entirely ceased, and even when it had occurred of late, it had been carried on in a very mitigated form. At Orura, where two numerous opposing bodies of warriors were collected, and hostilities had commenced, the Bishop and the missionaries were allowed to attempt a mediation. On the Lord's day all warfare was suspended by mutual consent, and one of the principal chiefs was found by the Bishop on his "Pa," on the morning of that day, reading the service to his people. Theft and murder were of very rare occurrence. The chapel of Tepuna was not large enough to hold the people who came to hear the gospel. Waikato, who, together with Shungi, visited England in 1820, but had ever since remained as hard as the nether millstone, had been, with his wife and child, received into the church by baptism. Shungi had been dead for a long time. Waikato, in selecting a name for himself, said that Mr. Pratt had been a great friend to him in England, and he would, therefore, be called Hohaia Parata (Josiah Pratt), and his wife was called after Mrs. Marsden. At Waimate there were more than 480 communicants, and its church was at present the best in the colony. The best proof of the usefulness of Mr. Burrows at Kororarika was, that though this is the head-quarters of the French bishop, the French missionaries had made but very little progress, and there was not the slightest foundation for the statement of the French bishop, that many thousand natives had joined him. The agents of popery were very active, and administered baptism to anybody who would ask for it. "I don't know one," says Mr. Williams, "who has left us to join them, though many have left them to join us." Middle district was a very distant out-station connected with Waikato, where a congregation had been gathered by a native teacher, and afforded an example of the wonderful success of the gospel in New Zealand. The Bishop visited the place on the 6th of June, 1842, calling at Waiheke, where, he says, he saw the first specimen of a thoroughly native village, which filled him with joy. He was met by the native teacher, William Jowett, a man of tall stature, with his face deeply

Digitized by Google

tattooed, but with all the kindness and courtesy of a civilized Christian. During the last year a dispute occurred which had nearly led to bloodshed. Contending parties met to the number of 300 or 400 armed men on each side. Many of them were Christian converts, but they were prevented from going further by the mediation of the catechists and native chiefs. One of the latter, a recent convert to Christianity, said, "Some of you have professed to belong to Christ for some years; what harm has he done you that you should now forsake him? We have only just joined the believing people. Presently the words of Christ will be verified that the first shall be last and the last first. Don't throw away the word of God." The hostile parties separated, though but for the gospel much blood would have been shed. The Bishop spoke in high terms of the station at Waikanai. The natives were about to erect a new chapel there. The tribe at Otaki had contributed a solid tree of seventy-six feet in length, though formerly they were the missionaries' greatest enemies.

The meeting was addressed by the Chairman, the Bishop of Chester, Rev. Prof. Scholefield, the Bishop of Ripon, Rev. J. W. Cunningham, Sir R. H. Inglis, M. P., Dr. Marsh, J. P. Plumptre, Esq., M. P., and Rev. Hugh Stowell.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, London, April 29; Sir George Rose being in the chair. Dr. Bunting and Mr. Buchan read the annual report.

From this document it appeared that in Ireland, Germany, France, Switzerland, Gibraltar, Southern India, Ceylon, New South Wales, Australia Felix, South and Western Australia, Van Dieman's Land, the Friendly Islands, the Albany, Caffraria, and Bechuana districts, Sierra Leone, the West Indies, and British North America, the missions of the Society are generally in a very satisfactory state. The mission at Wairau, New Zealand, has been suspended in consequence of the unhappy collision which has occurred between the authorities and natives. At the Cape of Good Hope, sickness has caused great ravages among the missionaries.

The Society has at present 274 stations in various parts of the world, 387 missionaries, 1,640 other paid agents, 4,884 unpaid agents, 101,137 full and accredited church members, 5,056 persons on trial for membership, 64,307 scholars, and seven printing presses.

The gross receipts during 1843, including a previous balance of £523, amounted to £110,620; the expenditures were £112,908. The old debt of £30,000 is entirely liquidated.

Addresses were delivered by the Chairman, P. M. Stewart, M. P., Rev. Richard Reece, Dr. Wilson,—missionary of the Scotch Free Church to Bombay,—Rev. Thomas Waugh, Rev. James Hamilton of the Scotch Free Church, Rev. George McDonald, Rev. R. Young, formerly of Jamaica, Rev. J. Crowther, recently from Madras, Rev. F. J. Jobson, George R. Chappell, Esq., Dr. Newton, Rev. Peter McOwan, Thomas Thompson, Esq., and Thomas Farmer, Esq. Dr. Wilson spoke as follows:

The passage of the report which refers to India is very brief, but it is very interesting. It is stated that "advancing activity and usefulness are observable at all points of our extensive missions in the south of India, and the diffusion of scriptural knowledge, and the conversion of souls to God, are the happy results of the labors of the missionaries." This is precisely the statement I should have expected would have been made. During my residence in India, I heard much of the labors of our Wesleyan brethren, and of the prosperity vouchsafed to them in the work of faith and labor of love they are zealously prosecuting. It is here stated that a diffusion of scriptural knowledge is attending their labors, and this result might be expected from the ardency and diligence with which they declare the glad tidings of salvation. This result might be expected from the schools they have been privileged to institute, and from the numerous copies of the Scriptures, of tracts, and of other religious publications, which they are in the habit of circulating in the native languages. Your report to-day bears witness to the effect of Christian teaching, with reference to the destruction of idols. Mr. Stott, of Ceylon, writes: "Since I last wrote, we have broken thirteen stone pillars, or images of the elephant-headed god, and have pulled down five thatched huts, in which they were placed and worshipped." And under what circumstances was this done? Mr. Stott proceeds: "These huts were built on private ground, the owners of which have now renounced heathenism, and have consequently given their gods to destruction." This, I maintain, is a triumph of far greater importance than all the conquests of Jesuitry in India. I think a great deal of this triumph, for I have observed among the natives of India very great jealousy as to their idols. They seek to preserve them from defilement; they honor them as the abodes of the Divine spirit; and when any untoward event occurs respecting them, they are in great distress.

This last remark I will illustrate by a circumstance which I witnessed in India. On one occasion I saw a person go into a temple, and place upon an idol the horns of a buffalo. I knew that he had performed unwittingly an act which might lead to very serious consequences. I therefore remained for a few minutes at the door of the temple, till the persons who had charge of the idol made their appearance. The wife of the sweeper of the temple was the first person who had her attention directed to the horns of the the buffalo upon the idol. She exclaimed, "God has become propitious to-day; he has given us a sign of his power; horns have sprouted out of his head." Forward she went; but when she discovered that the horns had been put upon the head, instead of sprouting from it, she cried out, "Oh alas!" Her husband came up, and smiting his breast, exclaimed, "The god is defiled; the god has apostatised;" and he ran down the hill crying, "The god is defiled; the god has fled." When he appeared in the market-place, the weaver left his loom, the merchant quitted the bazaar, and the learned brahmin forsook his manuscript, to ask what had happened. The man narrated the event, and a solemn procession took place to the temple. The brahminical authorities promulgated the opinion that the spirit of the god had

Digitized by Google

left the idol, and had taken his seat on an adjoining tree. I said to them, "What is to be done? It appears strange to me that your god should fly at a mere touch; that he should fly, instead of remaining to protect his worshippers." They replied, "We must have the god restored by charms to his original abode; and to effect that we must have 700 rupees (£350) from the villagers." The villagers said, "We are inclined to give something for the restoration of our god, but not so much as that. The *padres* have been among us; and though we consider this occurrence a great evil, we don't think so much of it as our fathers did. We will give you 350 rupees." The frolic of the person who perpetrated this trick led, therefore, to the imposition of a fine of 350 rupees upon the villagers. But we see, from the report presented to this meeting, what can be done by the power of the gospel; we see that it can lead to the destruction of idols. I believe that India is, at this moment, the chief seat of Satan's empire. But, though there be these difficulties, we know that God can bring down mountains of difficulties; and we see that in India he is bringing down mountains, and raising up the valleys, that a highway may be prepared for our Lord, that Christ Jesus may go forth in the chariot of the everlasting gospel, conquering and to conquer. I quite enter into the spirit of Dr. Coke, who, when he had done great things in the western world, and among the West India islands, remembering the command of Christ, "Go ye forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," could not rest until he had turned his eyes to the East, until he had himself determined to go there, if permitted, and sought to plant the standard of the cross in Ceylon and India. Increase your laborers in India, and look for the divine blessing.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE fortieth anniversary of this Society was held at Exeter Hall, London, May 1. Lord Bexley, President of the Society, was in the chair. Rev. A. Brandram, one of the secretaries, read the annual report. The receipts during the year, applicable to the general objects of the Society, including subscriptions, donations, etc., were £46,563; the sum received from the sale of Bibles and Testaments was £51,373; the receipts from all sources were £98,359; being £5,282 more than they were in the preceding year. The issues were 944,031; making the whole amount, since the formation of the Society, 15,965,025.

From the depot at Paris the Society had issued during the year 145,267 volumes, being an increase of 3,138 copies on the previous year, and only 232 being gratuitously disposed of, and 145,035 actually sold, of which 112,269 were disposed of through the medium of Bible colporteurs, and with the exception of 300 or 400 copies among members of the Roman Catholic communion. The Society had more or less employed eighty-four colporteurs, seventy-five of whom were formerly Roman Catholics; and it had made a further grant of £500 to the French and Foreign Bible Society. In Belgium, amidst many difficulties, the distribution amounted to 13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in something more than eight years. In Holland an important movement was taking place; three colporteurs had already entered on that field of labor, and in twelve weeeks above 12,000 copies had been disposed of; and large editions of the Dutch Scriptures, amounting to several thousand copies, were now in the press. "Our issues," writes Dr. Pinkerton, "are 50,699 copies;" 1,000 copies had been sent among the Hanoverian troops. The issue of copies from the depot in Hungary, had amounted to 663,400 copies in thirteen years, 30,180 since Dr. Pinkerton entered on his labors in 1837. The Society had made a grant to its correspondent at Berlin of 15,086 copies; between 1831 and 1843, 199,622 New Testaments had been supplied to the Prussian troops; his Majesty continued an annual subscriber to the Prussian Bible Society, whose issues for the year had been 40,313. In Sweden, 16,000 copies had been printed during the year, and the issues were 23,806, the Swedish Bible Society having also circulated 18,022 copies; the present King succeeding his predecessor in sanctioning the cause, and having been accustomed to be present heretofore at the Society's annual meetings. In Norway, the distribution had been 541 Bibles, and 5,053 Testaments; in Russia, the issues had been 19,186. Of Spain and Portugal little could be reported. In Madeira, 1,800 portions of Scripture. In Greece, the version had been revised, and 10,000 copies would soon leave the press at Athens; since 1810, nearly 210,000 copies of various books of Scripture had been issued in modern Greek. In Turkey the circulation exceeded the previous years by 2,013, being 6,430. From Jerusalem the Rev. F. C. Ewald wrote that thousands might be circulated, and a change was preparing in the East; 1,250 copies had been granted to him. To the Calcutta Anxiliary, £1,000 had been granted towards the Urdee Old Testament, and that version was now completed; the issues for the year there were 55,630 volumes. At Madras the distribution of English Scriptures had been 1,365 copies during the year; and 27,910 in the native languages. The Bombay Auxiliary had sold or granted 5,556 copies during the year; the Jaffna, 3,054, chiefly in Tamil. In China an unexpected impediment had arisen, owing to the necessity for a thorough revision of the Chinese version. There seemed no reason to question the admirable fidelity of the translation of Drs. Morrison and Milne, but the knowledge of the difficult language had since been matured, and the missionaries declined to proceed till this object should be accomplished; on which point, therefore, their energies were now concentrated. The Society, however, were about to send a few thousand copies to Hongkong, as the version now stood. Eight hundred and eighteen copies had been sent to Sydney. The circulation in New Zealand was proceeding rapidly, and the natives had now remitted altogether £152. In Tahiti events had occurred to awaken solicitude and alarm; but with their political bearing the Committee had nothing to do, but as they might affect the cause of Christian truth, and the progress of the gospel. There was no evidence, however, as yet, that the peculiar work of the Society had been interfered with or impeded, the Scriptures being still read, valued, and in large request. The missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which, they said, was not sufficient to meet the demands of the people. Another 3,000 copies of the Tahitian Bible had been put to press; £245 had been received from Tahiti for

Digitized by Google

the sale of the Scriptures. One of the missionaries wrote: "There are only two papal missionaries in this group of islands; they were here before our arrival, two years since; but though they have a few adherents from Chili, Iceland, &c., they have not yet made a native convert; for the natives have the Bible, and the Bible and popery cannot coexist." The Camden left Samoa in December, 1842; 10,000 copies of the Gospel of St. John, and the like number of St. Mark had been nearly disposed of. A remittance of £100 had been received from the South African Auxiliary at Cape Town, and 600 Bibles and 600 Testaments had been forwarded. The Auxiliary Society at Salem had remitted £80. More than one consignment of the New Testament and of the Psalms in the Sichuana language had been sent to the care of the Rev. R. Moffat; 50 Bibles and 300 Testaments had been granted to the Rev. Barnabas Shaw (Wesleyan missionary) on his return to South Africa; 600 Bibles and Testaments to the Sierra Leone Auxiliary Society. The Rev. A. W. Hanson, native African chaplain on the Gold Coast, had taken with him a supply of Gospels in the Accra language. A Baptist missionary station had been established at Fernando Po, an important central point, and to that place 500 Bibles and Testaments had been granted. Two hundred and fifty French Bibles, and 750 French and English Testaments had been granted for distribution in the Mauritius; and 860 of the same to the Mico Charity, for the schools there. The British Guiana Auxiliary at Demerara, had remitted £113, and received 1,035 copies. Dr. Thomson, the Society's agent, had reached Yucatan. In the course of the last twenty-one months, no fewer than 32,726 copies had been issued from the depot at Jamaica, and chiefly sold to the black and colored population; £667 had been remitted thence for sales; and 16,294 copies sent to the depot there; £119 had been received from Barbadoes, and 3,714 copies forwarded. D. B. Garling, Esq. of Antigua, had remitted £100, principally on account of Scriptures supplied. Similar proceedings had taken place with respect to Tobago, the Bahamas, Bermuda, the Danish Islands, &c.

The meeting was addressed by the Marquis of Cholmondeley, the Bishops of Cashel and Worcester, Rev. Mr. Trefit of New York, Hon. and Rev. B. W. Noel, Rev. Mr. McLean of Sheffield, Rev. Dr. Morison, Rev. Mr. Marzials of France, Rev. Dr. Wilson,—missionary of the Scotch Free Church at Bombay,—the Archdeacon of Winchester, and the Earl of Chichester.

RELIGIOUS TRACT SOCIETY.

THIS Society held its forty-fifth anniversary at Exeter Hall, London, May 3. Samuel Fletcher, Esq., in the absence of the President, took the chair. An abstract of the annual report was read by Mr. Jones, Corresponding Secretary and Superintendent. The new tracts and books, published during the year, amounted to 188. The whole number of publications issued during the year was 15,637,676, making the total circulation from the beginning, in about 94 languages, nearly 400,000,000. The receipts amounted to £51,989; the total benevolent income amounting to £5,105, the special fund for China £823, the building fund £899. The sum received for sales was £43,427. The gratuitous issues amounted to £6,227, being £1,122 more than the contributions.

Addresses were made by the Chairman, Rev. E. Bickersteth, Rev. J. Sherman, Rev. H. Hughes, Rev. Mr. King of Cork, Rev. J. J. Freeman, Rev. Dr. Davis, late of Montreal, and Rev. Mr. Suter, missionary from Mangalore.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THIS Society held its eleventh anniversary in Crosby Hall, London, May 6; D. W. Wire, Esq., being in the chair. Mr. Hooper read the report. The operations of the Society are carried on, first and chiefly, in London, through the instrumentality of two missionaries and four stipendiary agents. There are fifteen provincial agencies in England, Wales, and Ireland, and four continental and foreign stations. The report states that there has never been a year when the Bethel meetings on the Thames have been productive of a greater amount of good. There are now about 500 Bethel captains and 12,000 Christian sailors. The receipts of the Society during the year were only £1,971.

The meeting was addressed by Rev. J. Clayton, Rev. J. Morison, Rev. G. Clayton, Rev. S. Davis. Rev. J. Burnet, Rev. J. Adey, and the Chairman. The Rev. Mr. Adey stated the following facts.

The sceptic has often inquired, "Can sailors be converted?" I can bear testimony to the fact that they can. Some time ago a prayer-meeting was held in my place of worship, at which sailors were called upon to engage. I was delighted with one young man, the captain of a vessel. At the close he came into the vestry, and stated that when a boy he had left his parents' house in Cornwall without their knowledge; that being detained by contrary winds at Ramsgate, he had entered my chapel, and that the truth had there reached his heart. He had now for four years been a member of a Christian church. Some time since, I was in conversation with a Queen's pilot on board of a steam-boat. He had been navigating a man-of-war from Spithead to the Medway. In the course of his remarks on the character and conduct of the sailors, he stated that they were all spoiled; and on inquiring in what respects, he said that they had all become "Hallelujah-men." I hope the time will come when every mariner shall be a "Hallelujah-man." When in Ireland a few years ago, for the purpose of advocating the cause of this Society, a lady stated the following fact. A large fleet of fishing-boats, amounting to nearly two hundred, entered the harbor of a watering place in the neighborhood of Dublin, on a Saturday night. Their presence excited consternation, it being expected that the Sabbath would be spent in dissipation and riot, as it had often been on similar occasions. When the boats were anchored, three or four fishermen came on shore, and inquired where they could obtain a large room in which they could

Digitized by Google

conduct worship on the Sabbath. It was found that there was only one, and that was connected with the Custom-house; the authorities, on being applied to, kindly lent it for the purpose. They assembled in great numbers, leaving a few behind to take care of the vessels. One of the men, in his fishing dress, stood up, engaged in prayer, and then preached to his brethren the unsearchable riches of Christ. Never before was there such a fleet in that harbor, never was there such a Sabbath seen. The pious lady who informed me of the circumstance, was so delighted that she invited as many of the captains to tea as would fill her drawing-room. They had never been in such a room before, and never had that room had such visitants.

LONDON MISSIONARY SOCIETY.

THE fiftieth anniversary of this Society was held at Exeter Hall, London, May 9. William Evans, Esq., M. P., took the chair; and Rev. A. Tidman, one of the secretaries, read an abstract of the annual report. The total amount of receipts during the past year was 81,812*l.*; the expenditures were 83,525*l.* The following summary exhibits the general condition of the missions under the care of this society.

In Tahiti the faith of the churches had been preserved, and, even among the unbelieving and worldly, popery had yet to make its first triumph. France continues to exercise her usurped and arbitrary power over the defenceless Queen and her people, in the form, not of a sovereignty, but of a protectorate, though it was to be feared the difference would prove little more than a name. The residence of the French had begun to exercise a demoralising influence on the Tahitians; but still there was reason to hope that a revival of religion among the inhabitants generally was not far distant. In the Leeward and Hervey groups, and also in the Navigators' Islands, the kingdom of our Lord had steadily advanced; but the mission to the New Hebrides, where, at this time last year, hope was shedding its brightest beam, had for the present been abandoned, in consequence of the determined and furious opposition of the native priesthood and their adherents.

In reference to China, never had the prospects of the Christian church been so strong and vivid as at the present time. The empire could not yet be traversed in its length and breadth by the messengers of Christ, but the open space was already too wide for the present amount of agency and funds. At Hongkong, a permanent station, with the appendage of an effective printing establishment, had been founded; and towards the close of the year, Messrs. Medhurst and Lockhart arrived at Shanghae, where they had taken up their residence in the midst of a very large Chinese population, and not the slightest opposition had been offered by the public authorities.

In India idolatry and caste, though evidently shaken to their foundations, combine as yet to impede the spread and triumph of truth. Still the grace that bringeth salvation has not been without its trophies in the past year; it has gone forth with the voice of the devoted missionary, and fruit has been gathered unto life eternal. The confidence of the people in gods that cannot save was becoming more and more feeble; the absurdities of Hindoo mythology and superstition were passing away before the light of European science and literature; the conviction in the native mind, that Christianity will at length prevail over the ancient forms of religion, was daily gaining strength; the truth and excellence of the gospel are admitted by vast numbers of the people, and disputed by few; and all things seem ready for the King of Glory to enter into his rightful possession.

In numerous parts of South Africa, the darkness is past, and the true light now shineth. During the period under review, many a heart had experienced the riches and freeness of Divine love, and been restored to purity and peace; and many, who had long given evidence of unfeigned faith in Christ, had been received into fellowship with his church. In Caffraria, where but little fruit had previously appeared, there had been an enlarged in-gathering of the gracious rewards of holy and patient toil; and among the unnumbered tribes north and east of the Kuruman, the devoted missionaries had persevered in making known a Savior's name, and had opened a new station among a people far in the desert.

The intelligence from Madagascar contained only the same mournful features which, for several successive years, had been communicated to the Christian public. No opening had appeared for the revival of missionary labor, and the Society had been called to suffer an additional and most poignant affliction in the death of the devoted Johns, who had fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted native Christians.

In connection with the missions in the West Indies, there had been abundant reason to thank God and take courage. The attachment of the people to the ordinances of religion continued unabated, and there had been ample evidence of the grace of God bestowed on the churches and congregations. The missions in British Guiana were all but self-sustained, and in Jamaica the churches were rapidly advancing towards the same honorable position.

Addresses were made by Rev. J. A. Shurman from Benares, Rev. J. Blackburn, Rev. J. A. James, Rev. John Ely of Leeds, Captain Gambier, Rev. James Hamilton of the Scotch Free Church, Rev. J. Aldis, Rev. J. Stoughton, Rev. Robert Young,—a Wesleyan missionary,—Rev. T. Smith of Rotherham, and the Chairman. Aperaamo, the native teacher from Samoa, made a short address. Being about to embark in the new missionary ship, John Williams, for his native land, he bade the audience an affectionate farewell. The following extract is taken from the speech of Mr. James.

The cloud shadow rests upon Tahiti. I must for a few moments, for reasons which I will presently disclose, though at the risk of seeming to forestall other speakers, dwell upon that topic. I join in every expression of impassioned abhorrence and detestation of French atrocity and Romish fraud contained in the Report. I concur in every syllable of astonishment and regret at the supineness of English diplomacy, in every word of tender sympathy with the insulted and injured Queen and her oppressed subjects, the afflicted missionaries and their flocks, but especially with the reviled and calumniated British consul. Mr. Pritchard has a place in my heart and esteem. Well he may! I took him when a boy, placed him as a teacher in my Sunday school, received him as a member of my church, fanned the mis-

Digitized by Google

sionary spark in his heart till it was brought to a flame, and helped to form the character that was to fit him for the station which has given him such unexpected notoriety in the journals of Europe; and I feel, therefore, that I am justified in adverting to him on this occasion. I call upon this meeting, as well as upon the Directors, I appeal to the religious public of every section of the Christian church, to throw the shield of their protection around that man, assailed as he has been, with persevering malignity, by French tongues and French pens. Assailed, Sir, for what? For vindicating the honor of the English flag; for resisting the arts and artifices of Jesuit cunning, and manifesting himself as the devoted adherent of Protestant missions; ay, and for opening his house to give an asylum to a helpless woman, driven from her house, and for a season from her throne, by the most dastardly act that ever disgraced a military or a naval power. When I consider the unpretending simplicity of that man's mind, the difficulties which he had to contend with, and the enemies whom he had to resist, I am astonished at the manner in which he has been enabled to conduct himself, and at the credit with which he has come out of the contest; and I should feel that I had not acted a pastor's part if I had not, on this occasion, borne public testimony, notwithstanding that there may have been some errors of judgment, to the integrity, the firmness, the discretion, and the fidelity with which that man has discharged the duties of his office. By an act of injustice, from which a magnanimous policy at Rome ought to have protected him, he has been compelled to retire from Tahiti at a moment when his presence, for all interests concerned, not merely ours, but the interests of Britain, was especially needed. But it is our happiness, and a source of thankfulness to know, that though he has left Tahiti, he has retired with his civil honors untarnished, and with his religious character unimpaired.

Captain Gambier visited Tahiti in June last, in command of a British man-of-war; while there the following incident occurred.

I was desirous of meeting a number of natives at Tahiti, for the purpose of ascertaining precisely their advancement in religion, and with what truths of the gospel they were really acquainted. To effect this, I requested our friend Mr. Pritchard to permit me to meet a number of them without previous intimation, and he with the other missionaries most willingly assented. On the next day but one, at seven in the morning, I accompanied Mr. Pritchard and his wife and children. One of my own officers accompanied me, and went in uniform to their chapel. They have morning service in the chapel for any who are desirous of attending public worship before they go to their daily occupation. On this occasion, a man whose name is mentioned in that splendid work upon missionary enterprises by poor Williams, was present, Uava, one of the deacons of that church. There were present about fifty persons, young and old, among them the Queen's mother, the Queen's foster father, and several others. Uava was offering prayer. I was told afterwards by the missionary that upon our appearing in our uniform, he offered up a most affecting prayer for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming, and I mention this merely to show how kindly and really Christian a spirit there is amongst these islands. As soon as the service was over, Mr. Pritchard, instead of addressing the usual lecture to the assembly, told them that a captain of a man-of-war was come among them, and was anxious to question them in the Bible. There was naturally a smile upon the countenances of many, but they said, "We are not prepared for this; you should have told us; we have not our Bibles, for many of us are on our way to work." I mention this to show that really none of them knew of my intention, that they were not prepared, and I may add, that when I went into the chapel, I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over each other, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of John's Gospel, and I will go closely into particulars, because it will show how marked was their attention, and how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse, "And of his fullness have all we received, and grace for grace." But I only told them to read the fourteenth verse, "And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." Now, having done that, without a word of comment or question, I asked them next to read (as they all read a verse in turn) the first chapter of the Epistle to the Hebrews, and having done that, I inquired why I had called upon them to read the last chapter? Instantly, all answered, "Because it is on the same subject," proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions upon what I conceived to be the leading, fundamental doctrines of the Christian religion. I found them exceedingly well versed in the Scriptures. It is with them as with many of the Irish peasantry, who have only the Scriptures and a few tracts from which to learn to read; and this is really a great advantage. When they could not answer me actually to the point, according to my own views, instead of giving them any explanation, I simply requested, through the missionary, that they would refer to such and such a passage, thus endeavoring to make Scripture explain itself. It was most delightful to see the rapidity with which they turned to the passages; they were all able to find them at once, and before they had gone through the various texts, they looked up to me, delighted to find they had caught the idea. We then went to the second chapter of the Epistle to the Hebrews, concerning the great mercy of God, as shown to men, whilst the angels that had sinned were passed by; and declaring that Jesus had taken upon him, not the nature of angels, but the seed of Abraham. Having proved that, so far as our Savior was concerned, he was the only hope of the sinner, I was desirous of showing to them that there must be amongst Christians a family likeness to the Head. I therefore asked them to look through the verses of John's Gospel, which they had first read, and requested them to show me where it was said, that we were to be like our Savior. They looked through it, but they could not answer me; and I was obliged to say, the sixteenth verse. "Oh," said they, "we have not read that;" and here they caught me in my mistake. They were quick enough to know that it was grace for grace, or grace answering to grace, which I believe is as correct a translation as the other. We know that among Christians they must have grace answering to grace as well as trust in the alone merits of their Savior Jesus Christ. I hope this little anecdote will be satisfactory to you, and will convince you that your missionaries are not only doing the work which you sent them to do, but what they report they are doing.

Digitized by Google

Domestic.

AMERICAN SUNDAY SCHOOL UNION.

THIS Society held its twentieth anniversary in the church on Washington Square, Philadelphia, May 21. Alexander Henry, Esq., President of the Union, took the chair. An abstract of the annual report was read by F. A. Packard, Esq., one of the secretaries. Books have been circulated during the year to the value of $69,109, being $13,214 more than the circulation of the previous year. Twenty-five reading books have been published, of which eighteen were original; the whole number of distinct publications issued during the year is ninety-one. The contributions to the objects of the Society have amounted to $14,343, being $2,038 in advance of those of the preceding year. The receipts from all sources were $70,712; the expenditures $70,519. The number of specific donations to needy Sunday schools is 243, their value being $2,350; these schools are in twenty-three states and territories.

Addresses were delivered by Rev. T. M. Clark of Philadelphia, Rev. Mr. Neile of Philadelphia, Rev. R. Turnbull of Boston, and Dr. Tyng of Philadelphia.

AMERICAN PEACE SOCIETY.

THE sixteenth anniversary of this Society was held in the Central Church, Boston, May 27; S. E. Coues, Esq., the President, being in the chair. An abstract of the annual report was read by Rev. G. C. Beckwith, Corresponding Secretary. Less effort than usual has been made to raise funds; the receipts during the past year were about $2,500, which sum is considerably below the expenditures. The Society is in debt to its Treasurer $3,636. In addition to the services performed by the Secretary and Treasurer,—the latter of whom has acted as general agent,—three lecturers have been employed; only one of them, however, has spent the whole year in this capacity. A large number of publications has been issued. More than 100,000 copies of the Society's periodical have been circulated.

Doct. Walter Channing of Boston then addressed the meeting.

PRISON DISCIPLINE SOCIETY.

THE eighteenth anniversary of this Society was held in Park Street Church, Boston, May 28; Dr. Wayland took the chair. In the absence of the Treasurer, the annual statement of the financial affairs of the Society was read by Rev. Silas Aiken, showing that the expenditures for the past year were $3,820 60, while the receipts were $3,714 01. Rev. Louis Dwight, Secretary of the Society, then presented the report of the Directors, which embraced a great variety of valuable information respecting county prisons, penitentiaries, houses of refuge, and the provisions made for lunatics. The meeting was addressed by Samuel Greele, Esq., Rev. Mr. Waterston, Hon. Horace Mann, Doct. Walter Channing, and Dr. Jenks, all of Boston.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

THE twelfth annual meeting of this Society was held in Park Street Church, Boston, May 30, Hon. S. T. Armstrong, President of the Society, was in the chair. Rev. Mr. Bullard, the Secretary, read an abstract of the annual report. Since its last anniversary the Society has issued 61 new publications. The whole number is now 576; of these 322 are bound volumes, and 33 are question books and catechisms. In place of the Sabbath School Visitor, the Society publishes the Congregational Visitor and Wellspring. Five new Question Books and Catechisms have been published during the year. About two hundred and sixty Sabbath school libraries have been sent to ministers and churches in ten different states and territories; these libraries have cost $2,030.

Rev. Mr. Badger, Secretary of the Home Missionary Society, New York, Rev. Parsons Cooke of Lynn, Hon. S. H. Walley, Jr. of Roxbury, and Prof. Stowe of Lane Seminary, delivered addresses.

Miscellanies.

BRAHMIN CONVERTS.

THE Madras Christian Instructor for February, 1844, contained a brief notice of the conversion of several natives at Mangalore. A more full and satisfactory account of this important event has appeared in the Bombay Times; which, as it will be read with interest by all who desire the triumph of the gospel in India, is given below without abridgement. It will be readily supposed that the baptism of these brahmins has occasioned not a little excitement at Mangalore.

For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics,

Digitized by Google

&c., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God.

The proficiency of several of the boys, as shown at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than eighteen years of age, nearly related to several influential brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general, but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow scholars; and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days, the number of young men acknowledging the falsehood of brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the mission house, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily.

After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was that three of their number were put under restraint, and prohibited from continuing their visits to the mission house. The two others, being independent men, and employed in the service of the mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the mission house. After some conversation with the missionaries, it was clear to him that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradually yield to the influence of his brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the mission house. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him. After half an hour the relations and friends of the first mentioned youth arrived in great numbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours.

On the evening of the 31st, when most of the inmates of the mission compound were absent on account of the evening service, a large crowd of brahmins and low caste people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries and the converts sat down to converse with them in an open hall, in the centre of their house; but scarcely had they begun to speak a few words, when some called, "Seize, seize." Immediately the two elder converts were pulled out of the hall by a number of people, while some hundreds of others were looking on, evidently waiting only for the success of the first rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumors of a meditated attack on the mission house; but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plan of the enraged mob.

Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the mission chapel (about a mile distant from the premises on which they stay) on the 6th of January; but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mohammedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state; but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the missionaries—the rising waves of fanaticism were calmed down; the excitement subsided as quickly as it had arisen; and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted.

It is due to the Mussulmen of this place, and chiefly to the head men of the Mapillas, to state that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism,

Digitized by Google

they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head men with the collector, dispersed in the most quiet and orderly manner. A reward of five hundred rupees has been offered for the discovery of the author of the mischief, and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the mission house, and have, throughout the trying events of the last week, given most incontrovertible proofs of the sincerity and firmness of their Christian faith. Another young brahmin, educated in one of the German Mission Canarese schools, was likewise baptized on the 6th of January, in a village fifteen miles to the north of Mangalore; his relations seem to be less infuriated than those of the others. The brahmins have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible,—there being no doubt about the age of the young men, and about their right to act independently,—I think there can be no doubt about the answer of Government.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WEST AFRICA.—Mr. Wilson writes, February 23, "We are pursuing our work in great quietness and comfort. And although there have been no conversions, so far as we know, we think that there has been some increase of attention to the gospel. For some months past the attendance at church at this place has generally exceeded one hundred and fifty persons. All of us preach in the native language."

Mr. Walker says, under date of February 18, "We have a school at King Duka's, and it is my intention to go there and study the Bakala language. I was at that place a few months ago, and preached to more than forty Bakala men in the King's house, he being interpreter. These men had brought down ivory for trade, and a Pangwe man came along with them. King Duka's people all speak the Bakala, and frequently go a considerable distance into the interior to obtain ivory. It is my intention to accompany the King and Prince on these excursions; and after a few visits, I purpose spending a week or month in some good Bakala town, having an interpreter with me."

Mr. Walker hopes,—after he shall have acquired the Bakala language, and become acquainted with the leading men of the nation,—to gain access to the Pangwe country. He supposes that it would be premature to make the attempt at the present time.

CHINA.—Mr. Williams writes from Macao, February 12, "I think there is a pretty general desire to deal fairly by the Chinese; and if the opium trade were done away, there would be a reasonable probability of a continued peace. Mr. Cushing has not arrived, but will probably be here next month. The French minister is expected to be here before long. The designs of the French government in sending here so large an embassy is matter of no little speculation. Their trade with China has very little importance. I believe the French missions in this empire are now in a quiet state, and they are likely to be strengthened by the expected embassy; for almost all French ships of war bring missionaries."

Mr. Bridgman, in a letter dated February 14, says, "Hitherto, since we have been in Hongkong, we have not succeeded in opening a place of worship for the Chinese. But we are unwilling to remain thus much longer. Mr. Shuck, Mr. Dean, Dr. Legge, and Doct. Hobson, all have something of the kind. Afah, who, as you know, is in connection with the London Missionary Society, has been preaching here for several weeks, sometimes to very large audiences. His congregations have generally varied from twenty to one hundred hearers. Of the dispensary Doct. Ball will of course have the sole charge. As soon as possible we shall have a small school of boys. But do not suppose, from what I have said of Hongkong, that we intend to confine ourselves to this place. I have thought a good deal of Ningpo; but I do not know that I shall ever go there."

MADRAS.—From a letter of Mr. Winslow, dated March 21, the following extract is selected.

There is a movement in different parts of the country, especially in the Tinnevelly and Nagercoil districts—and to a less extent in Madura and Tanjore,—indicating favorable changes in regard to the progress of Christianity. In Tinnevelly many villages, partly in consequence of oppression from the head men, have recently put themselves under Christian instruction. The rumor is that not less than ten thousand of the inhabitants in all are thus about to come over, not from the best of motives, but in such a manner as to give free course to the gospel among them. One of the English missionaries wrote to me a few days since, saying, "Within two months I have, with the blessing of God, received under Christian instruction seven hundred of the native population." Of these, he says, many are high caste brahmins. They are, I believe, the cultivators of the soil, and are oppressed by the zemindars, or landholders. He adds that he was expecting soon to

Digitized by Google

baptize seventy adults, who had most of them been heathen.

We do not discover any similar indications in this part of Southern India; but we see light breaking forth in different quarters, and at least a preparation for good things. Were our faith stronger and our prayers more fervent, some of the obstacles would, I believe, vanish away; and we should more frequently have occasion to rejoice over newly converted souls.

MADURA.—Mr. Cherry writes, in a letter dated March 21, that Mr. Crane had been very sick with a rheumatic fever, and subsequently with a disease of the heart. For a time there was but little hope of his recovery. At the foregoing date, however, he was convalescent.

Home Proceedings.

FINANCES OF THE BOARD.

THE receipts for May were $27,181, being $3,245 less than those of the corresponding month of 1843. The whole amount paid into the treasury during the ten months of the current financial year, ending May 31, was $190,870, being $479 less than the sum received during the corresponding months of the previous year. Should the receipts for June and July equal those of May, the debt will probably not exceed $10,000. Let us not be weary in well doing, but rather let us thank God and take courage.

DONATIONS,

RECEIVED IN MAY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. to const. WILLIAM B. CROSBY, HOWARD CROSBY and SAMUEL F. CLARKSON, New York, H. M. 300; fr. R. D. ch. Saugerties, to const. Rev. C. S. VAN SANTVOORDAN an H. M. 50;) 2,903 38

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr. 500 00

Addison Co. Vt. Aux. So. A. Wilcox Tr.
Cornwall, Cong. ch. la. 28 20
New Haven, W. Barton, 5 00
Salisbury, Cong. ch. 10 00
Shoreham, do. 31 00—74 20

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Falmouth, 1st cong. ch. and so. gent. and la. (of wh. fr. young la. benev. so. for Mr. Peet's sch. Siam, 20;) 280 00
Orleans, Cong. so. gent. and la. wh. and prev. dona. const. JONATHAN HIGGINS an H. M. 60 00
Sandwich, Evan. cong. ch. and so. 83,19; m. c. in do. 37,72; 120 91
South Yarmouth, Mrs. E. C. 1; a friend, 50c. 1 50
Truro, A lady, 1 00—463 41

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Gt. Barrington, D. Ives, 17 04
North Adams, Cong. ch. wh. cons. Rev. ROBERT CRAWFORD an H. M. 50 00—67 04

Boston, Ms By S. A. Danforth, Agent,
United m. c. Park-st. ch. 1,164,24;
Salem-st. ch. m. c. 66,06; 1,230 30
Old South ch. and cong. gent. 2,590,11; la. 711,50; s. s. 20; 3,321 61
Central do. gent. 1,584,60; la. 357,09; 1,941 69
Essex-st. do. gent. and la. 1,689 96
Bowdoin-st. do. gent. 959,25; la. 338,50; 1,297 75
Park-st. do. 821; la. 454,73; juv. miss. so. 19,75; 1,295 48
Mt. Vernon do. gent. and la. 1,281 46
Pine-st. do. gent. 517; la. 103,12; inf. class, 5,25; 625 37
Salem-st. do. 318,98; juv. miss. so. 36,26; 355 24
Phillips do. 296 50
Maverick do. 65,42; m. c. 44,79; 110 21
Green-st. do. 95 00
A friend, 19,32; do. 3; Mrs. Bruen, 10; Miss M. B. H. 20; two chil. 80c.; la. Jews so. of Boston and vic. for pro. chris. among the Jews, for sup. of Mr. Schauffler, 80; 133 12
Other dona. particulars of which have been published, 1,090 79
14,764 48
Ded. am't pre. ack. 10,435 83—4,328 65

Brookfield Asso. Ms. A. Newell, Tr. 25
A friend, to const. Mrs. ANN P. BIRD of Gilmanton, N. H. an H. M. 100 00
Palmer, m. c. 22 75
Ware, W. par. m. c. 20 00—143 00

Buffalo and vic. N. Y. Aux. so. J. Crocker, Agent.
Buffalo, J. Goodell, 10 00
Fredonia, 1st pres. ch. 34,47; juv. miss. asso. of s. s. 8,44; 42 91—52 91

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, s. s. for. ed. of a hea. child among the Pawnees, 10 00

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Jamestown, Cong. ch. m. c. 13 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Hinsdale, m. c. 18 46
Jaffrey, Cong. so. 25 00
Troy, m. c. 5 18
Westmoreland, Coll. 40; Mrs. B. Shaw, 10; wh. cons. Rev. G. W. NASH an H. M.; Miss M. E. Wells, 10; J. Sawyer, 10; 70 00—118 64

Chittenden Co. Vt. Aux. So. W. J. Seymour, Tr.
Burlington, Cong. ch. m. c. 6,70; indiv. 1,65; 8 35
Charlotte, Chil. of mater. asso. 3 25
Jericho Centre, Rev. A. Nash, 10 00
Underhill, Cong. ch. 13 40—35 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Falmouth, A. J. Merrill, 5 00
N. Yarmouth, 1st. par. miss. asso. 36,50; m. c. 94,17; la. 20,27; 2d par. gent. 9,72; la. 21; ann. con. 5,30; m. c. 7,63; Rev. C. Hobart, 10; 134 59
Portland, High-st. ch. and so. m. c. 46,10; la. 54; 100 10—239 69

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, 23 00
Bradford, Cong. so. gent. 94,82; la. 132,43; m. c. 75; wh. cons. BENJAMIN GREENLEAF and Mrs. LUCELIA T. MUNROE, H. M. 302 25
Newbury, 1st par. young la. Ceylon so. 25; Belleville, la. (of wh. fr. a friend, to const. Mrs. DOLLY M. ROUSSEAU an H. M. 100;) 137,58; 162 58
Newburyport, Dr. Dana's so. la. 19,15; Mr. Withington's so. 24,60; Mr. Campbell's do. m. c. 15,70; 59 45
Salisbury, m. c. 13 00—560 98

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Danvers, S. par. cong. ch. and so. gent. 206; la. 119; m. c. 75,08; friends, for Nes. miss. 10; a friend, 1; 411 08
Gloucester, Cong. so. m. c. 6 20
Hamilton, Coll. and m. c. 25 55
Ipswich, Mr. Fitz's ch. and so. (of wh. fr. NATHANIEL LORD, Jr. wh. const. him an H. M. 100;) 227,75; la. 31,50; 259 25

Digitized by Google

Lynnfield, Cong. so. 10 00
Manchester, Evan. cong. so. 10,18; m. c. 4,39; la. 10; 24 57
Marblehead, m. c. 10; a young friend, 5; 15 00
Rockport, Mr. Gale's so. wh. const. EBENEZER ROWE an H. M. 100 00
Salem, S. so. m. c. 16 39—868 04

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greens Farms, Cong. ch. gent. 20; la. 14,87; s. s. 6,75; 41 62
Greenwich, M. Mead, 10 00
Southport, Cong. ch. m. c. 3 34—54 96

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Montgomery, Rev. M. Pane, 1 00
Swanton, Benev. so. 20 00—21 00

Grafton Co. N. H. Aux. So. W. Green, Tr.
Bath, Cong. ch. and so. 15 31
East Otford, Rev. J. Marsh, 5 00
Hamner Centre, Mrs. M. Foster, 1 08
Hanover, Ch. in Dartmouth College, 145 31
Lyme, Jonathan French, dec'd, by O. K. Porter and D. C. Churchill, 50 00
Plymouth, Rev. E. Corser, 5; Mrs. M. G. Bradley, 5; 10 00—226 70

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Pres. ch. 5; indiv. 1; 6 00
Catskill, Mrs. R. Croswell, 50
Durham, Indiv. 60; 2d Pres. so. m. c. 10; indiv. 4,50; 74 50
Greeneville, A. Wakeley, 1 00
Lexington, Fem. benev. so. 8,29; Doct. B. 5; indiv. 3,50; 16 79
Windham, Indiv. 12 50—111 29

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Cabotville, m. c. 11; a friend, 2; 13 00
Long Meadow, Young people's benev. asso. 15,16; la. 55; 70 16
Monson, Rev. Dr. Ely, for sup. of Mr. Merrick, 30 00
North Wilbraham, m. c. 27,98; a friend, 3; 30 28
Springfield, 1st so. m. c. 196,19; S. so. m. c. 32; 228 19
W. Springfield, 1st par. m. c. 77 96

449 59
Ded. paid by Aux. so. for printing, 6 00—443 59

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st ch. and so. young misses, for Nestorian miss. 44; E. par. Mr. Clapp's straw shop, 10; 54 00
Belchertown, Mrs. O. Bridgman, 5 00
Hadley, Russel gen. benev. so. 100 00—159 00

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Grafton, Evan. cong. ch. and so. to const. LEWIS HOLBROOK and DANIEL A. WESSON, H. M. 200 00
Unionville, a friend, 50 00
West Milbury, 14 00—264 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Hartford, 1st so. m. c. 12,14; R. B. 40; 52 14
Plainville, m. c. 25 00
Windsor, C. W. Denslow, 10 00—87 14

Hartford Co. South, Ct. Aux. So. Z. Storrs, Tr.
Southington, T. Bailey, 5 75

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Greenfield, Evan. ch. and so. wh. and prev. dona. const. Rev. PETER HOLT an H. M. 30; cong. so. 5,50; Rev. B. Fowler, 10; 45 50
Hillsboro' Bridge, Cong. ch. and so. 9 44
Hollis, do. 10 00
Merrimack, Cong. ch. and so. 50; ROBERT MCGAW, wh. cons. him an H. M. 100; 150 00
Milford, Cong. ch. and so. 49 16
New Boston, Pres. ch. 44 50
Peterboro', Cong. ch. and so. 10 00
Wilton, 2d do. 26 10—344 70

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Winslow, 10 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Phippsburg, Cong. ch. and so. wh. and prev. dona. const. Rev. ASA T LORING an H. M. 35 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
33 00
Litchfield, Northfield so. L. Wheaton, 20 00
New Hartford, North, 22 00
New Preston, A friend, 25 00
North Cornwall, 24 64
Watertown, Ld. for fem. sch. Bombay, 12; chil. of mater. asso. 3; 15 00—139 64

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Canterbury, Cong. ch. and so. 25 00
Hopkinton, Gent. 32,57; la. 23,37; m. c. 20,75; Mr. and Mrs. Kimball, 10; s. s. 2,52; 89 21
Pittsfield, Cong. ch. and so. 35 85—150 06

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Lincoln, Miss. sew. so. 41 29
Northboro', Evan. ch. and so. 13 43—54 63

Middlesex Asso. Ct. H. C. Sanford, Tr.
Pettipaug, m. c. 24 00

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, 4th pres. ch. 5 00

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 76; Mt. Pleasant fem. miss. so. for Ceylon miss. 10; union meeting m. c. 49,85; Church-st. ch. m. c. 4,31; 3d ch. do. 15,82; Miss Seely, 25; 180 98

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Groton, m. c. 14 00
New London, 2d cong. ch. m. c. 51,42; a mem. of do. 25; s. s. miss. asso. for *Coleby Chew Mitchell*, Ceylon, 20; 96 42—110 42

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 1,151 66

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Canton, Evan. cong. ch. 22 00
Roxbury, Eliot ch. and so. gent. (of wh. for Miss Arms, Choc. miss. 50;) 124; m. c. 20,30; Davis-st. m. c. 1,95; la. 50c. 146 75
Sharon, Cong. ch. coll. 25,18; m. c. 10; 35 18
Stoughton, Indiv. 20 05
Wrentham, Mrs. Robert Blake, to cons. Mrs. ELIZA M. BLAKE an H. M. 100; S. C. 50c. 100 50
West Medway, Gent. 32,25; la. to cons. DANIEL NOURSE an H. M. 109,75; 142 00—466 48

Old Colony Asso. Ms. H. Coggeshall, Tr.
Fairhaven, Centre ch. 68 75
Middleboro', 1st par. gent. and la. and m. c. 176 00
New Bedford, Trin. cong. ch. 142,75; Head of the River, 1st cong. ch. and so. 20; 162 75
Rochester Centre, La. 47; Mattapoisett, m. c. and la. mite so. 32; 79 00—486 50

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Craftsbury, m. c. 9,06; a friend, 1; 10 06
Irasburgh, Cong. ch. m. c. 25 57—35 63

Palestine Miss. So. Ms. E. Alden, Tr.
Cohasset, D. S. Sutton, 10 00
East Randolph, Gent. 80; la. 84; m. c. 36; ELISHA N. HOLBROOK, wh. const. him. an H. M. 100; 300 00
Easton, Cong. so. 67,95; m. c. 19,87; 87 82—397 82

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. cong. ch. 76,32; 1st par. s. s. 55,77; 132 09

Pilgrim Aux. So. Ms.
Halifax, m. c. for wes. miss. 6 00
Kingston, Evan. ch. and so. to const. Rev. JOSEPH PECKHAM, an H. M. 50 00
North Marshfield, Evan. cong. so. m. c. 6,40; contrib. 5,47; 11 87
Pembroke, Miss M. C. Ford, (of wh. for Hannah Ford, Ceylon, 26;) 30 00
Plymouth, So. of the Pilgrimage, 83,90; Robinson so. 12,55; 96 45—194 32

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Candia, Cong. ch. and so. 60; m. c. 16; 76 00
Derry, 1st cong. so. 37 00
New Castle, Cong. ch. and so. 10,50; Mrs. M. C. D. 2,50; 13 00
North Haverhill and Plaistow, United so. 16 40—142 40

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Milton, Cong. so. 13 74

Digitized by Google

Sullivan Co. N. H. Aux. So. N. Whittelsey, Tr.
Acworth; Miss S. McPherson, 2 00
Lempster, 1st cong. so. m. c. 8,24; Miss P. Miner, 15; 23 24
Meriden, Ch. and K. U. acad. m. c. 39,68; gent. 36; la. wh. and prev. dona. const. Mrs. A. Blanchard an H. M. 24,80; young la. of K. U. acad. 16,10; 116 58—141 82

Taunton & Vic. Ms. Aux. So.
Mansfield, Evan. cong. ch. 11 87
Seekonk, Cong. so. 17 75
Taunton, Mr. Maltby's cong. m. c. 34,25; W. par. indiv. 50; 84 25—113 87

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
S. Coventry, Cong. so. la. 2 00

Union Conf. of Chs. Me. S. Andrews, Tr.
Brownfield, M. Merrill, and fam. 1,18; Miss W. 25c. 1 43

Valley of the Mississippi, Aux. So.
G. L. Weed, Tr. 300 00
By Rev. W. Potter, Agent, 245 00—545 00

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Vernon, E. S. Beach, 10; M. S. 1; Vienna, Rev. C. Birge, 2,50; Johnson, 1; Mesopotamia, 20; J. B. S. 10; E. L. 10; Youngstown, 53,85; m. c. 16,39; Coitsville, Mr. Davidson, 5; Atwater, 20; Freedom, 4; Dover, 11,50; Brownhelm, 50c, E. L. G. 10; Monroeville, 30; C. Barrett, 20; wh. const. Rev. I. B. Parlin an H. M.; Norwalk, 178,40; s. s. 25; Lyme, 22,67; R. Knox, 10; E. B. 5,50; C. R. 10; C. S. 10; s. s. 4,12; Greenfield, 18,18; I. C. 10; M. L. 10; Mrs. J. R. Lawrence, dec'd, 10; Peru, Mrs. A. G. S. 10; Fitchville, 6,50; Berlin, 8,82; Sandusky City, 34,63; Florence, 21,87; Milan, 58,37; A. B. H. 10; a friend, 5; Margaretta, 12,59; Lower Sandusky, 6; Medina, 6,45; D. King, 24; B. Durham and wife, 22; H. G. B. 10; Weymouth, 50c.; Rev. L. S. 5; Hudson, Wes. res. col. 5,46; Cuyahoga Falls, 7,92; Elyria, 15; Twinsburg, 5,25; av. of calf skins, 12,50; av. of clothing, 75c. Ded. dis. 38c.—827 84

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', a friend, 1 00

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
South Woodstock, m. c. 6 50
West Woodstock, Cong. so. 7 00—13 50

Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Hartland, m. c. 4,50; la. 13,50; 18 00
Norwich, N. cong. so. 44 22
Quechee, Gent. and la. 28 92
Springfield, Cong. ch. and so. 73 50
Weathersfield Centre, Gent. and la. 28 12
W. Hartford, 9 62
Windsor, Rev. N. Bishop, 15 00—217 38

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Kennebunk, Miss R. Dutch, 2 00
Limerick, Village coll. 41,47; Hayes' neighborhood, 7,31; 48 78
Wells, 1st cong. so. 19,54; m. c. 19,46; 39 00
West Newfield, Cong. ch. and so. 11 20
York, do. 52 50—153 48

Total from the above sources, $17,843 06

VARIOUS COLLECTIONS AND DONATIONS.

A friend, for prop. the gospel among the Jews, 58; do. 50; do. 10,65; do. 5; do. 2; a distant do. 20; three friends, 13; a lady, for *Joan Maine*, 20; av. of diamond, 1,75; a fem. boarding sch. m. c. 6; 178 40
Alexandria, D. C. Juv. miss. so. of 2d Pres. ch. (2c weekly) 61,01; Miss E. N. D. av. of needle work, 1,50; 62 51
Amsterdam Village, N. Y. Pres. ch. 36,50; fem. s. s. for *Maria Dauchy*, Ceylon, 20; male do. for *Chandler Bartlett*, do. 15; mater. asso. for *Montgomery S. Goodale*, do. 20; 91 50
Andover, Ms. Chapel cong. 76 00
Athens, Pa. A. S. Perkins, 1 00
Attica, N. Y. Pres. ch. 40 60
Aurora, Ill. S. R. Ball, 3 00
Bainbridge, N. Y. Cong. ch. 7 00
Ballston, N. Y. Rev. T. S. Wickes, 50 00
Baltimore, Md. 5th Pres. ch. m. c. and s. s. 150 00
Belfast, Me. Mrs. A. B. S. 1; Head of the Tide, m. c. 4; 5 00
Bennington, Vt. Cong. so. m. c. 34; G. Lyman, 25; 59 00
Berkshire, N. Y. Cong. ch. 22 00
Boonton, N. J. 1st Pres. ch. 15,12; juv. mis. so. 2; 17 12
Bucksport, Me. Rev. W. J. Breed, 10 00
Caldwell, N. J. Pres. ch. 19 87
Cambridge, Ms. Shepard cong. so. m. c. 70; sew. cir. 23; 93 00
Canandaigua, N. Y. 1st. cong. ch. m. c. 29 60
Canterbury, N. Y. Pres. ch. 20; Rev. D. Crane, 5; 25 00
Carbondale, Pa. Welsh cong. ch. 18 00
Centreville, N. Y. Miss L. King, 50
Ceylon, Rev. G. H. Apthorp, for *Harriet Abbott, Charlotte C. Armstrong, Mary H. Green, Ann Rice*, and *Jane S. Wilson*, Ceylon, 100 00
Charlestown, Ms. 1st par. 115; an aged friend, 2; 117 00
Chatham Village, N. J. Pres. ch. 30,25; la. asso. for *Asa Lyman*, Ceylon, 20; young la. asso. 12; 62 25
Chelsea, Ms. Winnissimmet ch. m. c. 39 00
Cherry Ridge, Pa. Miss M. Darling, 3 00
Cohoes, N. Y. C. Wright, av. of two lectures, 19 50
Conkling, N. Y. Ladies, 4 17
Crown Point, N. Y. A. Penfield, 10; C. F. H. 2; 12 00
Danville, Pa. Fem. miss. so. 13 00
Delhi, N. Y. Indiv. 8 81
Dorset, Vt. Experience Burrows, wh. const. him an H. M. 100 00
Elizabethtown, N. J. 2d Pres. ch. wh. const. William F. Day and Benjamin Ogden, H. M. 504 75
Ellicotville, N. Y. Rev. S. Coles, 11 50
Fort Ann, N. Y. Pres. ch. 20 50
Fort Gaines, Ga. L. Bliss, 10 00
Fort Gibson, Ark. m. c. 7 00
Franklin, N. Y. 1st cong. ch. m. c. 4 00
Galena, Ill. Pres. ch. 67 00
Galesburg, Ill. Rev. G. W. Gale, 5; M. E. G. 40c.; M. G. 40c.; M. C. 40c. 6 20
Gilbertsville, N. Y. Pres. ch. fem. so. 11 25
Glens Falls, N. Y. Pres. ch. m. c. 20 00
Greenville, N. Y. Pres. ch. wh. const. Rev. Edward Hopper an H. M. 50 00
Hampden, N. Y. Cong. ch. 4 20
Hardiston, N. J. N. pres. ch. 35 17
Harpersfield, N. Y. Cong. ch. 2,31; R. Hotchkiss, to const. Roswell Hotchkiss, Jr. an H. M. 100; R. H. Jr. 5; Mrs. L. H. 50c. 107 81
Head of Delaware, N. Y. Pres. ch. 19 41
Holland Patent, N. Y. 1st pres. ch. 5; A. L. H. 5; 10 00
Honesdale, Pa. J. Torry, 30 00
Hudson, N. Y. 1st pres. ch. 150; three sisters, for hea. chil. 3; 153 00
Jay, N. Y. M. and E. Platt, 75
Jefferson, N. Y. Dea. Stevens, 5 00
Kingsboro', N. Y. Cong. ch. and so. 95 62
Lewis, Del. Pres. ch. 10 00
Lewisburg, Pa. do. 40 25
Lexington, Ms. Mrs. S. Carter, 5 00
Maine, A wanderer, 18 00
Malden, Ms. La. benev. so. to ed. hea. chil. in Oroomiah, 25 00
Manlius, N. Y. A. Smith, 100; Mrs. Smith, 20; C. Smith, 10; 130 00
Marathon, N. Y. Pres. ch. 15 25
Marietta, O. Miss S. Jaquith, 10 00
Marshall, N. Y. Cong. ch. 13 00
Massachusetts, A friend, 400 00
Mayfield, N. Y. F. Banta, 10 70
McDonough, Ga. J. Dailey, 22 00
Medford, Ms. 2d cong. ch. and so. 253 00
Methuen, Ms. Gent. 90; la. 93,74; m. c. 37,54; 221 28
Montreal, L. C. Amer. pres. ch. 100 00
Moreau, N. Y. 1st cong. ch. to const. Rev. C. W. Treadwell, an H. M. 50 00
Moriah, N. Y. Cong. ch. m. c. (of wh. for miss. to China, 4;) 7; D. Sandford, 10; 17 00
Morristown, N. J. 2d pres. ch. 1,87; Mrs. C. B. Arden, 130; 131 87

Digitized by Google

Mountain Nestorians, Doct. A. Smith, 70 00
Newark, N. J. 1st pres. ch. Mrs. H. Sanford, for *Nathaniel Whiting Sanford*, Ceylon, 20; Mrs. WILLIAM WALLACE, wh. const. her an H. M. 100; 120 00
Newfoundland, N. J. Pres. ch. 9 00
New Lebanon, N. Y. R. Woodworth, a rev. pen. to const. Rev. EDWIN SANDYS an H. M. 50 00
New Road, N. Y. Fem. miss. so. 9,90; a friend, 10c. ack. in Mar. as fr. E. Wood, Greene co. N. Y. Aux. so.
New Rochelle, N. Y. s. s. for *Henry M. Scudder*, Ceylon, 11 75
Newton, Ms. W. par. coll. 20; B. E. 5; chil. of H. H. 2,10; 27 10
New York City, Miss Maynard, for Tamul people, 25; a friend, 1; 26 00
Northern Liberties, Pa. 1st pres. ch. 34,50; Central pres. ch. 15; 49 50
Northport, N. Y. Pres. ch. m. c. 7,36; Rev. E. Platt, 3; 10 36
Park Hill, Ark. m. c. 10 19
Parsippany, N. J. Pres. ch. 22,01; la. rea. and sew. so. 21; 43 01
Peekskill, N. Y. Payson pres. ch. 12 00
Perth Amboy, N. Y. Pres. ch. m. c. 20 00
Peru, Vt. Cong. ch. 26 35
Philadelphia, Pa. 5th pres. ch. 16; m. c. 25; union miss. mite so. 48,35; 1st pres. ch. 10; so. for ed. hea. youth, 84; 183 35
Pittsburgh, Pa. 1st pres. ch. Mrs. Barrett's class, 36 00
Providence, R. I. 4th cong. so. 70; la. 30; to const. MOSES HEALY an H. M.; C. H. Dabney, 50; 150 00
Rensselaerville, N. Y. m. c. 60,81; indiv. 37,94; John Frisbee, dec'd 25; 123 75
Richland, N. Y. Cong. ch. 11,81; Mrs. J. H. Holmes, 10; Rev. R. R. 5; 26 81
Riga, N. Y. Cong. ch. wh. const. Rev. TRUMAN C. HILL, an H. M. 75 00
Rome, N. Y. 1st cong. ch. 102 00
Rupert, Vt. Cong. so. 15 71
Sag Harbor, N. Y. Pres. ch. 82 00
Scienceville, N. Y. Pres. so. 5 25
Sedgewick, Me. R. F. Dodge, 3 00
Silver Creek, Mich. D. Sillick, 10 00
Smithfield, N. Y. Pres. ch. 20 50
South Reading, Ms. Fem. miss. so. 26; Mrs. S. S. Yale, dec'd, 10; 36 00
Springfield, N. J. Pres. ch. 51,55; m. c. s.; a friend, 7,50; 64 05
St. Catharines, C. W. Pres. ch. 15 00
St. Thomas, Southwold, U. C. Mrs. E. D. Johnston, 20 00
Staten Island, N. Y. C. C. L. 5 00
Stoneham, Ms. Cong. ch. and so. la. 46 82
Tiverton, R. I. Amicable cong. so. 35 00
Troy, N. Y. 1st pres. ch. (of wh. fr. G. G. Wilder, for *George G. Wilder*, Ceylon, 20;) 100; E. Wickes, 150; Mrs. A. Bronk, for *Robert Bronk*, Ceylon, 10; 2d-st. pres. ch. 2; 262 00
Wantage, N. Y. 1st pres. ch. 5 00
Warren co. N. Y. A friend, 20 00
Watervliet, Niskayunis and *Amity, N. Y.* miss. so. 11 22
West Dracut, Ms. Cong. ch. and so. m. c. and contrib. 35 15
Westfield, N. J. Pres. ch. chil. for sup. of Dr. Scudder, 5 00
West Troy, N. Y. Pres. ch. 19 72
Willsboro', N. Y. A friend, 10 00
Wilmington, Ms. La. social sew. cir. 16 30
Wilmington, Del. Hanover-st. pres. ch. m. c. 55 60
Woburn, Ms. 1st cong. so. gent. 76,43; la. 95; m. c. 39; s. s. 11,05; 214 48
York, Pa. Pres. ch. m. c. and la. miss. so. 75,65; s. s. for Maduia miss. 33; S. Small, 30; Mrs. M. Coleman, 30; Mrs. Alden, 25; Mrs. J. McDonald, 20; Miss S. Montgomery, 20; H. McC. 10; T. A. S. 10; indiv. 62,75; 316 40
Zanzibar, R. P. Waters, to const. JOHN S. WILLIAMS and ISAAC P. FOSTER of Salem, H. M. 200 00

$24,638 17

Ded. am't returned of dona. fr. Cornersville, ackn. in May, 10 00

$24,628 17

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by E. Goddard, Ex'r, (prev. rec'd, 413,75;) 13 00
Cornwall, Ct. Rev. Herman Daggett, by J. Miles, Ex'r, 2,161 88
Darien, N. Y. W. Humphrey, by L. Humphrey, Ex'r. (prev. rec'd, 100;) 100 00
Little Compton, R. I. Mary Davenport, by O. Wilbor, Ex'r, 78 06
New Haven, Ct. Abraham Bradley, by L. Bradley, H. Sanford, and H. White, Ex'rs, 200 00

$2,552 94

Amount of donations and legacies acknowledged in the preceding lists, $27,181 11. *Total from August 1st to May 31st,* $190,870 40.

GENERAL PERMANENT FUND.

Lexington, Ms. Mrs. Elizabeth Haskell, by Calvin Haskell, Adm'r, (prev. rec'd, 500;) 49 49

DONATIONS IN CLOTHING, &c.

Athens, Pa. A box, for Mr. Muzzy, Madura miss.
Bloomfield, N. J. do. fr. Mrs. Cook, for Miss Agnew, Ceylon, 32,50; do. fr. do. for Mr. Coan, Sandw. Isl.
Braintree, Ms. S. par. two bundles, fr. la. sew. cir.
Bucksport, Me. A bundle, for Miss Stetson, Dwight.
Charleston, S. C. A box, fr. la. of Circular ch. for Mr. Ball, China.
Cuyahoga Falls, O. Clothing, fr. la. sew. so. for Mr. Taylor, 17,50; paper, 31; 48 50
Greenfield, Ct. A box, for Miss Agnew, Ceylon.
Hudson, O. Clothing fr. young la. sew. so. for Mr. Taylor, 9; do. fr. A. A. Brewster, 50; 59 00
Litchfield, O. Clothing fr. Mrs. Nevins, 50
Lyndeboro', N. H. A barrel for Mr. Boutwell.
Medina, O. Clothing fr. D. King, 5 68
Mendham, N. J. A barrel fr. Mrs. Dalzel, for Mr. Riggs, Smyrna.
Milan, O. Clothing, fr. la. for Mrs. Taylor, 165 50
Newark, N. J. A box fr. Mr. Hedges, for Mr. Hunt, Sandw. Isl.
New Haven, Ct. A box, for Mr. Kingsbury, Pine Ridge.
New York City, 5 boxes, fr. Mrs. Whittlesey, for Mr. Whittlesey, Ceylon; 1 do. fr. Mr. Agnew, for Miss Agnew, do. 1 do. fr. M. Shaddle, for H. M. Scudder, 1 do. for Mr. Ward, Madras, 1 do. fr. W. O. Bourne, for Mr. Hoisington, Ceylon; 1 do. fr. Mr. Pierson, for Mr. Dimond, Sand. Isl. do. fr. Houston-st. pres. ch. for native teachers, Sandw. Isl.; tin case fr. Miss Harris, for Miss Agnew, Ceylon; books fr. Am. Tract so. for Mr. Hoisington, do.
Niagara Falls, N. Y. A box, for Mrs. Coan's sch. Hilo.
Northford, Ct. A box, fr. juv. miss. so. for Mr. Kingsbury, Pine Ridge.
Norwalk, O. Clothing fr. la. for Mrs. Taylor, 20 00
Peninsula, O. Clothing fr. sew. so. 4 00
Rushville, N. Y. A cask fr. la. for Dr. Whitman, Oregon.
South Woburn, Ms. A box, fr. la. benev. asso. for Mr. Boutwell, Ojibwa miss. 101 81
Swanton, Vt. A box fr. benev. so.
Trenton, N. J. do. fr. 1st. pres. ch. for Mr. Forbes, Sandw. Isl.
Troy, N. Y. Two barrels, fr. la. sew. so. of 1st pres. ch. for Mr. Lawrence, Dindigul, 90 00
West Bloomfield, N. J. A barrel, for Mr. Crane, Madura.
Westfield, Vt. A barrel, for Cher. miss.
Unknown, A box for C. Ells, Oregon; a barrel, for Mr. Peet, Siam.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. AUGUST, 1844. No. 8.

American Board of Commissioners for Foreign Missions.

Nestorians.

JOURNAL OF MR. PERKINS.

Introductory Remarks—Interesting Death.

IT will be remembered that Mr. Perkins returned to Persia last year, leaving this country March 1, and reaching his former field of labor June 14. The present journal contains a record of the most important incidents which came under his notice, from the date of his arrival at Oroomiah to the commencement of 1844.

In consequence of the feeble health of Mrs. Perkins, he took up his residence, soon after his return, at the health-retreat of the mission, five miles from Oroomiah, on the declivity of Mount Seir. His time has been mainly devoted to a revision of the translation of the New Testament, made by him before his visit to this country. It will be seen that he often preaches in the Nestorian churches upon the Sabbath; and the rest of his time is given to various miscellaneous employments.

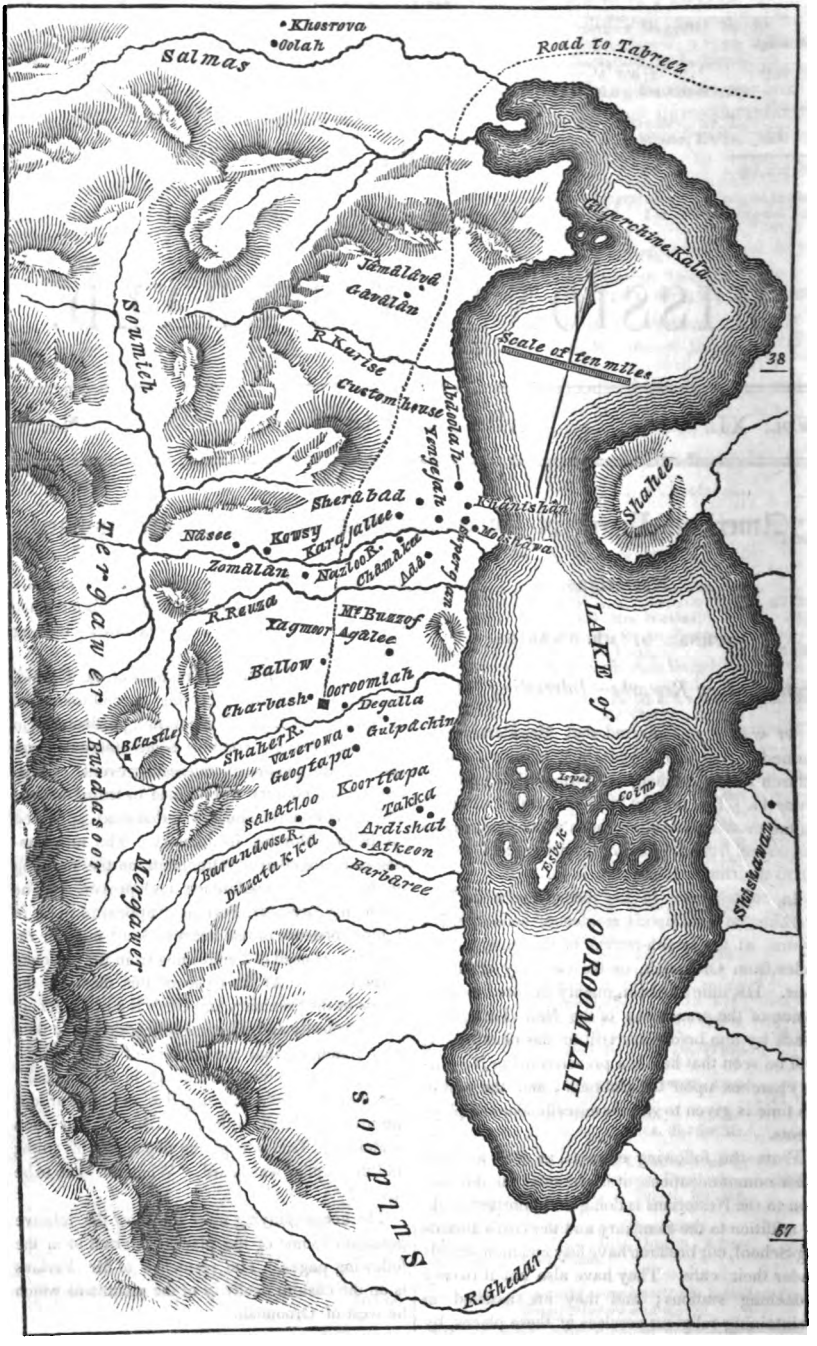
From the following extracts, as well as from other communications, it is obvious that the mission to the Nestorians is doing an important work. In addition to the Seminary and the Girl's Boarding School, our brethren have fifty common schools under their care. They have also about twenty preaching stations; and they are assisted in maintaining religious services at these places, by five intelligent and faithful native preachers. Indeed it is a remarkable and most gratifying fact, one which has hardly a parallel in the history of missions, that the ecclesiastics of this nominally Christian sect have generally given their influence in favor of reform, and have even taken a leading part in effecting it.

It was stated in the last number of the Herald, that the mission was receiving special tokens of the divine blessing. This journal, particularly in its closing entries, contains some statements respecting this peculiarly interesting event. Christians in this country will rejoice to learn that the first indications of unusual seriousness appeared on the first Monday in January. The missionaries came together at Oroomiah, on the morning of that day, for conference and prayer. "The brethren," says Mr. Perkins, "appeared to be in a good measure of one heart and one mind in regard to our need of a refreshing from the presence of the Lord." At the close of this meeting, the pupils in the Seminary and Girl's Boarding School were earnestly and affectionately addressed; they were reminded that the prayers of many Christians, far away, were ascending in their behalf; and they were solemnly urged to seek the pardoning love of Christ without delay. It was soon evident that God was giving efficacy to his truth; and the inquiry was heard, "What must I do to be saved?"

The accompanying map will show the relative position of some of the places, referred to in the following pages. The residence of Mr. Perkins is on the eastern declivity of the mountains which lie west of Oroomiah.

Sept. 10. I preached in the city today. I alluded particularly to the death

Digitized by Google



Digitized by Google

of priest Abraham's mother, who was burned yesterday in the church-yard where we held our meeting, and whose new made grave was under our eyes. The audience was very attentive. Priest Abraham was with me, and spoke with much tenderness and feeling.

He afterwards gave me an interesting account of his mother's last sickness. She was about seventy years old, and a very good old lady. It is now nearly nine years since I first became acquainted with her; it was at the time her son was about to accompany me to Tabreez. She then came and threw herself down at my feet, and attempted to kiss them, beseeching me to take good care of him.

Priest Abraham conversed much with her in the near prospect of death. She declared that she was willing to die; she said she was a lost sinner, but hoped for salvation through the mercy of Christ. A week ago yesterday, when about to go to a village fifteen miles distant to spend the Sabbath and preach, the priest told his mother that he would stay at home that Sabbath, as they had little expectation she would live many days, if she preferred it. She embraced him and said, "No, my dear son; go rather and preach the gospel, and try to save souls." I think she may have been one of the few Simeons and Annas, scattered here and there among this people, who have long been waiting and praying for the coming of Christ's kingdom. She is said to have made much personal effort and sacrifice, when priest Abraham was a boy, to give him an education, and rear him up for the ministry.

The Telescope—A Free-thinker—Persian Wives.

14. Prince Malek Mansoor Meerza visited us at Mount Seir and spent the night with us. He was accompanied by his principal Meerza, and a khan who has been a brigadier general in the king's army. They were all much interested in looking at the stars and the moon through Mr. Stoddard's large telescope. The science of the stars has a strong attraction for the Persians; and their astrologers are perhaps as important a class now, in the public estimation, as they were three thousand years ago.

15. I have received a visit from Ibrahim Khaleel Khan. He was accompanied by a young Meerza who has been to Paris and London, and who prides himself on being a free thinker. It is much to be regretted that Asiatics who wander away to Europe, should not find better lessons of morality and religion than this Meerza seems to have received.

Mr. Perkins subsequently met the last named individual, who gave, as he says, "farther demonstration of his rank Soofeeism."

29. The Prince-governor and two khans visited us with their wives. The practice of Persian nobles visiting in company with their wives is becoming more common than formerly; it is an indication perhaps of increasing civilization in this country. I showed the prince a drawing of the Astor House; he comprehended the number of stories readily, but could hardly realize that the whole was built of hewn stone.

Priest Shimon—Jesuit Intrigues.

Frequent allusions have been made in the Herald to the measures resorted to by the Romanists, for the purpose of gaining proselytes among the Nestorians. The following incident affords another illustration of the unscrupulous character of these men.

Oct. 18. To-day I have been to see Priest Shimon. I dined with Malek Yeshoo; Mar Elias, the aged pilgrim Hermas, and Priest Shimon were present. The latter is understood to have received money from the papists to become a proselyte, though he still worships with the Nestorians. He was much embarrassed when he first joined our party, not having seen me before since his reported defection. At length he became composed; and as I was able to come at the subject, I remonstrated with him for following deceivers, and setting such an example before his people. He assigned anger as the cause of his conduct, having conceived, as he said, some neglect toward himself on the part of our mission, and being at the same time in circumstances of great private embarrassment. "Two thirds of our saints," said he, "died of anger; and under the influence of anger a man will even run into hell fire."

He then proceeded to state his trials and embarrassments. His father died, he said, when he was seventeen years old, leaving him the head of the family; since that time he has followed to the grave forty-nine of his household, among whom were two wives and sixteen of his children. A great amount of sickness, the loss of a wife in two instances, and marrying three times—being obliged to purchase a wife in each instance—has kept him, he says, in debt and distress. Dis-

Digitized by Google

couraged and afflicted, he has yielded to the temptation presented by the French papists, who offered him money to relieve him, and promised him letters of commendation to carry and present to the Romanists at Bagdad, in the expectation that they would contribute liberally to enable him to pay off his debts, and place him in independent circumstances;—all this, of course, on condition of his becoming one of them.

This is but one instance of the efforts which these Jesuits are now putting forth among the people of this province. A few days ago they had the boldness even to lay two hundred and fifty dollars at the feet of Mar Gabriel, whom they have formerly struggled so hard to secure, to tempt him to favor their cause. The Bishop, I am happy to record, rejected their offer.

Preaching at Ali-ayar and Sahatloo.

The readers of the Herald are aware that our missionaries have free accesss to Nestorian churches for the purpose of preaching the gospel. The truth is generally listened to with attention and apparent pleasure.

Nov. 12. Rode seven or eight miles and preached at two villages in the district of Barandoose. Ali-ayar, the first village to which I came, is small, consisting of some twenty families. Nearly all the males, and a considerable number of females, were at the meeting. Except in a single instance, the members of our mission had never held a religious service there before, and I was much interested in observing how forcibly the truth seemed to impress the audience. Every individual appeared to listen as to the words of eternal life.

After meeting we retired to the house of the priest to take some refreshment. The chief man of the village, and two or three others, followed us and partook with us of our simple meal. They were evidently much impressed with the truths which they had just heard. The chief man occasionally drew a deep sigh, and soliloquized in a strain like the following: "Our faces are black (we are verily guilty;) we lie, swear, get drunk, and our hearts are full of iniquity;" to all which those present yielded a ready and sober response. He at length looked up to me and said, "Sir, I wish to go and live with you; here in our village, where I see so much evil going on, I am constantly led astray. I wish to get away from temptation." I told him that his duty evidently lay at home; and that if his habitual prayer should be, "Lead me not into temptation, but deliver me from evil," he had little to apprehend. He and one or two others were so much interested that they accompanied us, in the rain and on foot, to another village, two miles distant, to attend our second meeting.

This service was held in Sahatloo, a much larger village than Ali-ayar, in which, however, there was no church. A large hall, belonging to the principal Nestorian of the place, was occupied for the occasion.

Owing to the unpleasant state of the weather, and the lateness of the hour, the number present was only about the same as at Ali-ayar, and many of these were members of our school. Several bright boys came and sat down by me, while the people were assembling, and read in the New Testament in an admirable manner. The chief man, in whose house we were, and in another room of which our school is taught, appeared much gratified with the scene thus presented, and remarked that two years ago there was not a reader in this village; "but now," said he, "through your kindness and the favor of God, a score of readers are coming on." It is indeed cheering to see the number of readers of the Bible so rapidly increasing among this poor, oppressed people.

Our audience was quite attentive; but we were unfortunately disturbed once or twice by a person who had come into the meeting in a state of intoxication. The priest at the other village had prepared me to witness something of this kind, when, on my asking him if there was time for a meeting at Sahatloo also, he significantly replied, "In truth it is rather late; besides, that is *Sahatloo*, and it is the *Sabbath*," meaning that the common occupation of the Sabbath at that village is wine drinking. However, I saw no indication of dissipation, except in two individuals. But the wine season has again come throughout this province, and it presents a serious obstacle to general attention to the subject of religion.

Oppression—Interesting Service.

An incident occurred, November 23, which shows the depressed condition of the Nestorians. A Mussulman, without any provocation, stabbed an inhabitant of the village of Seir. Mr. Perkins had some knowledge of the facts connected with the outrage; hence the request mentioned below.

24. The master of this village sent to

Digitized by Google

me, requesting my testimony against the Mohammedan who stabbed the Nestorian yesterday, and stating that the testimony of the infidel native Christians could never be admitted by a magistrate against one of "the faithful." Thus are the Nestorians trodden under foot. They cannot be heard before a civil tribunal, however severe may be the wrongs and sufferings inflicted upon them by their merciless oppressors. How sadly is justice fallen in the streets, and judgment turned away backward, in this benighted, miserable land!

The testimony of Mr. Perkins to the zeal and consistency of Mar Yohannan, contained in the following paragraph, is confirmed by other communications from this mission.

Dec. 13. I preached at the Thursday afternoon meeting in our Seminary. The large room was filled; the audience was made up of the members of the Seminary, the members of our Female Boarding School, and of a small day school taught in the city, the persons employed in the mission families, and the young men of the printing office; a most interesting youthful congregation of nearly a hundred. Mar Yohannan opened the meeting with an extempore prayer; and his fervent, solemn manner was very impressive. He also closed our services with the apostolic benediction in his vernacular tongue—the first time I ever heard it from a Nestorian—and in the brief terms in which it stands in the New Testament, instead of the long gingle of paraphrases, in the ancient language, with which it is encumbered in the Nestorian church service. Mar Yohannan takes a very decided stand among his people, as a Christian and a reformer, far more so than he did before his visit to America.

Scenes at Sahatloo.

The scenes described in the following extract are, happily, of rare occurrence at the present time. They show, by contrast, how much has been done for the Nestorians by our missionaries.

24. I went to the house of the chief man, as on the former occasion. His wife was baking bread, but readily consented to allow us to hold a meeting there, when she should have finished her work. In the same room sat a company of men, a part of whom were Mussulmans, quaffing their wine and talking loudly, profanely, and obscenely. "This is Sahatloo, and it is the *Sabbath*," with a witness, thought I, as the priest of Ali-ayar had told me, on my coming here to preach before. The noisy company were, however, somewhat restrained and quelled by my presence. After an hour, the baking was finished, the party had retired, and we sent for the villagers to come to meeting.

We were scarcely able to proceed in our worship, however, so rude and noisy were some persons present; particularly those who had been drinking. One young man, who appeared to be quite intoxicated, staggered about the room; and on observing others listening attentively, he would approach and accost them, "What do you gain by listening? Let the gentleman give me employment as his servant, and I will repent and stop drinking. If not I will go on in evil doing." The matron of the house, a robust masculine looking woman, called out in the midst of my discourse, "Let God send down through the roof a bag of money for us to pay our taxes with; and then see how we will serve him." An elderly man, so much intoxicated that he could with difficulty walk, but with that kind of religious inspiration which drunkards in America sometimes feel, rose repeatedly, and came and kissed the New Testament which I held in my hand, intending thus to attest his approval of what I said. A number of small boys were so much amused by these demonstrations that they could not be restrained from audible laughter, even by the incessant efforts of a deacon who had accompanied me. The passage of Scripture on which I spoke embraced the caution of our Savior, "Cast not your pearls before swine;" and I stated to the audience that the question arose in my mind whether that caution would not prohibit my attempting to preach to them, in their levity and confusion; but as some of their number listened attentively, I felt at liberty to proceed. Near the close of the service, the master of the house came home; and by the interposition of his authority order and stillness were restored. He was himself, however, so much intoxicated that fear rather than respect was all that gave weight to his influence. I have hardly ever attempted to preach in such discouraging circumstances. Some, however, as I have mentioned, listened attentively to the many plain truths that were delivered. The scene vividly impressed me with the great change that has taken place in those villages of the Nestorians, which have come most under the influence of our mission.

Mr. Perkins found at Sahatloo a deacon from

Digitized by Google

Ishnoo, a district twenty-five miles south west of Oroomiah. On being asked if he could read, "he said he would not lie about it, but acknowledged that he could only repeat the words in the ancient Syriac, without understanding one of them."

Just as we were starting for home, the chief man of Sahatloo stated that the French Jesuits have been to his house a dozen times, and proffered him money to espouse their cause. On his asking them what they wished him to do, they told him to break up the school which the English (Americans) are teaching in his village and dissuade his people from listening to their preaching. "But I gave no heed to them," said he; "and if they come here again, we will drive them out of the village." There is no obscure Nestorian village in this province, which these agents of the Man of Sin do not reach, and no man of influence whom they do not try to decoy.

Mar Elias—An aged Hearer.

30. Accompanied by priest Abraham, I came to Geog Tapa, just at evening, to attend meeting there to-morrow. I am at the house of the venerable Mar Elias, who always gives us a most cordial welcome. We passed a pleasant evening in religious conversation. When about to retire for the night, the Bishop read a chapter in the New Testament, and offered prayer in the modern language. He invited me to conduct the devotions of the family; but not having united in worship with him since my return, I told him I should esteem it a privilege to listen. And a privilege it truly was to hear this aged, simple-hearted man engage with fervor and solemnity in extempore family worship, while a few years ago, a family altar did not exist among the Nestorians!

Next day, at the close of morning worship,—which was much longer than usual, it being the last Sabbath of an important fast,—another meeting was held for the purpose of listening to "the lively oracles."

The sixteenth chapter of Acts, read by priest Abraham, was expounded by the Bishop and Mr. Perkins, both dwelling particularly on the conversion of the jailer. The audience, though not large, was very attentive.

I was struck with the appearance of one individual, who was among the first at prayers that dark, cold morning. She was a female, more than eighty years old, who came tottering upon her staff, being feeble and almost blind. I made some inquiries of priest Abraham respecting her. "She is always in her place in the church at worship," said he, "and she is a very pious good old woman." On my manifesting an interest to hear about her, the priest added that she had for a great many years been habitually devout, thinking and speaking much about heaven and divine things. How many in America, bowed down with age and infirmity, are as regular in their attendance at church as this aged Nestorian female? And may she not be another of the Annas and Simeons, who have probably existed among this people during all the long ages of their deep darkness, waiting and longing for the dawn of a spiritual day?

Incidents at Ardishai.

At the close of the service at Geog Tapa, Mr. Perkins proceeded to Ardishai to hold another meeting.

The congregation assembled about one o'clock in the afternoon. The church was crowded to overflowing. It would have been difficult for half a dozen more persons to press themselves into it. Priest Abraham read the first chapter of the Epistle of James, which we expounded for more than an hour, to the great satisfaction of the people who often found it difficult to suppress their audible amen, and ejaculatory comments of approbation. Priest Abraham spoke very appropriately and feelingly, in connection with the language of the Apostle, on the subject of temptations, applying it to his hearers who are now so sorely beset by the Jesuits. That crowded audience of eager listeners presented a thrilling spectacle. I could not help thanking God for the privilege of addressing them on the things that pertain to their everlasting well-being.

While the people were assembling, one individual, little accustomed to attend meeting, made his appearance with his pipe, and commenced smoking. An aged man present, appealed to priest Abraham and myself, whether it were proper to smoke in the church. Priest Abraham replied, "Were you to go into the presence of an earthly king or prince, would you smoke before him?" "Oh no;" resounded from scores of voices. "Then how dare we presume to do so," continued the Priest, "in the presence of the King of kings and Lord of lords?"

Mr. Perkins attended another meeting, at which Priest Abraham read and expounded the twenty-

Digitized by Google

first chapter of Revelation. His remarks were very earnest and impressive, and all present listened with fixed attention.

Laxity of Romanists.

After our season of worship, conversation turned upon the papists, who are now, as they have long been, straining every nerve in this large and important village. At present they have a priest here who goes from house to house, "creeping in and leading captive silly women," and ensnaring the unwary. Of the moral estimation in which the Jesuits stand among the Nestorians, we may judge from some statements incidentally made respecting them.

The zeal of those holy apostolic fathers, as they style themselves, in urging and, so far as they can, compelling females to retire with them every week into their dark confessional, was spoken of as a circumstance which might properly excite the apprehension of all interested in the safety of such females. It was also stated that their principal native priest, a few Sabbaths ago, ordered a villager, not of their faith, who is a blacksmith, to make a key to lock their church. The villager objected to working on the Sabbath. "The Sabbath is in my hands," said the papal priest; "go along and make the key, and I will pardon you." The honest villager was, however, too incredulous in regard to the prerogatives of papal mediation to obey the mandate.

Another circumstance, animadverted upon by the Nestorians, was the quantity of wine, which the French reformers have laid up for the season, to entertain their guests, or rather, to bait and catch men. Fifteen khooms was the minimum quanity mentioned; while most of the company felt confident that the number was nearer thirty than fifteen. The khoom is a large earthen jar with a capacity of more or less than a barrel; often much more.

Very few, even of the most ignorant of the Nestorians, do not know that the designs of these men are evil and only evil; yet many are mercenary enough to be bought by them with money.

JOURNAL OF DOCT. WRIGHT.

Mar Yohannan's Account of America.

THE extracts from the journal of Mr. Perkins have been so copious that only a few incidents will be selected from the diary of Doct. Wright. As it will be particularly interesting to Christians in this country, to know what impressions respecting our social and moral condition Mar Yohannan has carried back to his native land, that portion of the diary will be given entire.

September 24, 1843. I went with Mar Yohannan to Degallee to preach. The Bishop enters into the work with spirit. He sees the fallen condition of his people, often speaks of it, and seems to mourn over it in secret places. His preaching is evangelical, and such as is adapted to the state of things here. He appears to be ready to do all that his strength will enable him to do for his people.

Since his visit to America, his ideas of Christianity appear to be very different from what they were before. To-day he gave a brief account of what he saw in America, to a church full of people. He described the arts of life as being far in advance of the arts in Persia. He then asked why it was so; and said in reply, "They have the Bible there and read it; it is all from the Bible." His account of the state of the arts in America was such as to fill his hearers with wonder.

His remarks respecting the state of religion were still more interesting. He spoke of the great congregations assembled on the Sabbath, their devout attention, their stillness, the neatness and elegance of the churches. He said that in large churches, which would hold several thousand people, dirt enough could not be found to fill a pipe. The stillness of the Sabbath surprised him. He said, in his general way of speaking, that not a man was to be seen out on that day, except when on the way to the house of God.

He spoke of the labors of ministers there as being exhausting in the extreme. They become gray very early, in consequence of excessive toil, are pale, thin, and emaciated, and in general find an early grave. They often lose their voices, and are unable to preach. He drew a contrast between them and the ecclesiastics of his own people; the latter being given to wine and excess, and most of them not preaching at all; the extent of their work being to bury the dead, perform the marriage ceremony, and read a form of daily prayers in the church, baptize, and administer the Lord's Supper.

He said he had attended meetings where scores of sinners were in tears on account of their sins, and that a multitude of pious people were weeping and agonizing in prayer for them. The ac-

Digitized by Google

count was affecting, and was calculated to show the people that true religion is something more than a mere observance of forms. He also said that he visited a school for the blind, and a pupil wrote some lines for him. He took them, remarking that he would carry them to his own country, and show them to the people there who cannot read, that they may be ashamed when they see what a blind child can do.

Praying for the Dead—Mar Shimon's Brother.

Many Nestorians are precisely in the state of mind described below. They are persuaded of the folly of many of their customs, yet afraid to renounce them.

October 2. Yesterday I was at Ardishai. One of the deacons of the village remarked that early in the morning he was going to a neighboring village, to make a sacrifice and read prayers for a man who had died a day or two before. I asked if they read prayers for the dead or the living. The deacon replied, "For the dead." The Bishop,—Mar Gabriel, who was standing by,—said, "Sahib, I think it is of no use to pray for the dead. They have gone." The deacon said, "I think so too." I then asked, "If you think so, why do you do it?" They replied, "It is the custom, and has been of old. If we do not do it now, the people reproach us, and ask why; they say, 'Are you going to change the customs of our fathers?'" Thus we see every day the power of ancient habit. A large number of this people, we are persuaded, are fully convinced of the vanity of many of their forms, and still they cling to them.

The individual referred to in the following paragraph is a brother of the Nestorian Patriarch, now at Mosul, who has suffered so much from the Koords.

8. At our meeting to-day at Degallee, deacon Isaac was present, and took part in the services. In the course of his remarks, he said, "These men (the missionaries) are anxious about you. They have come from the distant new world to teach you; how much more ought you to be anxious for yourselves." He also made some excellent remarks on the rule of faith. He said that the only rule is the Bible. "If Mar Shimon, or an angel, were to preach any doctrine which is not contained in the Scriptures, we must not receive it." Here, where the word of the great is law to such an extent, and the teachings of the fathers have so much power, it is peculiarly gratifying to hear such sentiments expressed, especially by one who has influence among the people.

Priest Abraham—The Blind Boy.

January 3, 1844. To-day I went to Ardishai on mission business, and arrived after dark. I rode up to the Bishop's house, and, upon entering the yard, heard some one earnestly engaged in preaching in the meâna of the stable. I stopped at the door outside, and listened. Upon entering I found Priest Abraham, who is spending much time in this village this winter, preaching to a company of the villagers. It being a warm place, made so by the breathing of the cattle in the stable, the people had assembled there, and were busy in picking out cotton from the hull. Priest Abraham was improving the opportunity to give them instruction.

4. I have visited our school at Ardishai, and was deeply interested in the case of a blind boy who had recently become a pupil. The teacher informed me that he learned more rapidly than any boy he had. He hears the other boys read a chapter a few times, and he is then able to repeat it himself from memory. I heard his class read. When his turn came, he repeated his verse with as much correctness as any of them. What a blessing to a poor blind boy to be in school, where he hears so much of the word of God, and where he commits it to memory! May it be blessed to the saving of his soul!

Feb. 2. At Ardishai I preached to a goodly number of people after morning prayers. The papists are making strenuous efforts in this village. They have stationed here one of their most able native priests, and are straining every nerve to make proselytes. Last evening Priest Abraham, whom our mission have kept here most of the winter, met the papal priest, when some words passed of an angry character; the latter went and made such a statement to his friends in the village that this morning they sent a message to me to this effect, "If you do not remove Priest Abraham from Ardishai, we will complain to the Governor, and raise a great disturbance." Knowing this to be mere bravado, and that Priest Abraham had been guilty of no offence, I made no reply. The papists have been much annoyed by his preaching. He

Digitized by Google

has put the people on their guard against the wiles of the Man of Sin, and he has been zealous in declaring the truth as it is in Jesus. He is a good man, and, though of less talent than some others, a useful preacher.

GENERAL LETTER FROM THE MISSION, MARCH 28, 1844.

Expulsion of the Jesuits from Persia.

STATEMENTS have occasionally appeared in the Herald and elsewhere, touching the movements of the papists in Persia; and recent occurrences have invested these movements with new interest. Efforts to seduce the Nestorians from the faith of their fathers were commenced in 1838; and since that time the emissaries of Rome have been indefatigable in their endeavors to counteract the labors of our missionaries, and to secure the ascendancy of popery. Such were the folly and rashness of their proceedings, however, that in 1842 a firman was issued, directing these disturbers of the public peace to leave the empire. This order was only in part complied with; and it was soon found that the province where our brethren are prosecuting their work, contained several French Jesuits.

Having remained quiet for several months, and becoming emboldened by the forbearance of the local authorities, they recommenced their proselyting career among the Nestorians, with even greater zeal and assurance than they had previously shown. Profiting little by their past experience, they resorted to the most unprincipled and hazardous expedients, until they have at length brought upon themselves a second order, issued at the instance of the Russian ambassador, and requiring them to leave the country without delay. A khan who is at the head of the police in the city of Tabreez, distinguished for his energy and fidelity, has been sent to Oroomiah; and he has promptly carried into effect the command of his sovereign. The French missionaries were seized and confined for a few days, till they were able to put their effects in readiness; and they were then conveyed to the western boundary of the empire, and set down in Turkey.

Our missionaries have felt themselves called upon to prepare a connected history of the movements which have issued in the above mentioned manner. They have done this for the twofold purpose of furnishing a practical illustration of the genius of popery in the nineteenth century, and of shielding themselves from misrepresentation. They will doubtless be accused of having exerted all their influence to procure the foregoing order. It will be seen by the accompanying extract, however, that they are free from every such imputation. They have simply endeavored to protect themselves and the Nestorians from the machinations of their enemies; and they have never sought the exclusion of the Jesuits from the Persian empire.

As the letter of the mission has already been circulated extensively, through the agency of the religious newspapers, only a few paragraphs will be published in the Herald. After giving a full account of the arts made use of by the papists to wrest from the Nestorians the church at Ardishai, our brethren describe the measures taken by themselves and the people among whom they labor, to preserve the rights of the latter. In the prosecution of this object, it became necessary for Mr. Stocking, accompanied by Mar Yohannan, Mar Gabriel, and Mar Joseph, to proceed to Tehrân. They there laid their grievances before the Russian ambassador, as they had done in a previous instance, with the documents which they had with them. The result of the interview will be given in the language of the mission.

When Mr. Stocking first waited on the Russian Ambassador, at the capital, his Excellency had the representation of the Nestorian bishops forwarded from Oroomiah before him, which he had duly received, and on which, as he said, he had fully resolved to act; but he appeared to be waiting for the presence of some one concerned, or rather, for fuller information. Mr. Stocking and the bishops laid before him the case of the church, making *only* the petition that this church be restored to the Nestorians, to which his Excellency replied by stating his intention not only to have the church restored, but also to have those Jesuits who were outlaws in Persia, immediately sent from the country; particularly as they were practising the same kind of enormities among the Nestorians which they had committed among the Armenians at Isfahan, and for which they were before ejected. Mr. Stocking told his Excellency that he wished it to be distinctly understood that neither he nor our mission made any request that they be sent out of the country; nor had the Nestorian bishops prayed him that this should be done, in their former petition addressed to him from Oroomiah; they had only asked to be protected from injury. The Ambassador replied that he fully understood that no such request was made to him; that the business was his own; that he was authorized to protect the Christians in Persia, or rather to have them protected, from such oppression, and that this could not be done while those oppres-

Digitized by Google

sive Papal disturbers were allowed to remain in the country; that it was obviously, moreover, not the will of his Majesty, the Shah, that his loyal subjects should suffer such outrages, unprotected and unredressed.

Our mission has enjoyed Russian protection about five years, ever since the departure of the English embassy from Persia; but no one of us had before made personally the acquaintance of the present Russian Ambassador, Count Madem. His Excellency treated Mr. Stocking and the Nestorian bishops with great kindness, and, as may be inferred from the foregoing, promptly attended to the object of their journey. He is himself a Protestant gentleman (a Lutheran) by religious profession, and speaks the English language.

And were the French Jesuits quiet, while this journey was prosecuted to Tehrân? Far enough from being quiet. Their documents had reached the capital as early as Mr. Stocking's arrival, and were intrusted to a strolling secular papist, an Italian painter, who is in some way employed by the government, and had on former occasions shown himself an adroit ally of the Jesuits. Nor was he unfaithful to his trust in this instance. The King's secretaries were repeatedly plied with bribes by him, to the amount of hundreds of dollars as it has since been ascertained, to induce them to overrule the cause in favor of the papists. And had not a European Ambassador stood pledged to protect the suffering Nestorians, the painter might probably have succeeded. What secret designs the Jesuits planned, or what measures they attempted here, in the mean time, it would be difficult to conceive. They made many essays to gain the brothers of the Nestorian Patriarch, now at Oroomiah, but we hope with little success. One expedient, however, to which they resorted, was so daring that it could not be fully concealed; and it may doubtless serve as a specimen. One of the Nestorian priests, whom I have mentioned as becoming Papal proselytes, and who is one of the most noted rogues in this province, instigated by the Jesuits, either forged, or fraudulently obtained, the seal of the Nestorian Patriarch. It is natural to suppose him to have forged this seal, as he is known to have done the same thing many years ago in Georgia, where he endeavored to treat politically, with the use of such a seal, in the name of the Patriarch, in relation to the removal of the Nestorians into Russia, his sole object being personal emolument. His fraud was then detected, and he was imprisoned some time by the governor general at Tiflis. Such a man is of course an easy proselyte to popery, and an admirable agent for the Jesuits. With the Patriarch's seal, however he may have obtained it, he went into the diocese of Mar Yohannan—the bishop being absent at Tehrân—and travelled from village to village, submitting to the simple-hearted peasants something like the following proposition; "Do you prefer the English, [the American Missionaries,] or Mar Shimon?" "Why, we of course like Mar Shimon; he is our Patriarch," replied the villagers. "Well then, (continued the priest,) I am Mar Shimon's agent; see here is his seal; let me put your names to this paper." The poor villagers, not knowing the contents of the paper, but seeing the Patriarch's seal, allowed their names to be put upon it, to the number of about two hundred. Our mission has some twenty-three schools in that diocese, and the papal agent proposed to the teachers of those schools that they should disband them and have no more connection with us; but the teachers refused to listen to him, the seal of the Patriarch in his hand notwithstanding, replying that they should teach for us until their bishop, who was now absent, should direct them to do otherwise.

What were the contents of the mystic document, thus vigorously circulated through Mar Yohannan's flock, in the absence of their shepherd? Why, as has since been ascertained, that the Nestorians prefer French missionaries to English [American] missionaries to live and labor among them. And the same document was sent with all possible despatch to Tehrân, to the aforesaid "Italian painter," to be added to those previously with him, to enable him to counteract any measures the Nestorian bishops might pursue at the capital to protect themselves and their people against Jesuitic oppression. The Russian Ambassador has been duly informed of this stratagem.

The Jesuits were resting in hope of a favorable result from the presentation of their documents at the capital, when on the 23d instant, the order of the King, commanding them to leave the realm without delay, came down upon them with the suddenness and terror of a thunderbolt. The same order also required that the two Nestorian priests who had become papists, and done so much to injure their people, (one of whom made use of the Patriarch's seal unauthorised, and the

Digitized by Google

other had stabbed a Nestorian of his former flock, for jocosely proposing to *confess* to him now that he had become a *padre*,) should be seized and sent to Tabreez; that all the churches in the village of Ardishai which had ever belonged to the Nestorians, must continue to be *Nestorian churches*; and that Mr. Boré, of whom it had been rumored that he was again on his way to Persia, might be informed that if he should ever make his appearance in this country, he will be immediately required to leave it.

What could the Jesuits do, seized and confined, in such desperate circumstances? But one expedient held out to them a ray of hope. Bribes had so successfully carried them thus far, that they would still try the virtue of them in their extremity. They therefore offered to the khan who was sent from Tabreez to carry into effect the royal order, almost any sum he would name—hundreds of dollars, if they could first sell their property, as they had no money on hand—to allow them to remain, and satisfy the authorities as he best could. But Rajeb Ali Khan is a rare Persian, far more difficult to be dissuaded by a bribe from discharging his duty than any native magistrate they had ever encountered. From a common watchman, his fidelity has raised him to the head of the police in the great city of Tabreez, and to the rank of a Khan—a singular instance of promomotion in their country, and should money now tempt him to be unfaithful, and thus lose his standing? The determination of the authorities at Tabreez, to whom the King's order was addressed, to execute it to the letter, is very apparent, from their committing it to this trustworthy man. Besides, the Persians well know, that were they disposed to yield to the temptation of a bribe it would be hazardous in this business; as a firman procured by a *Russian Ambassador, must be executed*; and the officer found delinquent in doing this, could hardly fail of being severely punished.

It is of course an inestimable favor to us, to enjoy the powerful protection of Russia, in this remote Mohammedan land, where our country has no political representative; and we doubt not that our patrons will gladly unite with us, in rendering devout thanksgiving to God for this protection; as well as in very gratefully acknowledging our obligations to the august government which thus favors us, and to its noble representative now in this country. And if the foregoing statement of facts shall impress any minds more deeply than before with the depth of that "Mystery of Iniquity," the papacy, let them lift up their earnest prayer to God in behalf of the foreign missionary, who encounters this "mystery" in forms so much more revolting and fearful than it dares to assume in a Christian land; and let their prayer be that the Lord would speedily consume with the spirit of his mouth and destroy with the brightness of his coming, "that wicked,"—"even him whose coming is after the working of Satan."

Mountain Nestorians.

LETTER FROM MR. LAURIE, APRIL 13, 1844.

New Atrocities of the Koords.

It is painful in the extreme to be obliged to record, from month to month, the cruelties inflicted upon the persecuted Nestorians. After their successive defeats, and especially after their unresisting submission to their oppressors, it was to be hoped that their sorrows would terminate. Hitherto, however, such expectations have proved fallacious; and the following letter gives too much reason to fear that the days of darkness and rebuke which have come upon this interesting people, are not soon to end.

You will have heard ere this of the interview of Keimal Effendi, the Turkish Commissioner, with Bader Khan Bey, the stand he took in favor of the Nestorians, and the consequent liberation of upwards of forty captives. This was done by the Commissioner on his way here from Constantinople. About the same time orders were sent to Bader Khan Bey by the Porte, commanding him to liberate all his prisoners. He obeyed only so far as served to present the semblance of obedience, with as little as possible of the reality; that is, he liberated a few, so as to appear to comply with the demand of Government, while he still keeps the greater part in bondage.

It was just after such such orders from the Porte, that he committed the atrocities I am now about to relate. A Jacobite Mafrian or Primate, (a dignity intermediate between a Matran and the Patriarch,) was the leading man in Jebel Toor. He was the expected successor of the Patriarch. His influence in that particular region was perhaps greater than that of the Patriarch, or Bader Khan Bey himself. Formerly, when Reshid Pasha sub-

Digitized by Google

dued the surrounding Koords, he had influence and sagacity enough to secure the submission of the whole population of Jebel Toor, without the effusion of blood. In return for this, the Pasha, who was rather liberal in his treatment of Christians, granted them certain rights, obtaining also firmans from the capital confirming these rights; by doing this, however, he gave great offence to more bigoted Mussulmans. Among other things was the restoration of a convent that had been violently taken away.

In the latter part of last month, Bader Khan Bey sent for this Mafrian, as if he wished to see him on business. The latter accordingly left his convent and came down to Mediyad, where the local governor furnished him with one of Bader Khan Bey's men to accompany him to his master. They had not proceeded far from that village, when they met another company from Bader Khan Bey with a moolah at their head, who fell upon him, ripped open his body, tore out his heart, and sent it to their chief. They then fastened the body to his horse, and started it off to be dragged limb from limb on the road. It is possible that the perpetrator of this atrocity may deny having had any agency in the matter; but it is notorious that there is no other part of the Turkish dominions where travellers are safer than in his territory. And it is but lately that I heard it stated that his clans were so devotedly attached to him, that if a Frank had only a passport from him, he might penetrate wherever he pleased in the hitherto unexplored region of Buhtan.

What will be the result of this outrage, cannot be known as yet; but it will undoubtedly be productive of important results, and that soon. The Porte will either be obliged to send an army and subdue him to more than his present nominal allegiance, or his growing power will soon set his superiors utterly at defiance. The Koords are all devotedly attached to him, and many associate his name with that of the Sultan in their prayers at the mosque. A report has also reached Mosul that the body of one of the bishops of Jebel Toor was found beheaded in the road; but whether this is true, or a report growing out of the preceding, remains to be seen. I would here state that since the occurrence of the above event, our English friends seem to have given up all hope of accomplishing any thing politically for the Nestorians, till this formidable chief shall have been removed out of the way.

In the mountains, Zenar Bey rivals his master in the cruelties he still continues to inflict upon the poor Nestorians. Lately we heard of his destroying a village, because, forsooth, it had nothing left wherewith to meet his exorbitant demands. He took captive some women who could not flee, and on their persisting to deny the existence of treasures which he pretended they had concealed, he gradually tightened the cords by which they were bound, till their wrists were literally crushed to pieces. And to crown all, we are now told that he has liberated a prisoner, and sent him here for the very purpose of telling the English—who, he has heard, demand his removal—that he will not leave till he has utterly extirpated the Christians from the mountains!

It is also said that the Koords are making vigorous attempts to colonize the mountains. Already many have settled in Asheta and the lower part of Tiyary; and if no other pretext presents itself by which to obtain possession of the fields of individuals, some of the family are imprisoned, and threatened that they will be sent off and sold as slaves, unless their friends ransom them by resigning at once their paternal inheritance to the invaders. Nooroolah Bey, too, is pursuing the same course in the part of Tiyary which is nearest to him. Comment on such facts is useless; for surely they will call forth from every follower of Christ much sympathy and prayer in behalf of this now miserable remnant. Would that these afflictions might be sanctified to those who remain, that they may turn unto the Lord who smites them, and find him more ready to bind up than he has been to bruise.

LETTER FROM MR. LAURIE, APRIL 26, 1844.

Death of Doct. Grant.

Once more has God laid his afflicting hand upon this mission. He who was its pioneer and founder, who has shared in all its trials, and felt the bitterness of all its sorrows, is forever released from its cares and its responsibilities. Having mourned the untimely death of so many of his associates, his own departure now opens afresh wounds that can never be healed.

Doct. Grant was born in Marshall, Oneida County, New York. He made a profession of religion in 1827, being then about twenty years of age. It was not till near the close of 1834 that

Digitized by Google

he seriously considered the question of his personal obligation to labor among the heathen. But he did not continue long undecided; in the following May he embarked for Oroomiah, and in October he arrived at his first field of missionary toil. His history since that period is familiar to the friends of missions. Few have died at the age of thirty-six, who have been more extensively or more favorably known.

It will be gratifying to his friends to know that in his last sickness he had the benefit of the medical skill of Doct. Smith, who reached Mosûl on the 29th of March. Every thing that the attention and sympathy of devoted friends could do, doubtless was done. But his hour had come. His work was finished; the Master called him away to his eternal rest.

Another of our little circle is in heaven. Our dear brother Doct. Grant is gone. You will have been prepared for this by the letter forwarded last post, announcing his alarming illness. It was the same typhus fever which has proved so fatal among the Nestorians here, and also, though to a less extent, among others in the place. He was delirious from the moment that his disease assumed a threatening appearance, and, with momentary intervals of doubtful sanity, he continued so to the last. He left us on Wednesday afternoon, two days ago, a little before three o'clock. How overpowering was that first wondering vision of the glories of the Lamb, that burst upon him, ere he was fully aware of the danger of separation from his earthly friends.

It may seem a sore trial that so many of our number should be taken, one after the other, and each of them forbidden by the nature of their diseases, either to send their last messages of consolation to friends, or to bear their testimony to the people here of the preciousness of Christ in a dying hour. But so our Heavenly Father saw best, and the advancement of his own kingdom is infinitely dearer to him than to us. All our interest in the prosperity of Zion comes from him, and he knows what will most promote it. And may it not have been mercy that spared our dear brother the pain of beholding all his plans of usefulness frustrated, till he was able to look down on his field of labor from the throne of God?

We sometimes fear lest the unusual succession of trials that have befallen our mission, may tend to discourage Christians at home. But such ought not to be the effect. These things may weaken the energy of those whose zeal is elicited by present appearances of success; they may shake the confidence of those who know not God. But they cannot reach the sure foundation of those whose prayers and efforts rest upon God's power and promises; they cannot affect those who dwell in the secret place of the Most High. And if the trials that have befallen our mission are only the means of leading the church at home away from dependence on the excitement of apparent success; if they only conduct a few to that walking by faith and not by sight, which made the solitary champions of truth more than conquerers in ages of darkness, we shall feel that all that has been done and suffered here is not in vain in the Lord. The Lord alone will be exalted in that day; and every event that brings forward such a state of feeling in the church, does as much towards hastening the redemption of the world, as the most glorious present apparent triumph of the truth.

But though our brother was not allowed on earth to behold the accomplishment of his plans, and though the silence of his deathbed was painful to us, yet we trust that good has already resulted from this affliction, and that much more will yet be revealed, even before the disclosures of the great day. His life was such as needed no dying testimony to establish his title to be called a child of God. And this event seems to have revived the memory of his past life in the hearts of the people here. People of every rank, men of all sects and religions, watched the progress of his disease with the most earnest anxiety. Our friend, the French Consul visited him almost daily. The Turkish authorities sent to inquire for him. Some came in person; and one who arrived immediately after he had left us, could not restrain his tears when he heard of it. One of the leading Jacobites, who came to console us, remarked that all Mosul was weeping except us; and another said there was not one who was not afflicted with us. I do not speak these things to praise the dead, but to show that just as sure as Christians let their light shine, just so sure, wherever they are, they will glorify their Father who is in heaven. Mar Shimon told us, "My country and my people are gone; now Doct. Grant is also taken, and there remains nothing to me but God." Poor man! May he and his people find in him that true solid rest and peace which bore their friend through his many and sore tribulations. It is comforting in this connection to recall the faithfulness with which he warned that

Digitized by Google

people from house to house, during his sojourn among them. It was the means of good then; and now as the news of his death spreads from valley to valley among those scenes of his toil, with what power will every word be recalled by those who heard him? Is it too much to hope that the Holy Spirit may make this the means of the conversion of many, and the beginning of a work of grace that shall never end?

Broosa.

JOURNAL OF MR. SCHNEIDER.

Teacher of Karsak—Fear of Man.

THE more recent communications of Mr. Schneider have described excursions made by him to several villages lying in the neighborhood of Broosa. The present journal shows the progress of the missionary work in that city.

The accompanying map will enable the reader to ascertain the geographical position of the places referred to in this journal. It will also be useful hereafter, as the cities and villages which are found upon it, are probably destined to become the theatre of more important events than any narrated in the past history of the mission.

August 22, 1843. I have had a visit this morning from the teacher of Karsak, mentioned in my journal of a tour around Lake Nice. He continues to meet weekly with five individuals, for the reading and exposition of the Scriptures and prayer. His expounding of the Scriptures in church has been interrupted recently, on account of the small number of attendants during the busy season of the year; but he intends to resume the exercise. He says that these individuals express a strong desire to have me visit them again and preach to them. It is plain that the Lord has begun a work there. This teacher, with whom an agreement has just been made for his services during another year, will be an important instrument, apparently, in its advancement. He has taken another small parcel of books and tracts, most of them portions of Scripture. In one way and another, our books are finding more circulation than at any previous period; and the prospect is fair that the demand for them will steadily increase.

On the following day, one of the enlightened Armenians of Broosa held a long conversation with two vartabeds respecting the unscriptural usages of their church. They assented to the truth of his remarks; but one of them asked several times, "Who can dare to speak of these things publicly?" Others, Mr. Schneider supposes, are in the same state of mind. As their number is constantly increasing, however, the time must come when they will openly declare themselves in favor of more scriptural sentiments.

Scriptures — Scriptural Views — Sale of Books.

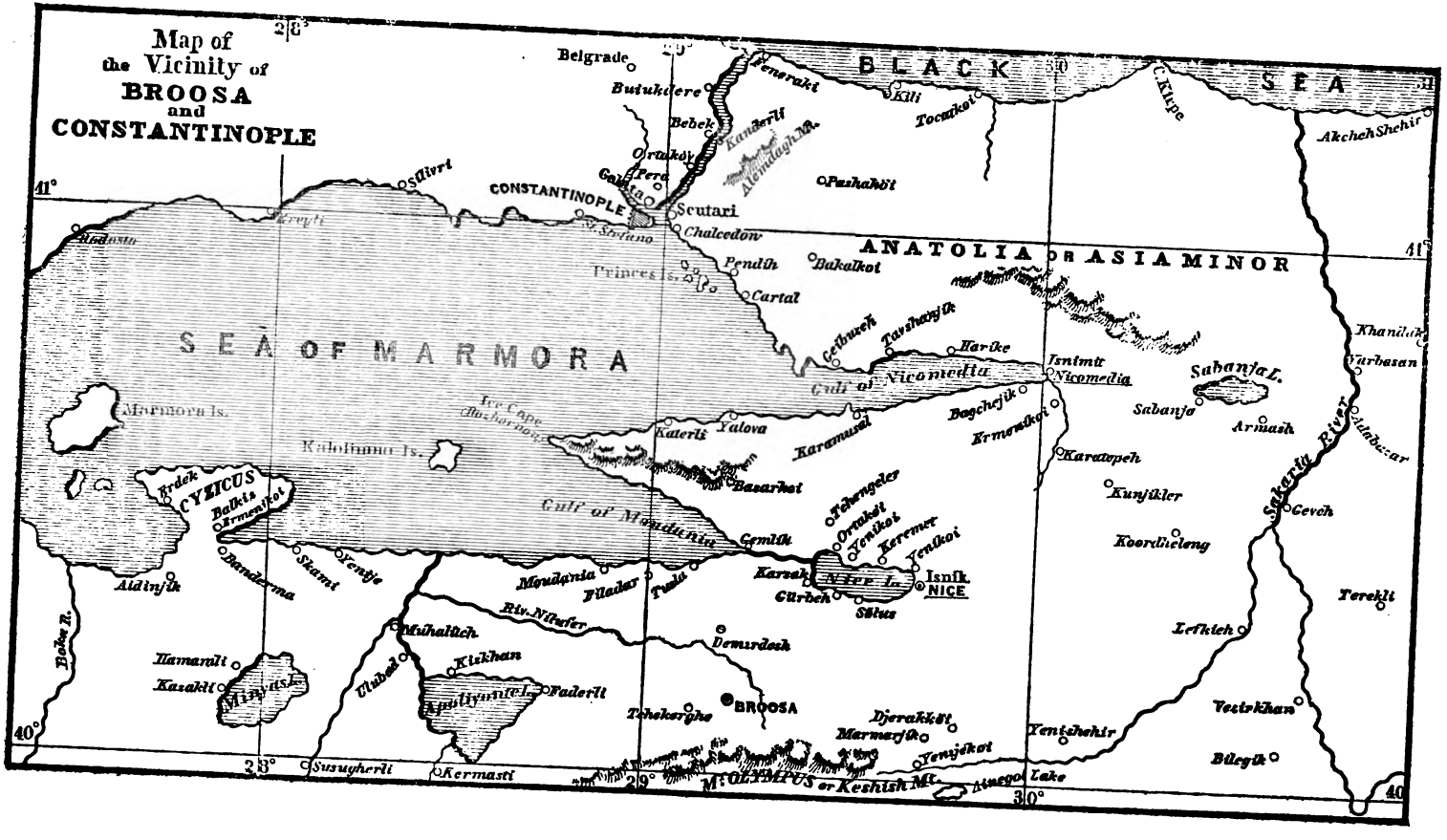
25. Day before yesterday I gave a few copies of the New Testament in Armeno-Turkish to S. To-day I learn that most of them have been taken to the school for Armenian girls. They have been introduced by the teacher, a friendly priest. The father of one of the girls told me this morning that his daughter received one of the books, and, having taken it home last night, she read it aloud for several hours, to the great gratification of the rest of the family. They all sat around her listening to the divine word as it fell from her lips. No other member of the family can read; she, therefore, is made, by means of this translation the organ of communicating evangelical truth to their minds;—the child becoming the teacher of the parents. Thus the importance of this translation becomes evident. Almost all the Armenian families in Broosa, and hundreds elsewhere in Turkey, are in the same condition, knowing only Turkish.

The translation of the Bible into Armeno-Turkish, above referred to, was completed a few months ago by Mr. Goodell.

Mr. Schneider made a visit, September 1, to one of the principal Armenians at Broosa, and was agreeably surprised to find that his views on the subject of regeneration were clear and scriptural. "If baptism in infancy" said he, "were only intended by being 'born again,' then all Christians would be saved. But baptism is something merely external, while the new birth spoken of by our Savior is a radical change."

Sept. 19. As has been our custom for several years past, I sent a man with books to the annual fair at Balikhissar. With very few exceptions, all the books taken were sold. The whole number disposed of was as follows; viz. 103 portions of Scripture, 57 religious and school books, and 214 tracts; making a total of 374, and being an increase of nearly one hundred on the amount circulated by the agent last year. It is pleasing to observe this increasing demand for our publications.

Digitized by Google


Map of
the Vicinity of
BROOSA
and
CONSTANTINOPLE
BLACK SEA
SEA OF MARMORA
ANATOLIA OR ASIA MINOR
CONSTANTINOPLE
Scutari
Pera
Galata
Seraglio Pt.
Princes Is.
Chalcedon
Pendik
Bakalkoi
Cartal
Gebuzeh
Tavshanjik
Harike
Nicomedia
Isnimit
Nicomedia
Sabanja L.
Sabanja
Armash
Khanidak
Yurbasan
Adabazar
Sakaria River
Ceveh
Karatepeh
Kunjikler
Koordjeleng
Ermenikoi
Bagchejik
Karamusal
Yalova
Katerli
Basarbat
Gulf of Nicomedia
Gulf of Moudania
Gemlik
Tchengelar
Ortakoi
Yenikoi
Keremer
Yenikoi
Karsak
Nicer L.
Isnik
NICE
Curbeh
Situs
Moudania
Filadar
Tusla
Ryv. Nilufer
Muhalitch
Demirdesh
Kirkhan
Ulubad
Faderli
Tchekerghe
BROOSA
Djerakkoi
Marmarjik
Yenijekoi
Yenishehir
Yezirkhan
Bilegik
Lake
Apollyont L.
Mt. OLYMPUS or Keshish Mt.
Kermasti
Susugherli
Kasakli
Hamamli
Aidinjik
Skamri
Yenije
Bandirma
Balkis
Ermenikoi
Erdek
CYZICUS
Marmora Is.
Kalolimno Is.
Ice Cape
Gazhanag
Belgrade
Butukdere
Bebek
Ortakoi
Kanderli
Alemdagh Mt.
Pashabbi
Kili
Tocatkoi
C. Kipe
Akcheh Shehir
Terekli
Lefkieh
Redesto
Sfirt
Terapi
Sofiano
Beke R.
41°
40°
28°
29°
30°

One Armenian supplied himself with a copy of each work in his language, to carry them a forty days' journey. Our book distributer being pious, and consequently interested in the spiritual welfare of his fellow men, took occasion to read the Bible, and converse with many whom he found. Often in the evening, while most of those collected there would go to some place of amusement, he would persuade some to stay with him, and hear the gospel read, and listen to his conversation. He had considerable opportunity for labor of this kind; and, what is remarkable, he sold quite a number of tracts to, and had conversations with, many of the Armenians from Broosa, to whom he has had no access before. He found several Armenians more than ordinarily interested in religious subjects. His way home lay through the village of one man, who, having ascertained when he would pass along, waited by the roadside, so as to stop him and urge him to spend a short time in the place. This he did; and they two, with some other Armenians, had much conversation on spiritual things. I trust the seed sown here, as well as at the fair, will not be lost, but spring up and bear fruit.

Inquiry of a Romanist—Priest of Solus.

Oct. 16. I have received a visit from a Catholic Armenian of Angora, who has been connected with the college in that place. His object was to inquire of me whether we could extend to him any protective aid against the persecutions of the Romanists, if he should abandon them and join us. He said he was tired of them, and wished to unite himself with those who adopted the gospel as their guide. He sought no worldly advantage, but simply wished to be sure of being protected; and if such protection could be afforded, there were about seventeen individuals more in Angora, who are ready to abandon the Romanists and join the Protestants. I told him that we had no worldly power, and could promise no such protection. Our government simply protected us as citizens, and gave us no authority to bring others under American protection. Our only object was to preach the gospel; and whoever was desirous of being instructed in that, we were very happy to give him all the instruction we could.

It is not certain that this individual was sincere in his professions; but Mr. Schneider is inclined to think that he is really disgusted with popery, and would gladly escape from the yoke which it imposes.

Nov. 14. The priest from Solus,—a place which I visited in my tour through the villages of Nice,—called on me recently. He says that most of the books which I left with him, as well as those which I afterwards sent him, have been distributed. Some of them he has forwarded to other villages, and in one case to a place distant several days' journey. The vartabed of his diocese, in his visit to the place, came to his school; and though he saw our books publicly exposed in the school-room, he said not a word against them; but, on the other hand, recommended them, saying, "Teach your pupils out of these books. These they can understand. Don't use ancient Armenian books."

He also says that the people there are beginning to read the Scriptures. On the Sabbath and on feast days, from ten to thirteen meet for this purpose and for prayer. He himself is one of them. Sometimes they go to the mountain near the village, and at other times they meet at his own house. How interesting the fact, that little circles for reading the Scriptures and prayer are springing up in different places around us! So far as I am informed, books sent out from Broosa were the first means of awakening an interest in the mind of this priest and of others in that place.

Bible at Muhalitch and Geveh—Excitement.

The Herald for May contained an account of Mr. Schneider's visit to five villages lying west of Broosa. During that excursion he became acquainted with the individual referred to in the following extract.

24. The enlightened Armenian whom I found at Muhalitch in my tour has recently called at my house. He told me that the copies of the Armeno-Turkish New Testament which I had left there, had produced some impression. As the people had never had the Scriptures in an intelligible language before, and consequently were not familiar with their contents, some of them were surprised at many things which they found. They would frequently inquire, "Do the Scriptures really teach thus"? Some suspicion began to be excited that we Americans had corrupted the sacred canon. They had quite a discussion with this individual, and they were not satisfied until a copy of the New Testament was actually

Digitized by Google

brought from their church, and compared with our version.

Under date of December 13, Mr. Schneider says that he has hired a room in a khan situated in the business part of the city, for the sale of books and for religious conversation. In consequence of this arrangement, he became acquainted with a serious Armenian from Geveh, who told him that a few of the villagers were accustomed to go to the room of the teacher on the Sabbath and listen to the reading of the Scriptures. "Thus it seems," says Mr. Schneider, "that in this place also there is the commencement of a promising state of things."

Dec. 13. We hear that there is no little excitement on the subject of religion in the region of Nice, through which I passed in July, and in the vicinity of Adabazar. The report is that many people are turning Protestants, and meet together on the Sabbath to read the Scriptures and for prayer. Much is said against protestantism, and many are said to be highly excited. A book is said to be in the course of preparation at the Armenian monastery in Armash, and soon to be printed, which is aimed against the Protestants. So strong is the feeling manifested that the teacher at Karsak has sent back many of the books he had taken to sell, saying, "The people will not receive them, because they are Protestants." He also says he is charged with being of this sect, and threatened with a dismission from the school. We hope soon to learn further particulars. But it is to be expected that opposition will appear. With the progress of the truth the efforts of the enemy will be called forth; and if it were in his power, he would arrest the work entirely. But they that are with us are more than they that are against us; therefore, we need not fear.

Bombay.

MR. HUME'S VISIT TO GOA.

Introductory Remarks—Missionary Labors.

In the month of January and February last, Mr. Hume sailed from Bombay for Goa, with the design of making a missionary tour through the Portuguese territories in that neighborhood, and of returning through the Southern Concan. The present journal contains an account of his visit to Goa and its vicinity,—the first visit, it is believed, which an American missionary has ever made to this part of India.

Mr. Hume reached New Goa, the port for which he embarked, on the 1st January. Respecting this city he writes, "The stranger who has long been accustomed to the sight of Hindoo towns and villages, will immediately have his attention arrested by the comparative neatness and cleanliness of the place. It is situated on a beautiful river, has a good harbor; and, were it in the possession of the English, it would be a place of trade and importance." But the point of greatest interest in this region is Old Goa, which is three miles to the east of New Goa. This city was captured by its present masters in 1510; and for a long time it was the European capital of India. Now, however, it has little save its ruins to attest its former splendor. A small territory is still dependent on it; but the settlement is almost entirely neglected by the government at home.

The mass of the people in the vicinity of Goa speak the Portuguese language, and profess the Romish faith. But, intermingled with these, there is a considerable number of Hindoos, who use a corrupted form of Mahratta.

I had no sooner become settled in a vacant house which had been procured for me, than applicants for books, particularly Hindoos, began to present themselves; and I had much pleasure in commencing among them the work of Bible and Tract distribution. The claims of God to our love and service, and the insufficiency of all modes of salvation, except that revealed in the gospel, were set before them. A few books were then given to those for whom my address had been more particularly intended; and the others were told to come again on the morrow.

I was particularly interested in an old and apparently respectable Hindoo, who, after listening attentively for some time, said, with much feeling, that all which I had declared to them was true; that none of them knew God, nor how to worship him. He then requested me to give him a book that would teach him the way of salvation.

January 2. A large number both Catholics and Hindoos, called at my lodgings. The latter, while they do not speak good Mahratta, were able to understand my addresses to them; and I was much interested by the apparently heartfelt assent which many of them gave to the exhibitions of divine truth; something very different from that careless acquiescence which our messages too often receive. I was greeted by them, not as an enemy come to rob them of their faith, and to

Digitized by Google

make war upon all that they held dear, but as a messenger of glad tidings, as one come to tell them the way to heaven.

Among those who called to-day, were two or three Parsees and a few Goojerattee people. I was glad to see them so anxious to receive books, and that they listened to my addresses with such apparent good will.

Some of the Romish ecclesiastics visited Mr. Hume; they confessed that they had no Bibles, Latin or Portuguese; they received, without objection, a few Portuguese Testaments which he had with him. Many of his visiters were Romanists, apparently respectable; and they thanked him politely for the books which he gave them. No feeling of hostility was discovered.

Romish Church—Demand for Books.

3. This morning I visited the parish church, and was struck with the heathenism of its appearance. The little wax doll dressed in silk and tinsel, which was designed to represent the infant Jesus on the night of his birth, was still to be seen, as also a goodly number of little horses and cattle, intended to represent the animals by which the stable was filled on that occasion. The images were ornamented with flowers after the manner of the idols in the Hindoo temples. Lights were burning before several of the images, which, so far as I could see, answered the same purpose as the lights which are burned before the Hindoo idols. Three or four women were kneeling in the body of the church; and soon the priest entered, and began the celebration of the mass. He seemed to me, with his mutterings, and bowings, and kneelings, and turnings, and the waving of his hands, and of the cup, &c., to be on a level with a brahman muttering his muntras, and going through the superstitious and unmeaning ceremonies which are performed on various occasions among the heathen. The boys who assisted him, kept gazing at me the whole time, showing thus how little interest they felt in their proper business.

As there was a disadvantage in having a mixed audience of Hindoos and Romanists, Mr. Hume requested the former to call in the morning, and the latter in the afternoon.

It was nearly nine o'clock when I returned to my quarters, which were already besieged, not only by the Hindoos whom I had invited to come at that hour, but also by Romanists. It seemed expedient to adhere to the arrangements made the day before; and so, resolutely turning a deaf ear to all applications from the latter, I gave my whole attention to the Hindoos. After addressing them for some time, and distributing books to those who could read, I sent them away, and began the work of distribution among the Romanists, a number of whom were still present. During the day several military officers and some ecclesiastics called to ask for tracts and Testaments. Several written applications for books were also received, with most of which I was unable to comply; as by four o'clock my whole supply of Portuguese tracts and Testaments had been exhausted, with the exception of a small number of each, which I had reserved for other places. I had brought what was considered a sufficient supply; but the demand was as yet far from being satisfied. The company at the door was very unwillingly obliged to go away empty; and at evening, when I went through the place, several respectable persons came and asked whether a Testament could not be obtained.

4. I kept my door shut most of the day, and from the window addressed the people, who assembled. Many apparently respectable Romanists, including some of the ecclesiastics, applied for books. Most of them applied in vain; in a few instances, however, I was induced to draw upon the small store which had been reserved for other places. Most of my time was given to the Hindoos, whose demand for books I was able to supply, and to whom I could better make known my message.

Old Goa—Churches—Convents—Cathedral.

The point of greatest interest in Portuguese India is the old capital. In the day of its prosperity, it was one of the most splendid cities in the world. And even in its utter decay, it retains, as will be seen, some traces of its early magnificence.

5. This morning I set out to visit Old Goa. On the way I stopped at the different Romish churches, that I might see their appearance. In the third I was particularly struck with an image of the Savior, represented as a youth dressed in silk, and well ornamented with tinsel, having also ruffles in front and around his neck; in one hand were flowers, such as the Hindoos place upon their gods, and in the other was a little paper flag. There was a profusion of images in all the churches, many of them being deco-

Digitized by Google

rated with flowers after the manner of the Hindoo idols. In each church were a few women, who kneeled separately, or bowing kissed the floor, much like the worshippers in the Hindoo temples.

Mr. Hume says, that seeing these churches, produced much the same effect upon his feelings as a view of so many heathen temples would have done. In the former, indeed, there was a greater proportion of images, and more childish ornament.

Of Goa, as it existed in the days of Portuguese power and prosperity, nothing remains but its magnificent churches and convents, now fast hastening to decay. Their size is well fitted to impress the beholder; but I was still more struck with their splendor, the remains of which are still visible, far surpassing all my expectations. Buchanan, who visited the city in 1808, says, "Goa is properly a city of churches, and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place, far excel any thing that has been attempted in modern times in any other part of the East, both in grandeur and in taste."

The convents were broken up by the government in 1835, since which time no monks have been connected with them; and soon these once splendid buildings will be only a mass of ruins. All the ornaments capable of being removed have been taken away, and only a single person is now in charge of each convent.

When the convents were broken up and the monks scattered, the nuns in the monastery of St. Monica were permitted to remain. The present number of inmates is twenty-one. No new admissions have been allowed for some years, so that the institution must soon be extinct. It presents but little to attract the attention of the visitor, unless it be the music of the nuns which they practise daily. Various articles made by them,—rosaries, purses, cakes, jellies, &c.,—are exhibited for sale at the door.

The convent of the Augustinians has been frequently described by travellers who have visited Goa. Few cities in the world had anything superior to this edifice in the day of its glory. But the arched roof of the part used as a church has already fallen in; and a Hindoo informed Mr. Hume, that he had just purchased the timbers belonging to another part of the building, and should remove them in a few days.

The cathedral establishment has been much reduced from what it once was. The number of priests is still upwards of twenty. On entering I found about a dozen of them engaged in celebrating mass. There were no persons kneeling in the body of the church; indeed there is no congregation to furnish kneelers. The city with all its inhabitants has passed away! The priests are now their own auditors, and their chief employment seems to be the daily celebration of the mass.

On festivals the cathedral is dressed for the occasion. A greater supply of lights is provided, the better sort of images and ornaments are exhibited, and people come together to see the show. What would be thought in a Protestant country of such an establishment! An immense church, and more than twenty priests, but no congregation; none to profit by their services, unless it be the dead, on whose behalf mass may be performed!

The Church of St. Cajetan, which Mr. Hume saw, is said to be an exact imitation of St. Peter's at Rome. But its doors are opened only to admit the passing stranger.

Shrine of Xavier—Inquisition.

There is also a fine church here which belonged to the Jesuits. In this the ceremony of inducting the new viceroys into office is performed. This church, however, is now rendered an object of interest, principally from the fact that it contains the shrine of St. Francis Xavier, "the Apostle of the Indies," whose body was brought from Malacca to Goa in 1554. It is said to be still in a state of perfect preservation, and to retain its natural appearance. It is not strange if some unbelievers should desire ocular proof of the truth of this statement. But this is wisely refused.

The festival of the saint, on December 3, is a great day among all the Romanists in this part of the world. High mass is celebrated by the Archbishop at the high altar, in the presence of the Governor, all the officers of government, and an immense concourse of people. The panegyric of the saint is also pronounced in the hearing of the multitude. Great efficacy is attributed to his prayers.

The convent of the Franciscans, Mr. Hume found in a better state of preservation. The priest in charge gave him a very gracious reception, and tendered him a home in the convent, as long as he might wish to remain.

Digitized by Google

But the spot which, in my view, possessed greater interest than any other in Goa, was that on which the Inquisition once stood. Of this nothing now remains but the foundations. The cells below ground, which were once occupied by its victims, are all nearly filled with rubbish, and covered with weeds and bushes.

The Inquisition was established in Goa in 1560, and abolished in 1812. Little did those who reared its walls anticipate for it such an end; little did they expect that the day was coming when Protestant missionaries would tread upon its unsightly ruins; carrying with them the holy Scriptures and tracts, and distributing them, without fear or molestation, not only among the people of Goa, but even among the ecclesiastics connected with the surrounding churches and convents. Standing in such a place, surrounded by the decaying monuments of popish power and superstition, I could not but rejoice in the assurance that the Lord God Omnipotent reigneth, and that everything which sets itself up against Him and against his cause, shall be brought to a perpetual end.

Some interesting notices of the Inquisition of Goa may be found in the Life of Buchanan. At the time of his visit it was in active operation.

A Festival—Mopsa—Ignorance.

On the following day a Romish festival was held at the church on the opposite side of the river. Crowds attened, and Mr. Hume had many opportunities for the distribution of books and tracts.

The church within was prepared for the occasion by having the walls hung from top to bottom with silken cloths, while the roof above was covered with colored and tinseled paper. The images appeared to be dressed in their best attire. An abundance of lights were burning before the altar and before some of the images. The body of the church was mostly filled with women kneeling; while around the doors a crowd was standing to see what was going on. Three priests only appeared to have any particular duty. These, dressed in silken vestments, were kneeling and moving about, sitting down and rising up and bowing to each other and before the altar, &c.;—the object of all which I was wholly unable to divine. Soon the incense was brought in and burned very plentifully before the altar, while my ears were almost stunned by the coarse, noisy music of a band of fiddlers, fifers, trumpeters, &c. who labored most violently, thinking apparently that the more noise the better. As a help to our devotions, the discharge of an old piece of ordnance, on the outside of the church, occasionally greeted the ear.

From this place, Mr. Hume proceeded to Mopsa, about six miles distant from New Goa.

On arriving at Mopsa I was surrounded by a company of people, mostly Hindoos. The sinful and helpless state into which man is fallen was described, and one of the company,—an intelligent, respectable Brahmin,—was called upon to point out the remedy, if any existed. He replied in eastern style, "The house is on fire; there is no water; and if there were, there is no vessel by which it can be applied. There is no remedy. We must all perish." I then pointed out the remedy provided for sinners in the gospel.

7. Sabbath. This morning the bell of the principal church of the village was rung, and a large company, principally women, assembled and remained while mass was performed. I endeavored, as much as possible, to remain quiet; but during much of the day, a crowd was gathered about me which I addressed several times, giving away a few books. Five or six Romish priests came to ask for tracts and Testaments. The Roman Catholic population seem to be simple, ignorant, and quiet. Would that the gospel were proclaimed among them in its purity and power!

The deplorable ignorance of a large part of the Roman Catholic population in this region, is illustrated by the following conversation.

8. Entering into conversation with a Romanist, I said to him, "What God do you worship?" I had proposed the same question to a Hindoo a short time before. He replied, "St. Antonio." And who is St. Antonio? "He was a saint. His temple (using the same word that the Hindoos apply to their temples) is in the village near by (pointing towards it.)" The poor man seemed to be as ignorant of the true God, as the worshipper of Krishna from whom I had just parted. He admitted that he and his people worshipped the cross, the saints, the virgin, &c., in the same way that the Hindoos worship their gods. I asked what then, in his view, constituted a Christian. He replied that a man became a Christian by taking the mass. He described the way in which it is administered, and added, "As soon as it touches the end of the

Digitized by Google

tongue, that moment the person becomes a Christian." Poor man! He knew no better.

Ahmednuggur.

LETTER FROM MR. FRENCH, APRIL 26, 1844.

Tours—Amount of Labor.

THIS letter contains the results of two short tours performed by Mr. French in the months of December and January last. The field visited by him lies to the northwest of Seroor,—the station which he occupies,—and the farthest point is about thirty miles distant. He had passed over a portion of it on a previous visit; but four fifths of the villages now heard the gospel for the first time.

It has been my plan to carry the gospel to all who are "sitting in darkness" in this neighborhood; still a few small places have not even now been blessed with one ray of divine light. I hope, by the blessing of God, to deliver the great message with which I am intrusted to all the villages in this immediate vicinity; such a course, as a general thing, promises more good than can be expected from distant tours, in which only the larger towns are visited. If my brethren at Ahmednuggur and Poona should adopt a similar plan, we might visit, once in two or three years perhaps, all the villages of this part of the Deccan. I desire that the gospel may be carried, for once at least, within the reach of all this benighted people.

The amount of labor performed in these tours may be gathered from the following statistics. With the aid of a native assistant, I visited thirty-eight villages, in twenty-two days; and I addressed seventy-six assemblies, averaging forty-three hearers each. In many of the villages we had but one audience; in some, however, we had four or five, composed in some instances of the same persons, and in others of different individuals. Some persons listened to us for hours, and obtained probably quite a general idea of the leading truths of Christianity. Of portions of the word of God and religious tracts, we distributed four hundred and forty-six among a population of at least thirty thousand souls; averaging one tract to sixty-seven persons. This does not exactly exhibit the proportion of readers, as some who could read, were absent; by a few also our books were not received.

Instruction given—Reception.

The character of the instructions communicated frequently depended upon incidents of an accidental and an exciting character. I always find it best to turn such occurrences to a practical account. Still there are certain great truths of the gospel, such as the unity of God, and the atonement of Christ, which I always endeavor to exhibit.

In the absence of any thing to give direction to his remarks, Mr. French generally began by exhibiting the folly of idolatry; next he proceeded to the character of God; this prepared the way for a consideration of his law, of the ruined condition of man, and of the only hope of salvation.

Our reception among the people was gratifying. In scarcely an instance were we treated with incivility, and but few individuals opposed our instructions; though in almost every village some were found who were disposed to advocate Hindooism, till they saw it was incapable of defence. In many cases we were received with much respect, and considerable effort was made to assemble the people. This is especially true of the small villages, where our audiences were always the largest in proportion to the population.

On my arrival at a village, I usually took a seat in the chief place of concourse, and sent the man whose business it was, to call the people. In a few minutes they were assembled; and generally they sat quietly as long as I was able to address them. Often was I obliged from mere exhaustion to dismiss my audience before they had manifested the least desire to depart. It was trying, under such circumstances, to send away a congregation of benighted idolaters who seemed disposed to welcome the light.

I may also remark that our most gratifying reception was not by any particular class of persons; nearly all castes furnished some attentive hearers. In some places the Brahmins even were foremost in admitting the folly of idolatry and the excellence of the doctrines which we taught. There is a general conviction throughout the community, that Hindooism has lost its vitality, and that by it there is no salvation; and many doubtless would immediately renounce it in favor of Christianity, were it not for the strong bonds of caste, that greatest of all

Digitized by Google

obstacles to the progress of the truth in this strong hold of Satan.

Hook-Swinging.

On the 5th of January last, Mr. French attended a pilgrimage near Nagpoor. Portions of his journal are transferred to this letter.

I encamped near the place of pilgrimage. The people were very busy and not a little noisy, in fitting up a cart for hook-swinging, which was to take place in the afternoon. I saw two carts of this description at a small village which I passed this morning, and I was told that five persons of that place were expecting to swing, four to be carried on the carts and one to ride a donkey. The hooks must be inserted in the backs of all these devotees, and they must swing around on the cart a few times; still, while most proceed to the place of pilgrimage suspended on the carts, some go on donkeys, or on foot, with the hooks in their backs.

Soon after dinner, the air began to ring with pipes and tomtoms, intimating that the time had come for the ceremony. Two men and one woman soon approached, accompanied by friends with various offerings. Having prostrated themselves at the feet of Marootee, whose temple was near, they gave their backs to be pierced by the iron hooks. The skin was raised by the fingers on each side of the spine, just below the shoulder-blade, and the hooks were inserted by means of a small sharp, two-edged instrument, which fits upon their points. At the moment the instrument pierced the skin, a shout was raised by the by-standers, apparently to inspire the devotee with courage. This part of the ceremony being over, the hooks were attached to the horizontal, circulating pole of the cart, which was soon driven off, amidst the shouts of the multitude and the beating of tomtoms, towards the residence of the propitiated Khundoba. While the ceremony of inserting the hooks was proceeding, I took occasion to address the by-standers, many of whom were women, on the folly and sin of this superstition. Most of them seemed convinced of the truth of my remarks, and said they would make no more such vows.

Mr. French next proceeded to the place of concourse. The people continued to assemble, till about three thousand occupied the summit of the hill on which the temple stands.

I counted no less than twenty-three carts, whose perpendicular poles rendered the appearance of the place not unlike that of a harbor of small vessels. These twenty-three carts brought in forty-six superstitious, deluded, self-righteous devotees of a senseless idol; while other victims of like folly, who came in other ways, swelled the number of hook-swingers to at least fifty! Could Christians in America witness such an exhibition as this, and know all the dissipating, degrading, corrupting circumstances attending it, they would have some idea of the folly and sinfulness of Hindooism, and see the importance of making known in this dark land that gospel which holds out the only hope of salvation to our fallen race.

It may be proper to remark here, however, that while the number of those who perform this austerity may be increasing in some parts of the country, the act itself is becoming less cruel. Instead of permitting the whole weight of the body to rest on the hooks, as is usually the case, nearly all the carts on this occasion were provided with seats; on these the individual might support himself, so that is was merely a nominal hook-swinging.

Mr. French had little opportunity, amid the confusion of the scenes described above, to impart a knowledge of "a more excellent way." The next day he made the following entry in his journal.

Dancing Girls—The Gospel preached.

I was thankful that my lodgings were at some distance from the place of meeting, as the whole night was spent in wild carousing, and by many, I doubt not, in gross profligacy. It is to this god Khundoba that inhuman parents sometimes dedicate their daughters for the vilest purposes; and on such occasions as this these girls exhibit themselves professionally. What a sad feature of Hindooism! Let mothers and daughters in Christian lands think of these poor creatures, and be thankful for the glorious gospel which makes them to differ.

With the rising sun I commenced preaching to this multitude the everlasting gospel, that only corrective of superstition and vice. My first audience was gathered on the outskirts of a great circle composed of persons who were witnessing the performance of the "dancing girls." In order that those who were disposed to listen might hear to the best advantage, I requested them to be seated. I was not long permitted, however, to address my audience in quietness, before Satan, offended doubtless at my interfer-

Digitized by Google

ence with his grand device, profited by my example; and the adjoining circle, especially on the side nearest to me, was also on the ground, which of course brought the vile exhibition to our view, and diverted the attention of my hearers. Not willing to be baffled in this way, I retired with my audience, much increased however, to a more favorable position; where, mounted on a large stone, I preached Christ for a full hour, to a congregation of three hundred or more. Seldom have I been less interrupted, or had more attentive hearers than on this occasion.

Dajeba, the native helper who accompanied Mr. French, had some audiences that listened with good attention.

Encouragement—Obstacles.

The grounds of encouragement to labor for the evangelization of the Hindoos, as seen in these tours, has already been alluded to. The people have very little confidence in their own religious systems, and manifest not only a willingness, but in many cases a desire to listen to the gospel. The temple worship is greatly neglected by all classes, not excepting the Brahmins, and the few who practice it at all, do it only in form, and that very superficially. Many temples are crumbling to the dust, and very few are built in their places. Their shasters also are much neglected; the great mass of the people know nothing about them, and nine-tenths of the Brahmins never pretend to read them, except it be some small portion. In many villages scarcely a leaf of their sacred books can be found. Most of the few who do undertake to read the shasters to the people, know scarcely any thing of their meaning, and perform their task only for a living, which, in most instances, is by no means liberal. Thus Hindooism is becoming an inefficient, defunct system. There seems to be a general impression that another religion is about to supersede Hindooism, an impression quite favorable to the introduction of Christianity, as the people are very easily led to think that this is the religion to be substituted for the old one.

From other parts of India, similar reports are brought to us from time to time. Recent accounts from Tinnevelly and Nagercoil are very encouraging. It ought not to be supposed, however, that Hindooism will yield the ground to Christianity without a desperate struggle. The late movements at Bombay show us what we are to expect.

Another encouragement is found in the state of the public mind, which seems ripe for the dissemination of the truth. It is a favorable fact also that we are able to put into the hands of those who can read nearly all of the Bible, and a good number of useful tracts.

The following remarks are earnestly commended to the friends of missions. Will not "the young heralds of the cross" give heed to this appeal?

But while there are encouragements in this work, it has its obstacles, which are not to be overlooked. In addition to that of castes, which has already been noticed, there is the inability of the people to read our books; not one in fifty can we reach directly by this instrumentality. Hence schools must be established. But here again we are met by a serious difficulty; suitable teachers cannot be found, nor can they be easily raised up. Being straitened in this department of labor, we turn to the chief work of our calling, the oral preaching of the gospel.

But even here how circumscribed is our ability! Look, for instance, at the field which I am expected to occupy. During the three years of my residence at this station, I have visited most of the villages lying in the immediate vicinity, and which may be considered as belonging to my charge. Now suppose I were to perform three times this amount of labor, I could carry the gospel to most of this population only once a year. Consider also that in these visits, only about one tenth of the people come within our reach, and those but for an hour, while much of the instruction of this hour is like seed sown by the way-side, on account of the darkness and stupidity and prejudice which exist in the minds of the hearers. Add to this the fact that, aside from the few books we put into their hands, this hour's preaching, once a year, comprises all the means of grace which they have, not to sustain and strengthen an enlightened piety, but to educe from a mass of degraded ignorance and pollution the first elements of spiritual life. Taking these and many other adverse considerations into account, how discouraging the prospect of evangelizing this population, with the present instrumentality! The *want of laborers* then forms the greatest impediment to the progress of the truth in this region. Let the churches, let the young heralds of the cross, look at these facts, and remember where the responsibility lies.

Digitized by Google

China.

GENERAL LETTER FROM THE MISSION, JANUARY, 1, 1844.

Introductory Remarks.

THE following communication gives a succinct view of the Chinese Empire, with its immense territory and teeming population, and also of the efforts which Protestant Christians are now making to introduce the gospel into this new field; and the reflecting reader cannot fail to be struck with the utter inadequacy of the present scale of missionary operations.

It may be thought, perhaps, that these statements do not present the question in its true light. It may be said that only "the five ports" are actually open to the missionary; and that it will be time enough to enlarge our plans when a broader territory shall have become accessible. But the labors of our brethren need not by any means be restricted to "the five ports." If we may receive the testimony of Mr. Abeel, there will probably be little or no difficulty in visiting the entire Chinese population within thirty miles of Amoy. Here then is an immense multitude, already accessible to the preacher of the gospel. Rev. W. M. Lowrie, who accompanied Mr. Abeel on a recent excursion into the interior, says: "If the cities of Boston, New York, Philadelphia, and Baltimore were situated in a valley, forty miles long and ten or fifteen broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them, still the population of that valley would not be as great as is the population of this part of China."

But Amoy, it should be remembered, is the smallest of all the ports opened by the late treaty. While this city has a population of 200,000, Ningpo has about 300,000, Canton and Shanghae have nearly 1,000,000, and Fu Chau is larger than either. If the country around each of these ports is as populous as the vicinity of Amoy,—and this is probable,—what a field is here presented for missionary effort? At Canton, perhaps, owing to prejudices peculiar to that place, there may be some difficulty at first in gaining free access to the people. But elsewhere, within a few miles of the five ports, there will probably be no obstacle to the most unrestrained intercourse, except the occasional opposition of government officials; and this opposition, it is presumed, will be not forcible, but persuasive. "The policy of the imperial cabinet," says Mr. Abeel, "is, I think, apparent. Let all foreigners come to the five ports; restrict them as much as you can; conquer them by diplomacy and stratagem; but yield anything rather than risk a war."

In addition to what may be done in the above named cities, or in their immediate vicinity, multitudes from more distant portions of the empire, visiting the open ports for commercial and other ends, will come more or less frequently under the influence of missionaries; and thus tracts and books, together with the reports of the teachings of the strangers, will be carried far and wide.

And then, how long will it be,—if the church is awake to her duty,—before the exclusive policy of China will have been exploded? Let Christians arise and gird themselves for the enterprise unto which they are called, and every barrier will soon fall. Were Protestant Christendom to send a hundred missionaries to this country, every year, the great Head of the Church would give them enough to do.

Extent of China—State of the Missions.

Over this wide field, stretching nearly eighty degrees from east to west, and half that distance from north to south, we find more than one third part of the human family, using numerous tongues and dialects, yet nearly all of them, or rather considerable numbers in all parts of the empire, reading one and the same language. The great divisions of the empire are five, namely China Proper, or the eighteen provinces, Mantchouria, Mongolia, Ili, and Tibet.

Of the eighteen provinces—the smallest of which is larger than England—only three have Protestant missionaries residing within their boundaries; these are Kwangtung, Fukien, and Chickiang. The province of Kiangsi has recently been traversed by one, and the city of Shanghae in Kiangsu has been visited by two other missionaries. Some places in the northern maritime provinces have also been visited, though not recently. Thus nearly the whole of China Proper remains to be occupied. *Mantchouria*, on the north and northeast of the eighteen provinces, is the original territory of the reigning family, now on the throne of China. It stretches twenty degrees from east to west, and fifteen from north to south. The Mantchou race and their language and territory are but little known to Europeans. *Mongolia* is of still greater extent, lying westward from Mantchouria, and occupies nearly the same parallels of latitude. *Ili* is farther westward on the same parallels, and is of about the same extent as Mongolia. It comprises what has been known as Soungaria and Little Bukharia, or Eastern Turkistan. *Tibet* comprises that large tract of country which lies south of Ili and Mongolia, westward from Sz'chuen, and northward

Digitized by Google

of Assam and Hindostan. Its boundaries however, are not well defined; and the country and its inhabitants are little known to other nations.

Here then are five extensive regions, forming the largest and the most populous empire in the world, and nearly the whole in gross darkness. More than eighteen hundred years ago, the Son of the most high God, having first offered himself a sacrifice for the redemption of our world, solemnly commissioned his disciples to go into all the world, and preach the gospel to every creature. See now, dear Christian friends, how this commission has here been neglected! And why? Why is the gospel not preached in Tibet, in Ili, in Mongolia, in Mantchouria, and in all parts of the eighteen provinces? The question is a pertinent one and demands an answer.

And now let us see what is doing for the enlightenment of these three hundred and sixty millions, each individual of them possessing a soul in value exceeding all the gold and silver in the universe. The wide field of observation, over which the eye has been ranging, must now be narrowed down to a few little spots, mere points, on the very confines of this dark empire.

In Canton there is but one missionary. In the Ophthalmic Hospital, where one half of his labors and more than half of his strength are exhausted, are anxious crowds, eager to seek relief for their physical maladies, but careless and unconcerned for the welfare of their souls. Three or four young men have been selected, are daily instructed in the first principles of religious truth and of the healing art, and are taught to worship the true God. Doct. Parker maintains public worship on Sabbath days for the foreign residents in Canton, and occasionally preaches on board ship at Whampoa. But for the Chinese very little is done out of his own house and hospital. To the continued residence of Mrs. Parker, no objections have been made.

Public worship for foreigners has been maintained by Messrs. Lowrie and Williams, the only Protestant missionaries now in Macao. A few Chinese receive religious instruction every Sabbath day, and tracts and portions of the Scriptures are occasionally circulated among the people.

In the British colony of Hongkong, there are already twenty thousand Chinese, and their numbers are daily increasing. Among them are a few natives who are professedly Christian; and nearly the whole native population is, in some degree, favored with Christian instruction, either oral or written. In the missionary families of Messrs. Brown, Hobson, Legge, Ball, and Shuck, a few Chinese daily attend on Christian worship. At five or six different places, divine services are held every Sabbath day, and occasionally at other times, and well attended. Twenty-four pupils are in the school of the Morrison Education Society, and a few are elsewhere enjoying instruction, all of them having the Bible in their hands. Among the Chinese, and among the foreign troops and seamen, the Scriptures and religious tracts have been freely circulated. In the house of the Medical Missionary Society, morning and evening prayers are conducted in Chinese by a native Christian, and many of the patients are pleased to attend. A chaplain for the colony has recently arrived. The services of both Mr. and Mrs. Stanton are much needed, especially among the sick soldiers and their families. The printing of Christian tracts has been commenced, and can be carried on here to any extent, provided the necessary funds are at command. Among the tracts recently published is a Christian Almanac for the current year.

In and around Amoy, a good amount of missionary work has been performed, by preaching the gospel, distributing tracts and Bibles, and healing the sick. Doct. and Mrs. Hepburn have recently joined that mission. The hospital under the care of Doct. Cumming, is frequented by great numbers of patients. Mr. Abeel has made several visits to neighboring villages, and on one occasion proceeded up to the city of Cheang Chau, about thirty miles from Amoy, accompanied by Mr. Lowrie.

At Chusan, Doct. and Mrs. Lockhart, and Miss Aldersey have found a wide and open field for missionary labors. Doct. Lockhart and Mr. Medhurst have visited Ningpo and Shanghae. From very recent dates at the latter city, it appears that they have resolved to commence a mission there. Mr. Medhurst will remain at Shanghae during the winter, or until Doct. Lockhart has had time to remove his family to that place, and enter on the appropriate duties of his profession. This done, Mr. Medhurst will return to Hongkong and remove his family to the north.

On the 7th December, 1842, Mr. Milne after having been nine months in Tinghae, passed over to the main, and obtained a residence in Ningpo till the 7th of July, 1843, enjoying excellent opportuni-

Digitized by Google

ties for making known the principles of Christianity. People and officers of all ranks and classes frequented his apartments. His supply of books being small, portions of the Bible and tracts were given only to such as could read. Probably not less than a thousand volumes were disposed of in this manner. On the 8th of July, accompanied by a Chinese teacher and two native servants, Mr. Milne started on an overland journey for Canton. The trip occupied thirty-eight days, and carried him a distance of more than 1,300 miles, partly by land and partly by water, through Chekiang, Kiangsi, and Kwangtung. He traveled in Chinese costume, and was in no way molested in his journey, passing through numerous cities, and some of the most populous parts of the empire. An account of his journey and residence will erelong be published. Doct. Macgowan is now at Ningpo, but we have no particulars of his proceedings there.

The present aspect of affairs seems favorable for the spread of evangelical truth in this country. On every side we see evidences of God's goodness, calculated to give his people courage in regard to the future. Ways are being opened, giving access to great numbers of the people. The demand for more laborers and more means is becoming greater and greater every day. By the divine blessing, the agency of the Holy Spirit, vouchsafed upon the laborers and their means, soon converts will be multiplied, churches planted, and the kingdom of our God come with power and great glory.

Sandwich Islands.

LETTER FROM MR. CHAMBERLAIN, FEBRUARY 23, 1844.

Religious Interest—Popery.

MR. CHAMBERLAIN resides at Honolulu; from his position, therefore, he is familiar with many of the influences which are so prejudicial to the Sandwich Islanders. The past year has been one of peculiar trial. To say nothing of the disastrous measures of Lord George Paulet, there have been no less than eleven vessels of war at that port, some of them remaining for a considerable period. Indeed there were six armed vessels at Honolulu at one time.

It is easy to see that the attention of the natives, in such circumstances, must have been greatly distracted, and their minds often diverted from the claims of religion and morality. "But we are happy to see," says Mr. Chamberlain, "notwithstanding all these evils that exist in the community, that a good degree of attention to the 'one thing needful,' is manifested by the better classes, and also by some of the most degraded, who are beginning to see the evil of their ways." The following items of intelligence will be read with interest.

Protracted meetings were held near the close of last year and the beginning of this, at Kaneohe on this island, also in the two congregations of Honolulu, with evident tokens of good. One hundred and one were received into Mr. Armstrong's church on the first Sabbath in January. Many backsliders of Mr. Smith's church have been reclaimed, and a spirit of grace and supplication seems to have been poured out upon that church. Protracted meetings have also been held on other islands, the results of which have been pleasing.

We hear of no particular defection to the side of the papists in any part of the field, though many have joined, and are joining that party from among the people generally; but more particularly from that class who have heretofore given very little attention to instruction. Some, however, who have been members of our churches, and taken offence at our strictness, have gone over to popery; and some, after having been there a while, have returned. Instability is to be expected in those who have only a superficial knowledge of religion; and fluctuations of feeling will carry them, sometimes to one side, sometimes to the other. We do not attach much consequence to these movements, as they are merely the vacillations of unsteady minds. Very few cases have occurred of departure from us, unless they were of the foregoing description. We have, however, much to fear from the determined perseverance of the emissaries of the Pope, and their untiring zeal in the service of their master. They design to oppose our cause in every practicable manner; all their efforts seem to be designed to meet and counteract something of ours; for the success of our cause must be defeat to theirs. They are planning a High School therefore, to resemble ours, that they may raise up a class of papal teachers to compete with Protestants. They have not yet, I believe, commenced operations, and I do not know when they design to make a beginning; but I have no doubt of their purpose to establish such a school. Indeed application has been made to Gov-

Digitized by Google

ernment for a grant of land for the purpose.

Their plans have doubtless been put back in consequence of the non-arrival of expected helpers. A company sailed from France in the brig Jose Maria on the 15th of November, 1842, having as passengers the Bishop of the Sandwich Islands, seven missionaries, seven mechanics, and ten nuns. In all there were forty-two persons on board. This vessel left St. Catharine on the 23d of February, 1843, and was spoken a few days subsequently, but otherwise she has not since been heard from. The opinion is generally entertained that she must have foundered off Cape Horn.

At the date of the foregoing letter, Admiral Thomas was about to leave the Sandwich Islands. During his protracted visit he has uniformly shown himself the friend of the missionaries and of their work. In a farewell letter to him, they say, "We have felt gratified and honored by your easy and familiar intercourse with us and our families, encouraged and strengthened by the interest you have uniformly manifested in our work as laborers in the Lord's vineyard, and comforted by your tender sympathy in our cares and toils; and the visit we cannot but regard as another link in the chain of remarkable providences, which God has caused to be interposed in behalf of the interests of religion among this recently benighted, but now highly favored people."

Sioux.

REPORT OF MR. RIGGS, MAY 1, 1844.

Providences—Trials—Dakota Service—Opposition.

THE station of Mr. Riggs, it will be remembered, is at Traverse des Sioux, on the north side of St. Peter's River; at this particular point, however, the course of the river is southerly, and hence the station is on the west side. The name of the place in the Dakota language is Oiyuwege, or the Fording Place; the French called it Traverse des Sioux, or Crossing of the Sioux.

The station was commenced in June, 1843; the time has not arrived, therefore, for any important results. The obstacles to success, moreover, are many and formidable. Some of these will be mentioned in the following report.

Some very striking providences marked the commencement of this station. Immediately after our arrival, under circumstances rather unpropitious, the Indians were consulted in reference to our building, &c. The chief and most of the principal men received our proposition favorably. We learned afterwards that a small faction were opposed to us. The day after our conference with the Indians, a chief soldier and a very energetic man, whom we knew before as the opposer of missions, passed through the place and declared to the sons of the fur trader, that he would soon return and prevent our building. This man had planted some distance above this on the river; but he also considered his jurisdiction as extending over this part of the country. On that same night, about four miles from here, he was killed.

The station was early afflicted by the death of Mr. Longley, a brother of Mrs. Riggs, who went from Hawley, Massachusetts, to assist for a year or two in the commencement of the mission. He was drowned on the 15th of July, while bathing in St. Peter's River.

We were also to experience trouble from another quarter. The Indians here had raised almost no corn the year before, and after planting in the spring they had nothing to subsist upon, except a few ducks, roots, and berries. On our first arrival we had given them two barrels of flour, and at the time they demanded more, we had but one left, this side of Fort Snelling, for our own subsistence. Our inability to give when they said they were starving, was a good pretext for the faction opposed to us to kill our yoke of oxen, the only cattle we had. They made further threats of tearing down our little cabin in case we did not comply with their demands. But God restrained the remainder of their wrath, and made the working out of it to praise himself. All the principal men endeavored to clear themselves of participating in these misdemeanors; and since that time we have had no difficulty with them whatever. Indeed we think we have some evidence of an increasing confidence in us and our operations, notwithstanding the secret and open efforts that have been made to drive Protestant missionaries from the field.

A school was opened in the fall, and a few pupils have since received instruction.

On Sabbath, during the winter and for most of the time since, I have had a class of boys in the morning, generally from five to fifteen. The attendance on the Dakota service has been quite irregular, even when the Indians were chiefly at

Digitized by Google

home. Some days we have had our room full, and then again but one or two. Indeed there are yet very few, if any, of those who plant here, whom we can regard as regular attendants. Some days I have talked and read and sung and prayed, almost during the whole day, with different classes of visitors. For the most part, the truth seems as yet to have made very little impression; but there are a few individuals who begin to listen more attentively, and who talk on the subject of religion differently from what they did six or even three months ago. May not this be the beginning of the Spirit's influences upon their hearts? Let Christians every where pray more for these poor wanderers of the prairie.

Sleepy Eyes, the old chief, has several times told us that the Indians here were not so wedded to their superstitions as they are at most other villages, and that they would all soon listen to the word of the Great Spirit. I wish it may be so; but in my intercourse with them the past year, I think I have found them, apparently, as much afraid of our religion and as determined to adhere to their own, as at other places. Some I have found who acknowledge that their religion is devil worship, and seem perfectly satisfied with the idea of going to live with the bad Spirit when they die, although they wish to have their children follow the Great Spirit. In other cases, young men are consecrated to the office of medicine men, and they are afraid to learn to read or hear the word of God, lest it should stop the responses of their oracle, or interrupt their communication with the devil. Not long since, in conversation with a principal man who with his family has been very friendly, I remarked that I was sorry that his sons did not learn to read. He said he had told his youngest son, last winter, to come and learn; but so many boys came that he was ashamed to commence. He intends that his eldest son, to whom he has given his medicine sack, and all the venerable relics of his ancestors, shall succeed him as a medicine man; consequently the son, he supposed, could not safely learn to read.

Obstacles—Intemperance.

Perhaps the greatest obstacle in the way of the progress of young men in learning, is the extreme facility with which they can obtain whiskey. During the past winter several young and middle aged men attended school quite regularly, until a party was made up to go after *spirit water*. Some eight or ten days were spent in bringing it home; then several more were passed in drinking; after which they were ashamed, and they had in a great measure lost their desire to learn.

I am sorry to say that intemperance has been on the increase; the country is almost flooded with strong drink, and our exhortations and temperance lectures, as yet, seem to produce little or no effect. Their social habits, their fear of each other, and their daily feasting, all together make it exceedingly difficult for a Dakota to be a temperance man. They feel and readily acknowledge that it is an immense evil, destroying more of them than are killed by their enemies; and yet they cannot be persuaded to treat it as an enemy. There are some men of my acquaintance who do not desire to drink themselves, but continue to trade in it occasionally for the purpose of procuring horses.

In this part of the Dakota country, a number of deaths have taken place within the year, which are chargeable directly to spirit water. In the month of February, a man drank very freely and laid himself down to sleep, but did not awake again. This startling occurrence only made some the more determined to drink on. Shortly afterwards, at a dog feast to which I was called, I remonstrated with them for their inconsistency and cowardice. I said, "If an enemy had come in the night, and killed and scalped one of your number, would you, on finding him in the morning, have embraced and kissed him; or would you not have taken his life and danced round his scalp? But here is an enemy that you have found and brought into your lodges; he has killed one and another and another to my knowledge; and yet the more of you he kills the better you love him, and the more do you press him to your lips." Grey Leaf, a brother-in-law of the old chief, who sat by his side, replied, "It is true; we all know it is bad; we know it has killed many of us; it has cut up our lodges, and driven our women and children to the woods; it has killed our dogs and our horses. We know all this, and some of us do not wish to use it, but when we are called to a feast and our hearts all glad, if then a little spirit water is passed round, we cannot be so unmanly as not to drink."

Colonel Bruce, the Indian agent at Fort Snelling, is very desirous to lessen, if possible, the evils caused by ardent spirits. He has proclaimed his determination not to give presents to such as go

Digitized by Google

down for spirit water. But it is doubtful whether even pains and penalties will have much effect while the national conscience is asleep. Only a few days ago, five men, from a place on the river fifty miles above this, passed down on foot each with his empty keg on his back. They will endure hardship and fatigue, lie out in the rain, wade rivers and swamps, and by and by they will return with their kegs full of "fire-water," the certain destroyer of property and life. Oh that they may soon have another heart, that they may seek life and not death.

Mr. Riggs concludes his letter with the following remarks.

In looking over the whole of this part of the Dakota nation, I cannot suppress the conviction that a crisis is approaching in the circumstances of the people. The Mdewakantonwans, or Spirit Lake band, having for several years received annuities for a portion of their land, have had the means of intemperance and kindred vices greatly increased; and they have apparently been all the time shutting their eyes, and stiffening their necks, and hardening their hearts against the truth. Urged on by unprincipled white men, the most of whom are engaged in the rum traffic, they have been making efforts to form a league among themselves against missions and schools.

The Warpekute, Warpetonwan, and Sisitonwan bands, situated further west, mostly scattered along the Saint Peter's to its source, these have been imbibing too much of the same feeling; and some who have been made acquainted, to a considerable extent, with the claims of the gospel, refusing to come to the light and submit themselves to the requirements of God, have become open opposers. This is peculiarly true at Lac Qui Parle. Most of those who are said to have borne a conspicuous part in destroying the mission cattle there the past year, are such as have heretofore received the most signal favors. We cannot foresee what will be the result of these things; but we rest in hope of a brighter day, trusting that the prayers of the people of God will not cease to ascend for this poor people, until their "righteousness break forth as the light."

Miscellanies.

THE MORAL WONDERS OF THE MISSIONARY MOVEMENT IN ENGLAND.

The London Missionary Society has recently issued a circular, requesting answers to a number of inquiries therein contained, in order to a more complete system of organization of its auxiliaries. It is thought to be very desirable to make them more efficient and prosperous than they are at present, and thus augment the means of the world's conversion. To convey a just idea of the greatness and urgency of this undertaking, the Christian Witness,—a monthly publication, commenced in January last "under the sanction of the Congregational Union of England and Wales,"—has presented to its readers the following sketch of "the mighty apparatus which the piety of England has already put in motion." It will undoubtedly be read with interest and pleasure by the friends of missions in this country.

England is at this moment the theatre of a moral mechanism for missionary purposes of the most marvellous character. The fame of this mechanism spreads over the three kingdoms, and even extends to other lands. There is not a county, parish, city, burgh, town, or hamlet in Great Britain exempt from its presence and operation. It is confined to no sect or party among Christians, to no rank or class among citizens. Churchmen of both classes, Dissenters, ancient as well as modern, the peer and the peasant, the successors of Locke and of Newton, and the man who can neither write nor read his own name, all, all are mixed up with this undertaking; which, therefore, whether it be a thing of honor or of infamy, is shared by millions. It is on all hands confessed that enthusiasm and fanaticism are not among the infirmities which cleave to the Established Church; but no class of sectaries are more entirely devoted to this project than the most attached friends of that institution.

That we may form a correct idea of this great subject, we have only to take the report of the proceedings of the Church Missionary Society for the last year, and to examine its columns of contributions, which alone, in ordinary type, would make a volume of six hundred pages! Beginning with Bedfordshire and ending with Yorkshire, it thoroughly pervades the whole of England, and then proceeds to Wales, which it scours throughout its length and breadth, and passes on to Scotland, where it raises subscriptions in all the principal towns, from Edinburgh

Digitized by Google

to Elgin. Next proceeding to Ireland, and levying contributions in all its provinces, it then takes its flight to foreign lands, collecting treasures from both the Indies, from Africa, Malta, Syria, Ceylon, Australasia, Quebec, Newfoundland, Archangel, Moscow, St. Petersburgh, Brussels, Nice, Oporto, and Gibraltar. Throughout this mighty circuit it raises funds for its object in all possible ways; by donations, by subscriptions, by sermons, by public meetings, by testamentary bequests; by missionary boxes placed in private families, in public institutions, in Sunday-schools and ladies' seminaries; by social tea meetings, and by itinerant solicitation from door to door. Surely the people that act thus, whatever be thought of their judgment, must be in earnest. But the wonders multiply as we advance. It is natural to inquire how this prodigious mechanism is put in motion and regulated. This is done with as much ease as the management of an ordinary chronometer. The spring of the mighty movement is in the Church Missionary House, London, and consists of a small body, composed of a Patron, President, Vice-Presidents, Committee, Treasurer, Secretaries, and Collector. This is called the Parent Society, and supplies a general model for its wide spread offspring. By this simple central power the whole of the vast system is upheld and governed. The land is covered by a sisterhood of similar societies, all connected with the metropolitan institution. The total of the proceeds of this machinery for the bygone year amounts to no less a sum than £90,821 2*s.* 6*d.* Apart from its ultimate object, is not this mighty confederacy stamped with grandeur? Can the mind survey unmoved so stupendous an apparatus of moral mechanism? Never was such organization as this displayed in our world till the rise of modern missions.

But this is only the beginning of the wonder. This splendid sum has been raised by members of the Established Church, so that throughout the entire nation they have enjoyed the benefit of its territorial division into parishes, and along with that, very generally, the patronage and co-operation of the clergy, and had access to the mass of the wealth and rank of the land. These circumstances may, therefore, in this instance, somewhat tend to abate the marvel; but what shall we say to the fact of four sections of the Protestant Dissenters of England raising by similar means, for the same end, no less a sum than £216,406 11*s.* 9*d.*? This sum was raised last year in the following proportions:—the Moravians, £11,117 9*s.* 3*d.*; the Baptists, £22,727; the Independents, with slight aid from other classes of Christians, £80,874 0*s.* 2*d.*, and the Methodists, £101,688 2*s.* 4*d.* This princely revenue was collected from a surface as widely extended as that which was traversed by the Church Missionary Society. The mere Sunday-school children of the Independents and Methodists raised £6,439 10*s.* 2*d.*! But to the Missionary contributions of England must be added about £22,827 5*d.* 7*s.*, for the Established Church of Scotland, together with two large and respectable communities of Dissenters in that country, the one denominated the Secession Church and the other the Relief Church. We have here a revenue of no less than *three hundred and thirty thousand pounds* per annum for the prosecution of missionary undertakings!

The spirit of missionary enterprise is not confined to England; Christians in America are also deeply impressed by a sense of the duty and importance of the work. We may take their contributions towards its prosecution as amounting at the least, to £150,000 per annum. This brings us up to £480,000 a year. To this, however, must be added for other smaller communities, whom we have not specified, and as free contributions in divers countries for Bible Societies—a main element in the enterprise—a further sum of at least £60,000. Adding to all these, various miscellaneous contributions in different shapes, we may conclude with perfect safety that the entire revenue for this enterprise is considerably upwards of *five hundred thousand pounds* per annum! Let men of the world look at this torrent of gold flowing in the channel of Christian charity.

But this is only a superficial view of the subject. This revenue is the result of the contributions of millions; and its collection is more marvellous than even its amount. It has been mainly raised by the laboring portion of mankind and by the poor; all that rank and fortune have contributed might be returned to them with little diminution of the sum total. The amount of labor connected with the gathering of this half-million of money is incalculable, incredible. Who can tell us how much time has been consumed, and how many hundreds of thousands of miles have been travelled by the collectors? Who can compute the years composed by the hours spent by the myriads of committees which conduct this prodigious amount of business? Who can estimate the amount of printing, and of written correspondence connected with it? To these things no man is equal; but this one thing let all men know, this incalculable, this inconceivable mass of human effort has been all gratuitous. What can infidel philosophy, what can worldly philanthropy offer as a parallel? Is it not superlatively, incomparably grand? Wonders multiply as we proceed. For whom are these imperial revenues raised? For whom are these boundless spaces trodden? For whom are these priceless portions of time sacrificed? For men of strange speech and distant climes; men from whom those countless multitudes have received no favor, and to whom they look for no compensation! They are discharging no debt, whether personal or relative; neither the past nor the future, with respect to this life, makes any element in the considerations which prompt the enterprise. What then has aroused one portion of mankind to perform achievements so prodigious in behalf of the other? Is it mere benevolence? was there ever such

Digitized by Google

benevolence? Is it piety towards God? was there ever such piety? Were there ever such benevolence and such piety apart from Christianity? Is not this confederacy of nations to diffuse light and truth, civilization and happiness, throughout the whole earth, a thing at once sublime and glorious? Beyond all other grandeur, is not this grand?

Still the marvels multiply. The composite character of those evangelizing millions deserves special notice. Their difference of views and feelings upon all other points is equalled only by their unanimity upon this point. Among them are men of all existing and all possible sorts and shades of civil as well as ecclesiastical politics, and men of no politics at all of either kind; men of all degrees of talent and attainment, of every rank and order. In spite of these their endless and boundless diversities, they are wholly of one mind as to the duty, the necessity, and the importance of spreading the knowledge of God in Christ. In the great elements of human character also, the bulk of them closely resemble each other. They are, as a whole, greatly superior to all others in point of intelligence, virtue, piety, patriotism, and loyalty. They are at once the friends of God and the friends of man. Among them the best order of literature has both its source and its market. Among them too, science numbers the great mass of her principal ornaments, freedom her supporters, popular education her promoters, general philanthropy her votaries, and philosophy her disciples and apostles. From the character of those masses result their moral union and the stability of their enterprise. They are so many countless atoms gravitating towards a centre. They exhibit a measure of mutual confidence never before felt amongst myriads of human beings. The several divisions of those immense multitudes, scattered over the vast surface already described, as with one consent repose implicit confidence in the judgment and integrity of little bands of Christian men in the capital of England. But this confidence pervades all the gradations of the mighty host; everywhere the contributors are seen trusting the collectors, the collectors the local committees, the committees the treasurers, and all the parent society! How beautiful! How unlike the course of this distrustful and treacherous world! This strange trust is the effect of general integrity. No bands can keep bad men long together. Trust and treachery can form no lasting alliance. With what difficulty large bodies of irreligious men are formed and combined even to promote their own real or imaginary interests! When they have received such organization as they are susceptible of, they soon explode, through the force of their own unholy passions, or fall to pieces from the weight of their own corruption. Nor is this matter of regret to good men, but of rejoicing. Were the wicked capable of such organizations as those we have described, the government of the world would soon be at an end. From the character and principles of these missionary unions results a pledge that they will be as lasting as the cause which called them into existence. Notwithstanding the comparative antiquity of most of them, they present no symptoms whatever of decay, but, on the contrary, every hour their force augments, and their position is improving. They find a friend in every friend of man. They count no enemies but those who are enemies to God. Every true and intelligent disciple of Christ is, while life continues, an inflexible adherent and a permanent supporter of missions. Vitality also is secured to such associations by the corporate character of their constituencies. Individuals die, but churches survive. The moral warfare now waging will continue from generation to generation, and will know no end other than the universal victory of truth over error, of light over darkness, of purity over corruption. Who can describe the excellence of such an undertaking? All the wise and good on earth unite with the hosts of heaven to pronounce it—grand!

The subject of missions is not simply a question of morals. The genius of discovery views with delight the advance of this mighty enterprise, and exults in the formation of bodies which bid fair to lay open every portion of the habitable globe. The genius of science too has at length discovered that she has much to hope with respect to an enterprise from which at first she expected nothing. Those men whom she was wont to treat with scorn are already surpassing the most adventurous of her sons, and pouring at her feet stores of the choicest facts from every part of the world. The genius of literature also gazes with rapture on the happy omen. She clearly sees that in the missionary brotherhood she has found the men who are to extend her empire to the ends of the earth, and give her throne a stability that will be lasting as the sun. She beholds them subduing language after language, reducing them to the laws of grammar, and fixing them in the columns of the lexicon. She sees, with grateful wonder, the school-house rising in the desert, and hears, in the depth of its solitude, the creative crash of the printing-press, as it pours forth its intellectual bounties. The genius of commerce next advances, with selfish look and courtly step, to do homage to the heralds of salvation. She discovers in them the successful pioneers of the merchant. The genius of legislation closes the approving procession. She has at length reached the conclusion that in every clime the Protestant missionary is the unchangeable friend of freedom and justice, of law and order; that it is his province, and alone in his power, to meeten the savage for the enjoyment of the most perfect liberty, and teach him how to use, without abusing it. Yes, the nations themselves who dwell in darkness, and who are groaning under the burden of their affliction, are at length convinced that the missionary is at once their only light and their only friend. Him, of all white men, they can and do trust, and only him. Oh!

Digitized by Google

how great are those persons who humble themselves that they may exalt their species! How honorable the missionary institution, which, at incalculable expense, and by incredible labor, seeks only the good of all countries, and asks nothing in return! Is not this to resemble Deity? Is not this transcendently grand?

The mission-houses of those societies are spots of extraordinary interest. They sustain a twofold relation. On the one hand, they are the depository of the aggregated treasure and of the combined confidence of millions; on the other, they are centres whence the light shines forth to the ends of the world. At home, we have seen them moving a stupendous and complicated system of moral mechanism, which they manage and control with incredible facility; abroad, we shall see them operating in both hemispheres, and on every continent, and almost in every isle. Vain philosophy and purblind politicians may pass by such houses with contempt; but the historians of future times, and of far distant lands, will speak of them with a reverence approaching adoration, when the halls of science, the theatres of legislation, the residences of royalty, and the mausoleums of departed glory, will be utterly forgotten. Yes, in the ages to come, poets will sing, and chroniclers will tell of the era in which those institutions were established, and from that will they date the period when "the day-spring from on high" first visited their fathers' land, terminating the long night of death, and delivering them from the horrors of idolatry! England will then be to all lands what Jerusalem is now to England. It is the tongue of Englishmen that is now, in every clime, calling upon man to awake from his slumber, and to arise from the dead, that Christ may give him light. It is English type that is creating a literature among every people. It is in the English capital that the councils of light are held. It is to the English capital that the facts of the history of the great moral warfare now carried on in every land are being hourly transmitted. It is in the English capital that those great annual conventions of the supporters of missions take place, when the home conductors of the enterprise give an account of their own stewardship, and report upon the state and progress of the work in foreign lands. What seasons are those when multitudes meet from day to day, and for many weeks in succession, solely to advance the work of God's mercy among mankind! Compared with these assemblies and their object, how grovelling, how carnal, how secular, and how selfish are all other assemblies known to Britons! No matter of whom such other assemblies may be composed, or where convened, or by whom graced, they are insignificant and pitiful as compared with these magnificent convocations of Protestant piety and English humanity! In all that belongs to art, to science, to police, to government, and to legislation, England has rivals in Europe; but the stupendous and all-glorious mechanism of modern missions—that is England's own!

It is in vain that we look to the capitals of Europe for even one missionary assemblage such as often meets in the very committee-rooms of Exeter Hall. All the repositaries of the arts in Europe united, cannot supply so much to gratify the eye of Christian philanthropy as the museum of the London Missionary Society, presenting, as it does, from every clime, the famished gods of the heathen, the most insignificant of which is of far greater worth than Stockholm's boast, the statue of Endymion. Copenhagen can show Charlottenburg, with its wonders of art, with its sister sanctuaries, Rosenburg and Amalienburg, spots where genius loves to linger; but it can exhibit no trophies of the power of the gospel in heathen countries. The hoarded marvels of human cunning there treasured up are in no respect associated with the advancement of the glory of Christ and the salvation of man. Then there is St. Petersburgh, rich in its architectural glories, and refulgent with its barbaric splendors; but there the stranger meets with nothing to remind him of the wretchedness and redemption of pagan nations! The far-famed collection of its Hermitage, and the perpetual spring which reigns in the gardens of Calypso, serve well enough to regale the fancy, but they neither bespeak compassion for the sufferings of an afflicted world, nor excite any sympathy with the work of the Son of God, who, when he appeared on earth, thus announced his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Of Warsaw, the lasting monument of the infamy of kings, we may not speak; we shall, therefore, pass on to the land of Luther, the birth-place of the printing-press. In that country the spirit of missions has appeared, for it has supplied not a few of the best missionaries of our times. Holland and Belgium merit no notice; but among the many moral wonders and laudable institutions of Berlin, which, in some respects, connected with great draw-backs, form at once an example and a reproach to all the other nations of Europe, we find a Bible Society, a society for the advancement of Christianity among the Jews, and a society for missions, to promote the conversion of Africa; but these are names rather than things. In Paris there is little to interest, but much to discourage the friend of the heathen world; even there, however, there is a small band of faithful and enlightened adherents to the enterprise. Madrid resembles the dismal regions it adorns; even science, art, and commerce have there no home, and of true Christian civilization there is not a single element. At Lisbon the light of letters just suffices to

Digitized by Google

make the darkness visible. In those lands Protestant missions are known only by name, and mentioned only for execration! The conclusion of the whole is, that whatever be the glory of the missionary enterprise, it is in Europe exclusively the property of England. What Christian Englishman does not exult in the position and vocation of his country? What real friend of mankind is not ever ready to cry out, "*Let England live forever.*"

When the renovation of our globe shall have been complete; when letters, science, religion, and liberty shall have filled and gladdened the world, England will be a name engraven upon the hearts of all nations. Rome gave the world Virgil; Greece, Homer; but England, the Bible, and the missionary to interpret it. Homer and Virgil have nourished taste, and inflamed the spirit of war; but they never awakened a conscience, or reformed a character; never effected in a human being a change of which a wise man could truly say, "That is grand." London, the great repository of the Book of God, the seat and home of Christian missions, happen what may, in after times, to the trade and power of the country, will live through all ages and in all lands in the enjoyment of a deathless celebrity!

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GREECE.—Mr. King writes from Athens, April 26, that the number of his hearers has about doubled within a few months. "Last Sabbath there were nearly seventy present. I feel as if God would yet manifest his glory, and work in the midst of us for the salvation of souls. I have never seen more interest manifested."

ERZEROOM.—Two Armenians, who formerly manifested a decided attachment to the gospel at Erzeroom, are now at Sivas; they have written for a supply of books, saying that they find some things of a very cheering character where they now are. Thus the Lord is beginning a good work at all the principal seats of Armenian influence in Asia Minor.

MADRAS.—Mr. Winslow, under date of April 22, says, "Four adults, two men and two women, were admitted to the church at our last communion. One of them is the oldest girl in our Female Boarding School, and two of the others are her father and mother, both caste heathen. A large and attentive audience was present for nearly three hours."

There is quite an excitement in Madras, in consequence of the baptism of a young Brahmin by the missionaries of the Scotch Free Church, an account of which event will be found in the Dayspring for August. Many of the pupils have been taken from the mission schools, but it is expected that the storm will soon pass away. "The Hindoos are beginning to learn, even in Madras, that they must expect their children to become Christians, if they send them to our schools."

MADURA.—The circumstances of this mission still commend it to the sympathies and prayers of Christians in this country. Mr. Crane has been laid aside from his labors for some time; it is hoped, however, that he is convalescent. Mr. and Mrs. Muzzy have suffered from a fever. New laborers are urgently needed in this interesting field.

CEYLON.—Mr. Whittelsey writes from the Female Boarding School at Oodooville, April 3, "Within a few weeks past there has been some small degree of religious interest among the girls, and I hope that some have given their hearts to the Savior; but I would not speak too confidently."

Messrs. Ward, Cope, and Wyman, in a letter dated March 23, express the opinion that the recent excision of students from Batticotta Seminary has been very salutary. "The Institution seems now to be in a comparatively healthful condition." D. H. Clark, one of the number dismissed, has been restored, the faculty having become satisfied of his innocence.

SIAM.—The members of this mission, in a General Letter dated January 1, say, "The truths of Christianity have had an increasing influence upon the minds of this people during the past year. The opposition raised against us and our tracts has contributed not a little to produce this effect. There have not been wanting those, both among the Siamese and Chinese, who have expressed their desire to receive baptism." For the last few months there has been an increasing readiness to receive the publications of the mission.

BORNEO.—Mr. Thomson, writing from Karangan, in October last, says, "Nothing has happened of a very thrilling character among this people; though we consider the general aspect of things quite as encouraging as we anticipated. Our hopes are even stronger than they were sometime ago, that the Lord has a work for us to do here."

Messrs. Doty and Pohlman, having received permission from the Prudential Committee to remove to China in case their brethren should

Digitized by Google

approve the step, the mission decided in December last, that they ought to go there as soon as practicable.

SOUTH AFRICA.—Mr. Grout, writing from Cape Town, April 13, says:

Day before yesterday I received a communication from the Cape Government, containing an appointment as Government missionary to the natives of Natal upon a salary of £150 a year, to be confirmed by the home government; I also receeived a statement that Doct. Adams would have the same offer made to him. Mr. Lindley is appointed preacher to the Boers. The people here have raised about £170 for our support and assistance.

DONATIONS,

RECEIVED IN JUNE.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. T. Frelinghuysen, to const. Rev. THOMAS H. SKINNER, Jr. of Paterson, N. J., an H. M. 100;) 1,182 47

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Aurora, 1st pres. ch. and so. 50 00
Manlius, Rev. D. Platt, 6 00
Skaneateles, Pres. ch. m. c. 33 00—89 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Sandwich, Evan. cong. ch. and so. a bal. 10 09
W. Barnstable, J. Crocker and Miss S. Crocker, wh. cons. Rev. PHINEHAS FISH of Marshfield, an H. M. 50 00—60 09

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Becket, Cong. ch. and so. 33 17

Boston, Ms. By S. A. Danforth, Agent,
(of wh. fr. juv. miss. so. of Garden-st. ch. 76; fr. fem. benev. so. of Salem-st. ch. for *Joseph H. Towne*, Ceylon, 20; prev. ack. fr. juv. miss. of do. for *Philip S. Page*, do. 20; for sch. in do. 16,26;) 365 61

Brookfield Asso. Ms. A. Newell, Tr.
Barre, a friend, 5 00

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. wh. const. THOMAS FARNHAM an H. M. 104, 10; s. s. for *A. Bryant*, Ceylon, 20; I. R. Lee, wh. const. PHILOS G. COOK an H. M. 100; 224 10
Lancaster, Pres. ch. 11 00—235 10

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Barnet, Cong. ch. and so. m. c. 6 00
Cabot, Cong. ch. 20 00
St. Johnsbury, 2d cong. ch. and so. m. c. 63,41; indiv. 8,40; L. Clark, 20; 91 81
Waterford, A friend, 5 00—122 81

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Cir. ch. 102,83; m. c. 17,77; 3d pres. ch. m. c. 26,25; 146 85

Chautauque Co. N. Y. Aux. So. I. H. Taylor, Tr.
Westfield, Pres. ch. 10 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Alstead, Miss E. Newell, 1 00
Dublin, Contrib. 26 50
Jaffrey, Miss M. Baker, 1 00
Keene, Gent. 6,50; m. c. 10,10; 16 60
Marlboro', Trin. ch. m. c. 15,86; indiv. 4,75; 20 61
New Alstead, m. c. 17 00
Surry, m. c. 1 90
Swanzey, Miss M. 1 00
Winchester, Mr. Jewell, 2 00—87 61

Caittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, H. P. Hickok, 25 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
North Bridgeton, Cong. ch. and so. 9 35

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Ipswich, Rev. C. Kimball, 10; Linebrook, m. c. 16; la. 6,37; 32 37

Newburyport, Dr. Dana's so. m. c. and coll. 131,50; Mr. Dimmick's so. m. c. 29,26; 160 76
Rowley, Mr. Pike's so. 76 00
W. Newbury, W. par. 9,65; indiv. 7,37; m. c. 3; 20 02—289 15

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Brookfield, A lady, 10 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greenwich, Miss S. Mead, wh. const. Rev. SAMUEL G. COE of Greenwich, and Rev. MEAD HOLMES of Stanwich, H. M. 100 00

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Enosburgh, Gent. 17; la. 23; 40 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Bristol, Mrs. P. Whitmarsh, 15 00
Centerfield, Rev. Mr. Ward, 16 00
East Bloomfield, 1st cong. ch. 75 00
Geneva, Pres. ch. R. S. 5; la. 52,06; 57 06
Junius, Pres. ch. 30; Rev. J. Merrill, 12; 42 00
Lyons, Pres. ch. m. c. 16,33; s. s. 14, 27; 30 60
Mexico, 9 00
Prattsburgh, M. Waldo, 10 00—254 66

Grafton Co. N. H. Aux. So. W. Green, Tr.
Dalton, m. c. 3,20; Rev. H. Wood, 3; 6 20
Danbury, Contrib. 10 00
Plymouth, m. c. 33 64—49 84

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Windham Centre, Young people's miss. so. 14 50

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Blandford, Gent. 45,01; la. 69,50; m. c. 15; 129 51
Longmeadow, A friend, 50 00
Monson, Cong. ch. and so. for sup. of Mr. Merrick, 171,71; contrib. 50; m. c. 20,36; la. wh. const. Rev. S. C. BARTLETT an H. M. 56,29; m. c. at North Factory, 18,12; 316 48
Westfield, Mr. Davis's so. 140; m. c. 52; 192 00—687 99

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. s. s. for Nes. miss. 9 08
Belchertown, E. Montague, 10; Miss S. Montague, 5; 15 00
Northampton, E. Williams, 50 00
Plainfield, Mrs. L. R. Snell, 4 00
South Hadley, Teachers in Mt. Holyoke fem. sem. 274; pupils in do. 383; wh. const. Miss SOPHIA D. HAZEN, Miss ROXANA R. PARSONS and Miss CATHARINE A. WRIGHT H. M. 657 00
Williamsburgh, 1st cong. so. s. s. for *David E. Goodwin*, Ceylon, 25 00—760 08

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
East Windsor, 1st so. m. c. 6,09; Wapping so. m. c. 14,53; 20 62
Hartford, 1st so. m. c. 14,70; A. 50; 64 70
Hartland, East, Coll. and m. c. 25 00
Suffield, J. Fowler, to const. Mrs. JULIA A. STKES an H. M. 100 00—210 32

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, S. so. 30; Eastbury so. m. c. 16,63; 46 63

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Goffstown, Mrs. 1. B. 1 00
Nashua, A friend, 100 00
New Ipswich, Mrs. D. Everett, 15 00—116 00

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Chesterville, m. c. 6; a lady, dec'd, 5; 11 00
Winthrop, A. Stanley, 2 00—13 00

Lincoln Co. Me. Aux. So.
Alna, m. c. 14 00
Litchfield, Cong. ch. 5 00
Wiscasset, La. 12 00—31 00

Lowell & Vic. Ms. W. Davidson, Agt.
Lowell, John-st. ch. 50 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Dunbarton, Coll. 18 50
Littleton, Mr. and Mrs. A. Allen, 4 00
Northfield and Sanbornton Bridge, Cong. ch. & so. 20,50; m. c. 12,50; 33 00
Salisbury, Cong. ch. and so. 70 89—126 39

Michigan, Aux. So. E. Bingham, Tr.
Adrian, Cong. ch. 20; m. c. 23; 43 00
Ann Arbor, A lady, 50
Birmingham, Pres. ch. 12 34
Bloomfield, Wing Lake pres. ch. 4 00

Digitized by Google

Brandon, J. Rankin, 10 00
Detroit, Pres. ch. 25,36; Mrs. Scott's schol. 89c. 26 25
Dexter, Cong. ch. wh. and prev. dons. const. Rev. W. C. DENISON an H.M. 26 60
Flint, Pres. ch. 6 00
Granville, 1st cong. ch. 3 00
Homer, 1st pres. ch. 33 00
Lodi, Pres. ch. 19 91
Mishawaka, Ia. Pres. ch. m. c. 17 00
Monroe, Pres. ch. 19,50; a lady, 4,84; 24 34
Northville, 1st pres. ch. 7 00
Pontiac, P. D. 5; indiv. 3; 8 00
Romeo, Cong. ch. 8 50
Saline, Pres. ch. 22 29
Ypsilanti, Pres. ch. 35,25; G. N. Skinner, 10; Miss Clark, 10; 55 25
396 98
Ded. disc. 5 00—391 98

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Hopkinton, La. in Mr. Webster's so. 50 00

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Adams Basin, Pres. ch. 4 00
Medina, Pres. ch. 40,29; juv. miss. so. 2,12; 42 41
Nunda, A friend, 4 83
Rochester, 1st pres. ch. 102,62; Mrs. Ray, 30; s. s. inf. class Washington-st. ch. 1,50; 134 12
Webster, Rev. L. Brooks, 5 00—190 36

New Haven City, Ct. Aux. So. A. H. Maltby, Agent.
New Haven, Officers and students of Yale coll. 681,69; North ch. s. s. for New Haven sch. at Ceylon, 42,09; 1st ch. and so. 30,20; union meeting m. c. 33; 3d ch. do. 5,57; do. Church-st. ch. m. c. 5,75; 798 30

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Durham, Benev. so. 30 00
Madison, Cong. ch. m. c. 16 00—46 00

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mrs. C. C. Armstrong, to const. Miss JANE W. ARMSTRONG an H. M. 100;) 876 62

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dedham, S. par. Ch. and so. 35 50
Dorchester, Gent. 213,65; la. 89; m. c. 37,35; Village ch. 97,80; 437 80
Dover, 2d cong. ch. and so. 6 00
Foxboro', Mr. Poor's ch. and so. wh. const. DANIEL L. HEWINS an H. M. 204,85; m. c. 14,55; three boys, for ed. in Ceylon, 1,01; s. s. class, 1,45; D. Carpenter, to cons. EBAS-TUS P. CARPENTER an H. M. 100; 321 86
Franklin, 13 87
Medway, 1st ch. and so. 168,86; 2d do. 9,50; Village ch. and so. wh. cons. JULIUS C. HURD of Medway, and Rev. HARVEY ADAMS of Farmington, Iowa, H. M. 165,30; 363 66
Roxbury, Eliot ch. and so. m. c. 22, 11; gent. 20; Davis-st. m. c. 2,28; 45 39
Stoughton, 4,37; a friend, 6; 10 37
1,234 45
Ded. unc. note, 5 00—1,229 45

Old Colony Asso. Ms. H. Coggeshall, Tr.
South Dartmouth, Cong. ch. m. c. 15 00

Oneida Co. N. Y. Aux. So. A. Thomas, Tr.
Oriskany Falls, Cong. ch. m. c. 11; Rev. P. Field, 12; 23 00
Vernon, Mt. Vernon pres. ch. 100 00—123 00

Orange Co. Vt. Aux. So. H. Hale, Tr.
Newbury, Centre s. s. for *G. W. Campbell,* Ceylon, 10 00
Williamstown, Cong. ch. and so. 11 57—21 57

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
New Berlin, s. s. 45; prev. rec'd, for *Julius S. Pattengill,* Ceylon.

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. 52,75; la. 44; S. par. m. c. 50; E. Whitman, 40; Rev. D. Thomas, 5; M. Ford, 1; 3d par. gent. 38,50; la. 32,18; m. c. 17,32; wh. const. Rev. HORACE D. WALKER an H. M.; 4th par. m. c. 8,50; 289 25

Braintree, S. par. gent. and la. 32,43; m. c. 17,16; 49 59
Braintree and Weymouth, Union so. m. c. 22,66; gent. and la. 32,34; 55 00
Bridgewater, Trin. so. m. c. 18,30; gent. 4; 22 30
E. and W. Bridgewater, Evan. so. gent. and la. 52 32
Hanover, Gent. and la. 10,50; m. c. 8,70; 19 20
Hanson, Gent. and la. 20; m. c. 14, 18; a sister in the church to const. Rev. S. L. ROCKWOOD an H. M. 50; 84 18
North Bridgewater, 1st par. gent. and la. 152; m. c. 16; S. par. gent. 26, 81; la. 27,15; la. benev. so. 8,17; m. c. 5,97; 236 10
North Weymouth, 1st ch. and so. to const. EBENEZER HUMPHREY an H. M. 100 00
Randolph, 1st par. gent. 74,99; la. 34,50; 109 49
Weymouth, S. par. m. c. 14; la. 39,96; 53 96—1,071 39

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. m. c. 57; N. Harlow, for miss. sch. 25; Hammond-st. cong. ch. 118,91; s. s. for sch. at Bebek, 52,27; 253 18
Dedham, m. c. 7 66
Foxcroft and Dover, Cong. ch. m. c. 8 32
Garland, m. c. 2; juv. miss. so. 3; la. 4,50; 9 50
North Bangor, Cong. ch. 7 82
Orono, Cong. ch. 10 20—296 88

Pilgrim Aux. So. Ms.
Carver, Miss. so. 36 00
Plymouth, 3d ch. la. 29 00—65 00

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
New Market, L. River cong. ch. and so. 18 75

Rutland Co. Vt. Aux. So. W. Page, Tr.
East Rutland, m. c. 12 07
Middletown, m. c. 4 22
Pawlet, m. c. 31 77
Pittsford, Gent. and la. 22 00
Tinmouth, Ch. and so. 13 16
West Rutland, m. c. 10,71; Southerland Falls, fem. sew. cir. 5; 15 71—98 93

Somerset Co. Me. Aux. So. C. Selden, Tr.
Mercer, Cong. ch. m. c. 4 98
Solon, 1 00——5 98

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 13 00
Dover, m. c. 19 00
Meredith Bridge, Cong. ch. and so. 75 00
Rochester, Cong. ch. and so. 66 50
Wakefield, do. 15 00—188 50

Taunton & Vic. Ms. Aux. So.
Pawtucket, Gent. 95 00

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
Bolton, Gent. and la. 28 37
North Coventry, Gent. 2 29
South Coventry, La. 34 95
Stafford Spa, G. M. Ives, 20 00—85 61

Union Conf. of Chs. Ms. S. Andrews, Tr.
Albany, Cong. ch. and so. 4 65
Andover, m. c. 4,30; benev. so. 4,35; 8 65
Bethel, Cong. ch. and so. 10; Miss S. Carter, dec'd, 5; 15 00
Rumford, Cong. ch. 10 00
South Paris, do. 5 64—43 94

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 1,378 37

Washington Co. N. Y. Aux. So. M. Freeman, Tr.
North Granville, m. c. 25 00

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', E. par. gent. 72,25; la. 64,72; m. c. 16,09; s. s. 4; W. par. coll. 91,27; m. c. 34,73; s. s. 22c.; Rev. C. Kidder, 10; Mrs. Kidder, 10; 303 99
Dummerston, coll. 16,03; s. s. 1,60; 17 63
Fayetteville, coll. 13,50; m. c. 6,50; la. 3; 23 00
Grafton, coll. 55,76; m. c. 21; J. Barrett, 20; a friend, by A. K. 3; 99 76
Putney, coll. 20; m. c. 11; 31 00
Townshend, Gent. 42,97; la. 33,12; inf. s. class, 1,07; 77 16
Wardsboro', coll. 10,45; fem. hea. sch. so. 20; s. s. 64c. 31 09—583 63

Digitized by Google

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Thompson, Joseph B. Gay, wh. const. him an H. M. 100 00
Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
A friend, 20 00
Weathersfield, East so. 12 61
Windsor, m. c. 41,98; la. 21; 62 98
Woodstock, La. 50 00—145 59
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Lyman, Ch. 7 18
Saco, Cong. so. benev. so. and m. c. 88,33; la. benev. so. for Madura miss. 20; 108 33
Shapleigh, Rev. A. Loring and wife, 4 00—119 51

Total from the above sources, $13,165 98

VARIOUS COLLECTIONS AND DONATIONS.

Av. of lectures in Washington co. N. Y. by C. Wright, 90; indiv. by Dr. Soudder, 11,55; chil. by do. 5,92; 107 47
Albany, N. Y. 4th pres. ch. miss. so. 100 00
Ames, N. Y. Fem. sew. so. 4 00
Amity, N. Y. Pres. ch. 24 67
Andover, Ms. W. par. gent. 48,50; m. c. 18; la. 38; 104 50
Ararat & Gibson, Pa. Pres. chs. 10 00
Auburn, Me. m. c. 7 00
Augusta, Ill. Coll. 9 00
Bellesport, N. Y. Cong. ch. 19 06
Bethany, N. Y. Pres. ch. 9 81
Billerica, Ms. Ortho. cong. ch. m. c. 15 26
Brockville, la. Rev. O. N. Chapin, 5 00
Burlington, Ms. m. c. 1 12
Burlington Green, N. Y. Scotch pres. ch. 7 25
Canterbury, N. Y. Pres. ch. coll. 23; a friend, 20; 43 00
Carlisle, N. Y. Pres. ch. 24; Rev. C. Wadsworth, wh. and prev. dona. const. Mrs. Triphena E. Wadsworth an H. M. 50; 74 00
Carlisle, Pa. Pres. ch. (of wh. a fam. off'g, to const. Rev. Ellis L. Newton an H. M. 50;) 141,62; dis. 40c. 141 22
Charlestown, Ms. Winthrop ch. and so. 1,000 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 36 00
Chester, N. Y. Pres. ch. 31 24
Coventry, R. I. 1st cong. ch. m. c. 12 00
Cuba, W. I. A young man, 3 22
Cullodensville, Ga. R. Holmes, 10 00
Danville, Pa. M. Montgomery, 20 00
Derby, Pa. Pres. ch. s. s. 5 00
East Cambridge, Ms. Evan. cong. ch. m. c. 5 43
East Whitehall, N. Y. Cong. so. 15 00
Elizabethport, N. J. A lady, 5 00
Fairfield, N. J. Fem. miss. mite so. 12 50
Fairport, N. Y. Cong. ch. 10 00
Fishkill, N. Y. 1st pres. ch. 27 25
Florida, N. Y. Pres. ch. 49 25
Fort Covington, N. Y. m. c. 50; fem. so. 20; B. Raymond, 10; C. Marsh, 10; R. Martin, 10; wh. const. Benjamin Raymond an H. M. 100 00
Frankfort, Me. J. Boyd, 1 00
Galway, N. Y. Rev. A. L. Chapin, 5 00
Hanover, N. J. 1st pres. ch. 55 00
Harrisonburgh, Va. Pres. ch. s. s. 18 22
Honesdale, Pa. Pres. ch. 87,81; m. c. 20; 107 81
Kingsboro', N. Y. Mrs. A. Potter, wh. const. Caleb Johnson an H. M. 100; J. W. J. 1; M. C. B. 50c. 101 50
Lawrenceville, N. Y. Pres. ch. 25; Mrs. M. Hudson, 10; 35 00
Lenoock & Middle Octorara, Pa. Cong. 37 50
Little Compton, R. I. Fem. benev. so. 31 75
Malden, Ms. m. c. 25 00
Mendham, N. Y. S. Thompson, 10; Miss Wilson, 10; 20 00
Montgomery, N. Y. 1st pres. ch. 33; T. L. J. 4; 37 00
Mt. Pleasant, Pa. Pres. ch. m. c. 17 80
Nantucket, Ms. 1st cong. ch. for Hilo, 70 64
New Jersey, A friend, 3 00
Newton, Ms. W. par. bal. of coll. 10 00
Nineveh, N. Y. W. M. Hoyt, 5 00
North Scituate, R. I. m. c. 30 85
Ohio, A friend, 10 00
Philadelphia, Pa. Clinton-st. pres. ch. J. M. Paul, to const. John M. Paul, Jr. an H. M. 100; R. W. Green, 8; miss. so. of a young la. sch. to ed. hea. youth, 70; fem. union miss. mite so. 35,55; 11th pres. ch. youth's miss. so. for Mr. Forman, 107,58; fem. so. to ed. hea. youth, 45; Mrs. Bayard, for a child in Gaboon, 15; 5th pres. ch. fem. s. s. for *William Worrell*, Ceylon, 20; Mr. S. 1; A. G. R. A. 2; N. P. 3; 1st pres. ch. G. F. Dale, 50; 457 13
Port Penn, Del. Miss C. Smith, 10 00
Poughkeepsie, N. Y. 1st pres. ch. 50 00
Rockville, W. T. Rev. J. D. Stevins, 20 00
Rondout, N. Y. Pres. ch. wh. and prev. dona. const. Walter B. Crane an H. M. 45 65
Sag Harbor, N. Y. Pres. ch. Mr. Hunting, 10; Mr. D. 5; 15 00
Shepherdstown, Va. J. Melvin, Sen. 10 00
South Middletown, N. Y. Coll. 50,83; cong. ch. 2,55; 53 38
South Prairieville, W. T. S. Hinman, 10 00
Streetsville, C. W. Rev. W. Rintoul, 7 00
Tewksbury, Ms. Cong. so. 68 65
Union City, Mich. Cong. ch. m. c. 10,52; juv. miss. so. in s. s. 12,52; 23 04
Whitehall, N. Y. Pres. ch. m. c. 60; s. s. teacher, 25; s. s. miss. so. for schs. in Oroomiah, 5; 90 00
Willoughby, O. Miss S. Shepard, 1 00
Wilmington, Ms. Coll. 8 00
Wilmington, Del. Hanover-st. pres. ch. 84,75; miss. so. of s. s. for sch. of Mr. Lawrence, Dindigul, 56,96; 141 71
Woodstock, Va. Pres. ch. s. s. 1 78
Unknown, rec'd at Gen. Conf. at Bath, Me. m. c. 13,21; coll. 7; a fem. friend, 5; 25 21

$16,849 85

LEGACIES.

Brockport, N. Y. Daniel Blish, by P. Sutphen, Ex'r, (prev. rec'd, 500;) 45 00
Franklin, Ct. Dyer McCall, by H. Strong, (prev. rec'd, 500;) 800 00
Lee, Ms. Mrs. Tumme Adams, by H. Bartlett, Ex'r, (prev. rec'd, 915,62;) 155 36
Meriden, Ct. Rev. Erastus Ripley, by B. Andrews, Ex'r, 962,03; less exps. 5; 957 03
Newark, N. J. Miss Nancy H. Roberts, by S. W. Magie, Ex'r, 50 00
St. Johnsbury, Vt. Mrs. Lucy H. Howes, by J. Hutchinson, Ex'r, 5 00
Strongsville, O. J. Whitney, by O. Smith, Ex'r, (prev. rec'd, 280;) 100 00

$2,112 39

Amount of donations and legacies acknowledged in the preceding lists, $18,962 24. *Total from August 1st to June 30th,* $300,532 64.

DONATIONS IN CLOTHING, &c.

Franklin, N. H. A box, fr. la. sew. so. and juv. sew. cir. 23 00
Franklin, Vt. A barrel, fr. la. of cong. so. 30 82
Hartford, Ct. A box and bundle of paper, fr. a friend.
Lysander, N. Y. A box, fr. la. sew. so. of pres. ch. for Ojibwa miss.
Meriden, Ct. A box, fr. Mrs. M. Chase, 10 25
Middlebro', Ms. 1st par. two boxes and two barrels, fr. la. miss. so. and others, for Ojibwa miss. and G. T. Sproat, 97 44
New Berlin, N. Y. Paper, &c. 22,65; a box, fr. la. miss. so. 38,23; 60 88
New Haven, Ct. Books, fr. Prof. Olmsted, for Ceylon, 44 62
New York City, Three boxes, fr. Colleg. R. D. ch. for Mr. Youngblood.
Niagara Falls, N. Y. Paper, fr. A. H. and A. Porter, 100 00
Philadelphia, Pa. A box, fr. 1st Ind. ch. miss. so. for sch. at Odoville.
Schenectady, N. Y. Cloth, fr. a friend, 16 00
Sullivan, N. H. A box, fr. fem. cir. of ind. 37 61

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. SEPTEMBER, 1844. No. 9.

American Board of Commissioners for Foreign Missions.

Nestorians.

LETTER FROM MR. STODDARD, APRIL 23, 1844.

Reception by the Nestorians—First Impressions.

THE constant readers of the Herald will remember that Mr. Stoddard embarked from Boston on the 1st of March, 1843, to join the mission to the Nestorians of Persia. He went in company with Mr. Perkins and Mar Yohannan, and arrived at Oroomiah on the 14th of June following. The present letter is intended to convey to the friends of missions in this country his "first impressions," after reaching his field of labor, and also the views which he now entertains respecting his work and the people in the midst of whom his lot is cast.

It is interesting to know how a young missionary looks upon a community like the Nestorians, as he goes among them, for the first time, to become their teacher and spiritual guide; and it is particularly interesting, as well as instructive, to see how the conceptions which he forms at the commencement of his labors, respecting their character and condition, are gradually modified, upon a more intimate acquaintance. In this way we attain to a better understanding of the work which the brethren who have gone out from us, are called in the providence of God to perform; and, consequently, we can discharge our own duty, both in respect to them and to the people among whom they dwell, more intelligently and more satisfactorily.

On the arrival of a new missionary, nothing is more pleasant to him than the seeming cordiality with which he is welcomed to the scene of his future labors. Young and old go out to meet him with joyous faces, and pronounce over his head the apostolic benediction of "grace, mercy, and peace." Accustomed, as he is, to the simplicity of American manners, he infers more from such a reception than truth will warrant; and perhaps, in the warmth of his feeling, imagines every one a Christian brother, and every heart glowing with love. And it is not till after a residence of some time among the Nestorians, that he understands the true condition of this ancient church. But a change in his feelings will be likely to occur; and any unfounded hopes he at first cherished about his missionary work, must give way to sober reality.

You will infer from these remarks that a similar change has taken place in my own feelings. To some extent it is so. When, upon our arrival at Gavalan, thirty or forty miles from the city, we met a large company of priests, who had rode thus far to escort us home; when, the next day, at every turn in the road, we saw the face of some new Nestorian friend; when little boys from the Seminary walked six, eight, and even ten miles, under a hot sun, to join our party and swell the note of welcome; I was very happy in the prospect of living among a people, so eager to drink the

Digitized by Google

waters of eternal life. And as we entered the city in long procession, and found hundreds of Nestorians gathered around the door, and thronging the adjoining roofs, my emotions can hardly be described. I forgot that I was in a land of darkness and the shadow of death, and, giving vent to the tears which I could not repress, blessed God that he had sent me to point these famishing, longing souls to an Almighty Savior.

Soon after our arrival, fearing the summer heats of the plain, I went to Mount Seir; and there, in a great measure secluded from the people, I pursued the study of the language. Thus situated, I retained for some months the same vivid and pleasant impressions which I had on my first arrival.

Subsequent Views—Unmeaning Phrases —An Example.

But when I came again to the city, and began to mingle with the people, and had more opportunity to see them in their every day dress and in their own homes, it is no wonder that my views were considerably modified. Had I been to describe the missionary here as I saw him last summer, I should have painted him as a happy shepherd, leading his flock into green pastures and beside the still waters; telling them of that salvation which they would joyfully accept, and lighting up their pathway to eternal glory. Now I should describe him as toiling amid discouragements and harassed by care; among an avaricious, intemperate, and pleasure-loving people; with few to give him real Christian sympathy, and obliged to look for his strongest encouragements to the promises of a covenant God. The missionary work wears a very different aspect to the careless observer and the experienced laborer.

A stranger here will soon find that the pious language of the people, which at first fell so pleasantly on his ear, is a great obstacle to the success of the gospel. Suppose we go out to one of these villages, in the hope of an opportunity of doing good. We will be guests in some family, with whom a previous acquaintance has been formed. A company of ignorant men, scarcely any of whom are able to read, gather around us. The subject of religion is introduced; and instead of its seeming an unwelcome intruder, all, with fluency, and perhaps with earnestness, join in the conversation. So far from its being necessary to form a religious vocabulary, as at many other missionary stations, "faith," "repentance," "the love of Christ," and "the kingdom of heaven," are on every body's tongue. But alas! like sounding brass and a tinkling cymbal, they too often convey shadowy ideas to those who repeat them. Of course, this remark does not apply to those who have been brought more directly under the influence of the mission.

If a village is visited on the Sabbath, a priest, perhaps of very questionable character, may sit down by the missionary, as he expounds the Scriptures to the people. After the latter, with stammering tongue, has delivered his message, the former will go on to enforce it; using an aptness of quotation and illustration that would tell powerfully on the conscience, if the preacher would only carry his principles into every day life. As it is, such exhortations blunt the sword of the Spirit.

One priest, who stands high among the natives as a preacher, but who has ever been regarded by the mission as an unprincipled man, is quite dissolute in his life. So much so, indeed, that not long since he was found intoxicated at the time of service by one of the brethren. What is worse than all, he seemed to consider himself in no way disqualified for acting as an ambassador of Christ, and even took offence that the usual congregation was not assembled.

The nature of the difficulty, alluded to above, is illustrated by a case that occurred in Mr. Stoddard's own family.

A promising boy from Geog Tapa, who had been taught to read, and who was somewhat advanced in knowledge for a Nestorian of his age, was committed to my care by the mission. I soon began to teach him English, learning from him in return his own language. We read much every day in the Bible together, and, with the hope of benefiting his soul, I used to explain to him the meaning of the different passages which passed in review. As, however, I had acquired no fluency in the use of the language, he would frequently anticipate my words, and express the idea far better than I could myself.

I was much pleased with his knowledge of the Scriptures, and his apparently humble spirit. He often seemed to rejoice that he had come to live with me, where, removed from his wicked companions, he could listen to the word of life. When I pointed to Christ and the

Digitized by Google

necessity of loving him better than father or mother, he would reply that he hoped this love was kindled in his own soul; that the Savior was his friend and heaven his home. I never, at that time, cherished the hope that he was a real Christian. But I was still interested in his appearance, and thought he might not be far from the kingdom of heaven. Experience showed me my mistake. That boy, by his own subsequent confession, was a liar and a thief, and had no regard whatever for that gospel in which he professed so much interest. And it is only as the truth has been held continually before his mind, that, as I hope, a conscience has been formed within him, and that he realizes in some measure his sins. May God of his infinite mercy grant him repentance unto life!

No Reason for Discouragement.

But it must not be inferred, because a darker shading is gradually given to the picture, that the young missionary's interest in the people will be diminished. If he had any correct idea of his work at the outset, he was induced to engage in it, not by the safe and hopeful condition of an apostate world, but rather by its dreadful wretchedness. And how is this people an exception? If they were half they profess to be, were their words a safe index to their hearts, our work here would be unnecessary, and we might go back to labor in the darker regions of our own land. But Christ Jesus came to seek and save the lost; and the same privilege is ours. If there be one people on the face of the earth more wretched than all others, does not the missionary have a blessed lot, who carries to them the knowledge of an Almighty Savior? What though these Nestorians are wedded to sin? This only demonstrates their more perishing need. And as we labor to bring them to God, may we not feel that their conversion, when it takes place, will be indeed from darkness to light, and magnify the riches of the grace of Christ?

But there are brighter features to our work here, which, in comparing our field with many others, should make us adore our covenant God. On my way hither I could not but be struck at Smyrna, Constantinople, and the other stations of the Board in Turkey, at the difficulty with which the missionary gained access to the people. Perhaps on the Sabbath some twenty or thirty would assemble, by stealth, at his house to hear the gospel of the grace of God. And even these stood in awe of the power of their excited bishops and priests. But here how different! The sower may go forth wherever he pleases, and scatter broadcast the seed of the word. Had we a thousand tongues, and did we glow with an angel's zeal, we might find constant employment in proclaiming Christ Jesus and him crucified. And if we sit down and fold our arms, with such a work before us, we shall prove recreant to that Savior who has sent us forth. Oh! that we may bless God, day by day, for the privilege of freely pointing these dying ones to Calvary and heaven.

The people are not only entirely accessible, but they appear very friendly to our operations. I do not mean that no individuals advocate our cause and profess themselves our hearty supporters, who are solely influenced by avaricious motives. That this should be the case, among a people poor and degraded, who have from infancy worshipped mammon instead of God, is not surprising. Nor do I see how it is possible to avoid the evil, when extensive operations are kept up, and so many natives are employed as school teachers and printers, and in other departments of labor. Nor, again, do I mean that I see among the mass of the people real love for the gospel, and Christian sympathy with those who preach it. Was this ever found in hearts unsanctified by the Holy Ghost? But I mean that where no selfish motives come in on the one hand, and where there is no real love for the truth on the other, there is still a personal kind feeling which is very favorable to the dissemination of the gospel. And this, although far less than we desire, is all that, in the present state of the people, we can hope for; and it calls for devout thanksgiving to God.

One can hardly fail to be gratified here by the close attention which is given to the preaching of the gospel. In America where the people are accustomed to read and think for themselves, I have often seen many asleep under the most fervent appeals to their consciences. Ought not such to blush when they learn that these poor Nestorians listen, with an almost eager interest, to the words of eternal life; and that too as spoken by those who stammer in a foreign tongue?

Advantage gained—Prospect.

As you are well aware, extensive preparation has been made here for a glo-

Digitized by Google

rious harvest. We who follow after, find abundant evidence that our predecessors have not toiled in vain. I cast my eye around on more than forty schools, and nearly a thousand pupils, who are daily reading the gospel of Christ. I see a seminary of sixty promising youth, collected from all parts of the plain and the mountains, who, in a few years, will become the priests and deacons and learned men of this people. Brought under our immediate influence, they are taught the careful study of the Scriptures, and have many an earnest exhortation from members of our missionary circle. I see a press scattering the words of life, in all directions, to those whom we should not otherwise reach. I see a small band of native converts, who weep and pray over the desolations around them, and join heart and hand with us in saving souls.

Among these, Mar Yohannan should be prominently mentioned. Since his return from America, he has interested and encouraged us all by the decided stand he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am now writing, he has assembled a number of persons employed in our yard, and held a prayer meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend.

There has been this winter unusual interest in listening to preaching; and probably never since the mission commenced have the congregations at the city been so crowded and solemn. Whether it has resulted in true conversions, time alone will show. But we all feel that much light has been poured upon the surrounding darkness, and many have been induced to relinquish hopes in their own righteousness, who yet have not trusted in the righteousness of Christ. With such a people this is a very important step towards a hearty reception of the gospel.

You will infer from what I have written, that although my views of the Nestorians have been modified by a residence among them; though I now have a more clear and, I trust, correct knowledge of their real character than soon after my arrival, I am very happy in contemplating my future work. Our field of labor is one of the deepest interest. I cannot believe that God has so long preserved this ancient church, amid such trials, without glorious designs of mercy in its behalf. Nor does it require a prophet's vision to foresee the time when this whole people shall gather, in meek subjection, around the sceptre of Emmanuel. The pious terms they now so carelessly employ, will then have a sweet, a delightful meaning; and we shall be permitted to sit with them in heavenly places in Christ Jesus. Blessed day! when the Mussulman, who now looks with mingled scorn and hatred on the religion of the cross, shall be won by a display of its life-giving power! May that day come quickly.

Erzeroom.

JOURNAL OF MR. PEABODY.

Persecution—Inquirers.

THIS journal embraces the incidents of the last half of 1843. From previous communications it will have been learned that our brethren at Erzeroom were much encouraged at the beginning of the year, by the increasing attention of the Armenian population to their instructions. Soon, however, their immediate prospects of usefulness were somewhat darkened by persecution. The following pages will show that the opposition raised against their labors continued through the year; and, indeed, the last accounts from that station, represent it as still persisted in by the enemies of a spiritual religion.

But this very opposition has probably been overruled for good. Although the missionaries have been embarrassed in their operations at Erzeroom, the truth has made greater progress elsewhere. The accounts which they have recieved from different villages, have been very encouraging. In one place, the assistant found the principal priest, and several other men, "very friendly and anxious for instruction;" in another village, a physician, a banker, and a merchant were interested and ready to recieve light; in still another, two vartabeds seemed to be, in some measure, sensible of their sins, and anxiously made many inquiries in regard to the path of duty. In vain, therefore, do "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision."

August 14. Three of our friends called privately this evening, one of whom

Digitized by Google

has been mentioned in our former journals. He has experienced much trouble on account of his boldness in the cause of the truth. It is only a short time since a friend of his was bastinadoed for having spoken against certain favorite errors of the church. The Bishop compelled him at length to acknowledge that the individual who called this evening, had led him to speak as he had. Our friend was immediately filled with fear, expecting the severest treatment himself. His enemies, manifesting a truly inquisitorial spirit, were soon in quest of him. After much searching, his place of concealment was discovered, and he was taken before the Bishop; but through the kind intervention of a friend of some influence, he escaped after being severely threatened, without punishment.

During an interview held, August 30, with an Armenian from a district lying in a westerly direction from Erzeroom, Mr. Peabody learned that a strong desire existed there to receive the books distributed by the missionaries. There is much reason to believe that light would spread rapidly in that region.

September 3. I have received a call today from a prominent Armenian in this place. His object was to obtain religious instruction and procure a book, called Christian Doctrine. We spent much time in religious conversation, and in reading the New Testament. He is somewhat enlightened, and sighing for the liberty of reading our books without molestation, and of making progress in the knowledge of the truth, without utterly destroying his worldly prospects, as he must do, if it is known that he is using the means requisite for such an end. Not long since the Gospels, which he had obtained from us, were taken from him by the Bishop and committed to the flames.

On the following Sabbath, an Armenian from a village in the interior, who appeared to be somewhat enlightened, applied for books, and returned the next day to communicate, it is hoped, the light which he found in Erzeroom.

Interesting Conversations.

17. I have just received a note from an unknown friend, requesting a few books; he regrets that he cannot call on us, as the Bishop and rulers of the church have set themselves in hostile array against all those who are seeking after the truth; he adds, "They are blind leaders of the blind."

Two young men have also called, one of whom is apparently a very promising youth. Although his father is an influential man in this place, he says that he would be glad to be a servant in one of our families that he might have an opportunity to become better acquainted with the truths pertaining to his eternal salvation;—an affecting instance of the strong desire of some of these oppressed people to obtain a knowledge of the way of life. We read the New Testament together, and I endeavored to preach the gospel to them. Such a congregation seems but a small affair; those, however, who are acquainted with the bitter persecution that has of late been endured here, think it wonderful that any should inquire after the truth, when by so doing they not only endanger their reputation, but also run the risk of receiving severe punishment. I gave this young man a Christian Doctrine, which, I have since been informed, has been a source of much trouble to him, as his father threatened to disinherit him if he did not return the book, or if he came to my house any more. He has not, however, returned the book, but concealed it, and he is reading it privately.

18. Two Armenians called upon me privately this evening; they have often done so of late. One of them manifested much anxiety in regard to his prospects, having recently been threatened with banishment; it is extremely gratifying to us, however, to see that he knows where the true source of his strength and comfort lies. He always requests to be remembered in my addresses at the throne of grace, also that a portion of Scripture be read, and prayer offered before he leaves me.

22. A man from abroad has visited me to-day, who has often called of late for religious inquiry. During our conversation to day, he said, with a deep sigh, "I am a great sinner; pray for me." I replied that Christ was a great Savior, and gave him the tract, 'What is it to believe in Christ?' I have before presented him with several of our most valuable books, which he appears to be diligently perusing. But when the enemies of the gospel see him thus engaged, they call him "English," and they say to him, "Do not go to the English priests' houses." "Why?" he inquires, "I see no pride, and hear no bad language there. The priests sit and read the Scriptures with me, and speak about Jesus Christ." Thus, as soon as an individual begins to pay the least attention to his eternal interests, every effort is made to turn him from the pursuit.

Digitized by Google

Three days later, a priest and another Armenian, both from a distance, called upon Mr. Peabody. They listened with evident interest, and gave their assent with apparent cordiality to the claims of the gospel.

Official Note — Unknown Friends — A Farewell.

Under date of October 14, Mr. Peabody alludes to a communication, recently made by the Sublime Porte to our Chargé d' Affaires at Constantinople. That communication is in the following terms:

It has been represented by the priests and heads of the Armenian people in Erzeroom to the Patriarchate of this capital, that two American priests, (missionaries,) who have latterly taken up their residence with their families in the Armenian quarter of Erzeroom, are endeavoring to convert some members of said people to the Protestant religion. These Americans, being in that place as foreigners, (travellers,) and not engaged in business, such proceedings on their part are prejudicial to the national and religious principles of said people, and occasion complaints against them. And also, as their proceedings are contrary to the principles of the Sublime Porte, their farther residence in that city would occasion new complainst against them, (which would not be agreeable to you,) it is thought proper not to permit it. This circumstance is, therefore, being written to His Excellency the Pacha of Erzeroom, and by the present official note, we also bring it to your knowledge, with the request that you will be pleased to co-operate in whatever may be deemed necessary on the subject.

This intimation of the pleasure of the Sublime Porte was made, without stopping to inquire into the truth of the complaints; it may be regarded, therefore, as indicative of a wish to exclude our missionaries from the empire. But the Turkish government will find it very difficult to carry such a measure into effect.

25. I have heard that a number of individuals, with whom we have no acquaintance, are accustomed to meet on the Sabbath to read the New Testament in a language which they can understand, and for religious conversation. One of this number, not long since, said that he "would not give up his books, though the Bishop should cut him in pieces." The Lord has many ways of carrying forward his cause, when he has so determined.

A school teacher, from a village distant about nine miles, visited Mr. Peabody, October 27. He is somewhat enlightened, and wishes to become more so; he is anxious to procure a better man to take his place in the school.

31. A priest came this evening to bid us farewell. To-morrow he and his family start on a pilgrimage to Jerusalem. This is the only way in which he can escape from this place, where he has suffered so much on account of his attachment to the gospel, and where he feels that he cannot safely remain. He has borne his trials with wonderful patience and cheerfulness. He expressed the hope that he should meet us in heaven, if not permitted to meet again on earth, and requested our constant intercessions in his behalf. After uniting in prayer, he took his leave of us. We much regret that we are obliged to part with him, as he has been very useful in this place. It is his opinion that there are more than two hundred in this city, who would be glad to receive the instructions of the gospel, if they had the liberty of doing so.

Opposition frustrated—Tours.

At the close of the journal, from which the preceeding extracts have been taken, Mr. Peabody notices, very briefly, a more recent attempt to embarrass the operations of our brethren. A petition, signed by one hundred and twenty-five Armenians, was addressed to the Pacha, the object of which was to procure the removal of the missionaries from Erzeroom. As the Pacha, however, happens to be a very liberal man, the plan did not succeed.

Thus this affair, which seemed so threatening at first, appears to have passed away, to the great disappointment, no doubt, of those that "have spoken against us with a lying tongue." As they can have but poor encouragement to resort to such measures again, even though our efforts should become much more extended, it is to be hoped that we shall be permitted hereafter to prosecute our work without such interruptions. The people will also understand that the Government does not approve of the efforts made for our removal; and should an application be made to the Pacha to banish a man for being evangelical, as the Bishop has often threatened to do, it would be much less likely to be successful now than before these movements. There is reason to believe, therefore, that they will soon acquire courage to seek interviews with us; and should their number considerably increase, it will be very difficult for the Bishop and his coadjutors to persecute with such unrelenting cruelty as has been practised here the past year. And thus "the word of the Lord may have free course and be glorified."

The inveterate hostility manifested to

Digitized by Google

this station shows in what light it is regarded by the hierarchy. From the fact that this city is so central, they know very well that, if permitted to remain, we shall have access to men from other places who are constantly coming here, even though we should be restrained from free intercourse with the permanent residents; and if we have not sufficient work here, we shall labor to enlighten those in the surrounding country, extensive and accessible as it is, and containing a large Armenian population. And this we will do, if God permit.

The Herald for July contained an account of a tour performed by Mr. Peabody in Pasin, in the summer of 1843. To this excursion the following extract refers.

My visit to Pasin has convinced me that much good may be done by similar excursions. If the priests are willing to receive religious instruction,—as those whom I then saw, in most cases, were,—how great the probability that they will become a real blessing to their people! The people also will always flock around a missionary, affording him an excellent opportunity for preaching the gospel in an informal way, morning, noon, and night, on secular, as well as on sacred days. This labor is very arduous, attended with many annoyances, and, in some parts of this region, exceedingly hazardous, in consequence of the Koords; but it is very pleasant notwithstanding. I never spent any portion of my life with more satisfaction than the fifteen days I was absent on this excursion.

JOURNAL OF MR. JACKSON.

An active Friend—A Confession—Simony.

This journal is a continuation of the one which was published in the March Herald; and it extends through the last six months of 1843. It is designedly less full and minute than that of Mr. Peabody; for this reason fewer extracts have been made from it. In consequence of the excitement raised against the missionaries and their friends at Erzeroom, Mr. Jackson has paid more attention to the surrounding country. It would seem from his statements, as well as from those of Mr. Peabody, that evangelical sentiments are becoming gradually diffused in that part of the Turkish empire, and that the friends of the truth are increasing both in number and in boldness.

July 8. I have received a call from one of our firmest friends. This man is full of zeal in the work of disseminating a knowledge of the gospel; he is constantly seeking out persons whose attention he may draw to the true doctrines of Christ. To-day he called to procure a copy of the New Testament in modern Armenian, for a new acquaintance who desired to obtain it. He told the man, he says, "I will get the book for you, and I wish you to read it; but if you do, people will call you Protestant, and will say many things against you." "No matter," replied the other, "my object is not the good opinion of men; but the salvation of my soul." Our friend has lately obtained several books for distribution. He says, "Let the people take them and read them, and learn from them. Let the gospel extend. The day will come when our vartabeds will read these books, and acknowledge their sin in now opposing them."

The friend above referred to called again towards night, to tell me of a conversation he had just held with four men, one of whom has been a violent opposer. They all listened to him with fixed attention, surprised to find that our Protestant belief is so much more according to truth than they had supposed; they expressed a desire to examine our books and become better acquainted with us.

11. I have just received a call from a resident of Egin. He appears much interested in the truth, and ready to receive instruction. He says he has been living in darkness, like a beast; and he now rejoices that he has begun to perceive the light.

One of our friends has returned from an excursion to four or five villages on the plain of Erzeroom, for which I had given him a few books. While there were many to oppose the light, he found a few who were friendly to the gospel. The distribution of books was difficult, as the Bishop had written to all the villages, prohibiting the purchase or reception of our publications. He saw an ignorant man at a monastery, whom the Bishop had lately ordained to the priesthood. The latter took from him three hundred piastres as an ordination fee, and fifty piastres more for his not being able to read an extract from some ancient book that was shown him. Thus money covers every defect, and becomes a substitute for every qualification.

In the spring of 1843, a teacher in the public school at Erzeroom was dismissed on account of

Digitized by Google

his sympathy with our missionaries. Mr. Jackson mentions his departure, July 28, for Van, where, it is hoped, he will scatter some light.

August 2. I have heard to-day that a prominent individual in this city, who lately returned from a pilgrimage to Jerusalem, told one of our friends that he saw some Protestants at Jerusalem, and conversed with them, and that he believed us to be in possession of the truth; "but," said he, "I cannot teach these things without suffering for it; therefore I will be silent." Persons of this state of mind are, I doubt not, rather numerous here at the present time.

Opposition of the Bishop—Progress.

8. The Bishop lately called before him the friend referred to under date of July 8, and told him that he must not visit us, or have any intercourse with us; and if he does, he will be banished from the place. We hear also that five priests of Pasin have been suspended from their office, for their supposed inclination to evangelical views. Thus the enemy rages, but our work is of God, and we believe they will not and cannot overthrow it.

The individual mentioned in the following paragraph is not unknown to the readers of the Herald. His sufferings in consequence of his independence and his regard for the truth, were detailed at some length in Mr. Jackson's journal, published in March last.

16. Our friend priest H. sent us a message that he was in distress, and wished to ask our advice. We accordingly met him by night at the house of another friend. For about four months he has received from the Bishop hardly anything for his portion of the priests' money, and nothing from his parishioners; and, having no other means of support, he has been obliged to get his bread by the sale of his household furniture. He is also afraid of farther punishment, as the bastinado which they gave him in June last, does not seem to suffice. He wished to consult us as to the course to be pursued in case farther punishment should be threatened. He wishes to leave the place, as he cannot remain here in safety; but they will not let him go, unless it be on a pilgrimage to Jerusalem. We could not promise him protection, but we concluded to render him a little pecuniary assistance, in consideration of his laboring for the truth as he should find opportunity. He says there are several who will privately listen to instruction.

24. I have been informed that the Bishop called a council yesterday, to which he invited sixty persons. Only twenty-three attended, among whom was an influential Armenian from Constantinople. The Bishop and the other persecutors have been making unwonted efforts to show their zeal for the church, evidently to win the favor of this "ruler of the nation." The council was called chiefly to judge priest H., and to find means to put down effectually the new heresy. At its opening, the Bishop began by reviling an enlightened Armenian of Constantinople, and some others not within his diocese; as this, however, had but little to do with the matter in hand, the great man lost his patience and went out from the assembly. This caused the consultation to be prematurely broken off. "The rulers take counsel together against the Lord and against his Anointed;" but seldom are their counsels brought to nought more speedily than in the present instance. The man from Constantinople immediately called on one of our friends, and heard him in defence of the priest and the other friends of the gospel.

Under date of October 2, Mr. Jackson says that a few persons were in the habit of meeting on the Sabbath, for the purpose of reading the Scriptures, and prayer. It was not deemed advisable for the missionaries to assemble with them.

November 30. Last summer our assistant performed a tour of two or three months. He found, in all the places which he visited, a few,—some of them priests and one or two vartabeds,—who listened to his remarks on the gospel. Since his return he has corresponded with some of those who manifested particular interest in the truth, from which we hope good will result.

We have lately received a letter from one of our friends, who left this place some time since, and writes from Erzengan. He says that he is conversing with the people there on the truths of the gospel, and while many adversaries are busy in speaking against these new things, there are also some who are becoming more and more enlightened. A similar report is also made from Egin.

Notwithstanding the opposition which has been raised against this station, more than seven hundred books and tracts were distributed last year; these have been scattered, not only in the city, but in many of the neighboring villages.

Digitized by Google

Trebizond.

LETTER FROM MR. JOHNSTON, APRIL 3, 1844.

Opposition—Theological class—Inquirers.

THE communications which have lately come from this station, it is well known, have been very encouraging. At no other point, indeed, in Western Asia, has the truth made greater progress within the last few months. As was anticipated, the enemies of spiritual Christianity have been roused to repeated and even violent attempts to arrest the spread of the new doctrines.

Last winter a petition was addressed to the Patriarch at Constantinople by some Armenians of Trebizond, requesting him to use his influence with the Turkish government, that our brethren might be removed from the latter city. To this petition, however, the signatures of only twenty-seven individuals, as is supposed, were affixed; and at the foregoing date nothing had been heard from it at Trebizond. But the following extract shows very clearly that though one mode of opposition and annoyance may prove unsuccessful, others still will be resorted to.

More recently we have had another unpleasant excitement, occasioned by communications between the Pacha and the Armenian Vartabed, in relation to those of his flock who are reputed to have attached themselves to us. The Pacha, it is said, sent word to the vartabed to bring him a list of their names; but the latter with his advisers could not agree upon the names to be presented, each having friends among them which he wished to screen; and so their counsels were frustrated. We hope that the result of these movements will be, that those who are disposed will visit us with more freedom than ever, and be less alarmed by the incessant reproaches and threats of their adversaries.

The friends of missions have much reason to give thanks to God, for his repeated and remarkable interpositions in behalf of this and other stations in Turkey. Hitherto the counsels of his enemies have been signally confounded and frustrated.

Such is the strength of the opposition, however, that only a small number attend the Turkish service, conducted by Mr. Johnston on the Sabbath. A Saturday evening service has been commenced, with special reference to those who give evidence of piety; it is already attended by some ten or twelve, and the number is increasing.

I am also giving daily instruction to a class of three young men, who have their hearts fully set on obtaining a complete knowledge of the doctrines of Christ, with a view to preaching them to their fellowmen. We have been mainly employed on the epistles of Paul, from which they have obtained clear views of the doctrine of justification by faith, and have learned to distinguish between justification and sanctification; and it is really delightful to witness with what pleasure they receive any new light in regard to these and other important doctrines.

One of these young men has left Trebizond to resume his evangelical labors in the interior; and, if Providence permits, he expects to return again next winter, to spend a few months, as during the past season, in studying the Scriptures with a view to preparing himself better for the work of an evangelist. During his stay here he was ever active in doing good to all as he found opportunity; and we have reason to believe that his labors have not been unblessed. Indeed one man seems to have come to a knowledge of the truth in consequence of his faithfulness.

Of this individual, the following particulars are given.

He is from the interior, and has been residing here for some months, working at his trade. It is no ordinary interest that he manifests in the truth; and we greatly hope that God will make him the means of beginning a good work among the numerous but eminently superstitious Armenians of the village to which he belongs. He has commenced visiting me two or three nights in the week to receive instruction; and he will probably postpone his return to the interior for some weeks, that he may become better established in the truth, seeing that he will there have much opposition to combat, with no one to aid or instruct him.

Other inquirers, from different places in the Turkish empire, are referred to by Mr. Johnston; "from among the people of Trebizond," he also says, "we have new visitors from week to week, to whom we freely speak of the kingdom of God."

LETTER FROM MR. JOHNSTON, APRIL 13, 1844.

Death of a pious Armenian.

THE following account of the peaceful death of

Digitized by Google

an Armenian at Trebizond proves the genuineness of the work which is going forward there; and it also shows how far the enemies of the truth are disposed to carry their opposition.

We have just been called to mourn the death of our beloved brother Migerditch; he left us on the 10th of the month. As he belonged to a papal Armenian family, the quiet of his last days was much disturbed by the importunities of his relatives, the priest, and principal men of the community, who endeavored to induce him to profess himself a faithful son of the church of Rome, and submit to the usual rites performed for the dying. But he persisted to the last in declining the offices of the priest, and consequently his mortal remains received the treatment which was to be expected in such a case. His body was not allowed to be laid in the burying ground belonging to the church, but was kept during the day, and, at a late hour of the dark and stormy night which followed, it was carried by porters, attended by a Turkish *kavass*, and buried at a waste place, about a mile out of the city. "Precious in the sight of the Lord is the death of his saints." In the midst of the unbounded exultings of the "foolish and deceived," we feel a consolation in the death of this Christian brother, which the world cannot take from us; for we feel a sweet confidence that his spirit has been welcomed to the mansions of the blessed. He was a man of superior mind and decided piety; and we fondly hoped that he was destined to render important service to the kingdom of God, in this dark corner of the world. But it has pleased our Heavenly Father thus early to take him to himself, doubtless for wise and important reasons. On account of the hostility of his family we could have no personal communication with him during his sickness; and it was with difficulty that any of our Armenian friends could have an opportunity of speaking to him.

From one who saw him two or three months before his death, we learned that he was already aware that his disease must terminate fatally; but he manifested great cheerfulness, and inquired with much interest after the welfare of the brethren. Some time afterwards another of the brethren,—being a stranger in the place and unknown to the family,—took advantage of this circumstance to make him a visit. His countenance lighted up with joy at the sight of a Christian brother, and in answer to inquiries about his state, he very calmly replied that he despaired of the flesh, but had hope in God. He remarked pleasantly upon the healthful appearance of the person who visited him, and sent his love to all who might inquire for him. But the interview was interrupted by the coming in of his mother, who was very particular in questioning the stranger as to who he was and whence he came. He returned to give me an account of the interview, but said that his feelings would not allow him to converse much with our friend; and so saying, a flood of tears gushed from his eyes. But he received the full impression that the deceased was peacefully awaiting his end, resting on Christ, the sure foundation.

Not long after this, Migerditch sent a note to one of our friends, stating that his family and the priest had begun to trouble him by the efforts which they were making to induce him to comply with the customs of their church, and requested that he would prepare him a room in a khan, and then come and assist him to go there, that he might lie down and die quietly, adding, however, that he should first consult us and the brethren. We all advised that he should remain at home,—for which there were important reasons,—and to the individual who informed him of our opinion, he expressed his cheerful acquiescence, adding that he would take patiently whatever they might inflict on him.

After this we know that the priest visited him often; the head men of the community also visited him; persuasions and threats were employed to turn him, but in vain. We know but little of what was said to him, or by him in reply; but the priest himself has declared that he informed our brother that he would not bury him, if he did not confess; to which he replied that his concern was about the salvation of his soul, and that it was of little consequence what they did with his body. An ignorant but well meaning young man from among the Armenians, who saw him occasionally, advised him to comply, under the impression that ceremonies performed over him by others could do him no harm. But he gave the young man to understand that the difficulty was, that he was required to profess his faith in what he did not believe. He also gave this young man a paper to carry to the priest. After his death the priest showed this paper to the chief men of the community, and, according to their own report, it contained a formal renunciation of their church. To another young man who visited him, he expressed

Digitized by Google

a desire that the brethren would pray for him, that he might not be left to do any thing wrong.

Two days before his death, when no longer able to raise his head from the pillow, he was visited by another of the brethren. He manifested the same delight, on seeing the face of a Christian friend, as before, and inquired immediately for the welfare of the brethren. Being informed that they were distressed on his account, he replied that they should be resigned to the will of God. The conversation was again interrupted by the entrance of his mother; and these were the last words which we have heard from him.

LETTER FROM MR. JOHNSTON, APRIL 15, 1844.

Anathema of the Vartabed.

THE following extract is published, as throwing additional light upon the measures resorted to for the purpose of arresting the reformation which has commenced at Trebizond.

Yesterday the Armenian vartabed in the principal church—the others being closed to bring all the people together for the occasion—pronounced a solemn anathema against three men, who are brothers, for becoming Protestants. He invoked the curse of God upon their houses, and commanded the people to treat them as outcasts, by neither saluting them nor receiving their salutations. He also gave notice that there were others, and among the rest certain women also, who had been carried away with the same error, for whose recovery efforts were making; and if these efforts did not succeed in reclaiming them during the week, they also should be anathematized on the following Sabbath. He spoke of them as being extremely hardened, since even the ignominious end to which Migerditch had come, had not been sufficient to turn them from their ways. Notwithstanding this, however, twenty-three Armenians, a larger number than usual, came to our Turkish service.

Broosa.

JOURNAL OF MR. POWERS.

A Sabbath School—Family Visits.

THE last number of the Herald contained a few extracts from the journal of Mr. Schneider, who, with Mr. Ladd, is associated with Mr. Powers at this station. The present journal brings down the history of the labors of our brethren to a later date; and it will be seen that there are some indications of increasing attention to the claims of the gospel in Broosa. Much has been done to prepare that field for an abundant harvest; the presence of the Spirit is alone needful to crown the effort with success.

Nov. 12, 1843. Some weeks ago, I invited a few children immediately about us, who were in the habit of spending the Sabbath in idleness and noisy play, to come to my room and read the Scriptures with me. Half a dozen came, and, with one or two additions, they have continued to visit me regularly every Sabbath. To-day ten were present. It was exceedingly delightful to see this little company of children enter my study in the most orderly manner, and take their seats in the capacity of a Sabbath School. It is the first thing of the kind, owing to the jealousy of the priesthood, that has ever been attempted at this station.

17. I have called on one of our neighbors, two of whose children come to us for instruction. The parents seemed much gratified with our plan, and, in the style of eastern hyperbole, said to us, "These children are no longer ours but yours." Several other children also entered the room, some of whom are under our instruction; and all, both parents and children, seemed much interested in whatever was said on the subject of education.

This incident would deserve no notice but for many others of a similar character, and especially the fact that a female department has been established in connection with the public Armenian school;—all which goes to show that public sentiment in respect to education has made very considerable advances since this station was commenced. Then it was scarcely thought a desirable attainment for females to be able to read; now there are few who do not regret that when they were children they had no opportunity to learn.

Entries like the following are frequent in this journal.

To-day I have called on a family representing four generations. A neighbor was also present, who seemed to be much enlightened, and expressed decidedly evangelical views on some of the fundamental doctrines and duties of the gospel. My surprise at this was somewhat abated when I learned that he was intimate with

Digitized by Google

several of our native brethren. It is gratifying to find that the piety of these young men is bringing forth fruit.

25. I have received a visit from a neighboring family, parents and children. The father seemed much interested; and when his wife and children retired, he still remained. After a protracted conversation, during which I particularly urged the importance of yielding our hearts to the claims of God's law and of living according to the dictates of the truth, he still seemed reluctant to leave. I cannot but hope that some good impressions may have been made on his mind.

The Bible—Greeks—An aged Inquirer.

December 9. I have just called on the family of another of our native brethren, and had an opportunity to preach "Christ and him crucified" as the only foundation of a sinner's hope, and faith in him as the only way by which the benefits of his atonement may be secured. Some listened attentively, some braced themselves against the truth. The word of God, however, in the Armeno-Turkish is beginning to be read in this family by some who, till recently at least, have been strongly opposed to evangelical sentiments. Not only here, but in many, very many of the families among this people, this translation is beginning to be read with great interest, and the happiest results may be anticipated.

It is truly painful to contemplate the apathy which is almost universally prevalent among the Greeks in respect to their spiritual interests. Some of the causes of this fearful state are alluded to below.

17. I have had an interesting interview with a young Greek who was formerly, and for a long time, under the instruction of Mr. Schneider; but of late, for prudential reasons, he has kept mostly aloof from us. His mind is much enlightened, and he professes much solicitude for his nation, with strong regrets that they are so universally disinclined to come under the benign influences of the gospel. I told them that the Greeks were a proud nation,—proud of their ancient learning and literature, their philosophy and philosophers, their fine language and refined manners,—and that the preaching of the simple doctrines of the cross, as in the days of our Savior and his apostles, is foolishness to them. "It is all true, it is very true," said he; "but our priests—it is our priests who are in fault. They are in darkness themselves, and they labor to keep the people in darkness.

Mr. Powers says, January 7, that his Sabbath School is becoming more and more interesting. "We begin to indulge the hope that priestly influence may not interfere with it." Adults sometimes attend and take part in the exercises.

January 11, 1844. An aged gentleman of some distinction called on us to-day. He was present at my theological lecture, two weeks ago, and at Mr. Schneider's Bible class last week. The truth which he heard at those exercises, has evidently reached his heart, and he came to-day for the purpose of conversing on the great truths of the gospel. And a more deeply interesting conversation I have had with no one since my return to this city. Within these two weeks he has made very considerable progress in the right understanding of the sacred Scriptures; and my instructions to-day on the essential doctrines of grace were received with an apparent cordiality that truly surprised and delighted me. I cannot but hope that the Spirit of God is leading him to a saving acquaintance with the truth.

February 9. The aged gentleman mentioned above, was present again to-day at my lecture. He has called on me repeatedly during the last month, and our conversations have been deeply interesting. His mind seems peculiarly open to conviction, and his only wish, apparently, is to know what God has revealed. I was particularly struck with this to-day. He remarked that he did not want any body's opinion, not even mine; but he wanted to know what the word of God said. At our several interviews we have discussed the leading doctrines of the gospel and some of the errors of this church, such as praying to the saints, &c., in the freest manner possible; and he has apparently received all that the sacred Scriptures teach with the docility of a child. The change in his style of discourse, his manners, his feelings, and his very tones even, is striking.

A Hermit converted—An inquiring Teacher.

12. I have received a call this evening from one of our native brethren, a teacher, and a pious young man from Ada Bazar. I was exceedingly delighted with my interview with the latter. He came with the gospel in his bosom, which, indeed is his

Digitized by Google

constant and almost only companion, and the Holy Ghost has evidently been his teacher. I have rarely seen an instance of apparently more meek, unassuming, simple hearted, and actively devoted piety.

Not long since he was living a sort of monastic life, or rather that of a hermit, passing most of his time in deserts and in mountains, visiting the abodes of men only occasionally for the purpose of procuring sustenance. He obtained his food by exchanging the pretended virtues of a bone which he carried about in his scrip, curing diseases, &c. &c. When his provisions were exhausted, he subsisted on grass and roots like a beast. Some of the native brethren of his village advised him to abandon this sort of life and search the Scriptures, as being alone the guide to everlasting peace. At the suggestion of the same brethren, shortly afterwards, when on a visit to this city, he called on Mr. Schneider to inquire what he thought of relics, &c., still carrying his bone with him. The answer I need not state. Suffice it to say that he abandoned his bone, and requested Mr. Schneider to give him a copy of the gospel, which he did; and that same gospel has literally been his bosom companion ever since.

At that time he could not read; but he devoted himself to study and soon became able to read for himself the lively oracles of truth; and under divine guidance he was led, as it may be hoped, into the way which conducts to salvation. Religion is now his life; and Christ, and he alone, is all his theme, his hope, his joy, his peace. His views respecting the atonement and mediation of Christ are remarkably clear; and as for the errors of his church, he seems to hold them in utter abhorrence.

Our new friend, the teacher, not only listened to the conversation with great interest, but also took a prominent part in it, and discovered an understanding of the Scriptures and of the errors of his church, which I had not anticipated. I cannot but hope that he too is under the teaching of the Holy Ghost. This has been to me one of the most delightful evenings I have ever spent in Broosa.

21. The teacher above referred to called again this evening, bringing with him a watch-maker, who formerly attended Mr. Schneider's preaching, and seemed for a time much impressed with the truth; but for many months past he has kept aloof from us. I was happy to find his former impressions much revived, and with both I continued conversing, to a late hour, on the fundamental doctrines and duties of the gospel. Both seemed very much interested, and expressed a determination henceforth, so long as they shall live, to love and serve God with all the heart, trusting in Jesus Christ alone for salvation. Such proofs of the Spirit's presence are exceedingly refreshing and encouraging to our hearts.

Madura.

JOURNAL OF MR. LAWRENCE.

Baptisms — Native Princess—Romanism yielding—Drawing back.

Mr. Lawrence continues his labors at Dindigul. During a part of the time embraced in this journal, Mr. Crane was associated with him; for the last few months of this period, however, he had none but native fellow-laborers. Since the commencement of the present year, Mr. North has become connected with that station.

The last report of the Madura mission, published in the July Herald, shows that our brethren have much to encourage them in their work. Indeed the population of Southern India appears to be rapidly advancing to a point, where the renunciation of idolatry will become very frequent. The Bishop of Madras, under date of March 14, 1844, says that ninety-six villages, in one of the districts of Tinnevelly, have come forward, unsolicited, and utterly abolished their idols, requesting to be placed under Christian instruction. One of the English missionaries, at an earlier date, announced that he had received seven hundred natives under his care within the preceding two months. Although there has been no movement of so decided a character in the territory embraced within the plans of the Madura mission, there are many things which are exceedingly hopeful. Were laborers ready to enter this field, in requisite numbers, there can be no doubt that an abundant harvest would soon be gathered.

April 27, 1843. The sacrament of the Lord's Supper has been administered today; seven were admitted to the church. Among them is Annuntun, the young head man of Pemjamputty; he was formerly a Roman Catholic, but for six years he has been a declared Protestant; we hope he is a sincere Christian. He takes a very decided stand against the corruptions of the Romish church, for which he once gave his property to build a chapel. The wife of Savvareemootoo was one of the seven, having clung to the errors of papacy long after her husband had renounced them. Four members of our boarding schools were also

Digitized by Google

received;—John Taylor, Ebenezer Seymour, Elizabeth and Charlotte T. Agnew. Charlotte Bliss, the wife of Manuel Sylvester, select school teacher, was the seventh.

After the solemn and interesting occasion was over, another of the girls,—who has entertained the hope that she is a child of God,—came to me and, with deep emotion and tears, poured out her grief that she had been left out. She said, "Though all forsake me, Christ will not; neither will I ever forsake him." On one or two occasions she has witnessed a good confession, when assailed in her father's village by the Roman Catholic priest for leaving his church. And it would seem he was not able to resist the wisdom with which she spoke. It was deemed expedient, however, to allow her a further trial.

29. A messenger came from Mootoomeen-ammaarl this morning, bringing a request for me to say how she should appropriate the charity which she says she intends to give from the temple revenues, now reverting to her. I advised her to apply it to a girls' school in her own neighborhood. It is gratifying to know that this native princess is willing to propose such a thing. I have some hopes that she may be allowed to carry out her good intentions.

Some two weeks afterwards, this personage was present at the recitation of the girls' and select schools; she appeared to be much interested in the exercises, and requested Mr. Lawrence to send her a teacher.

May 27. To-day I went to Nullapanaikewputty. Scarcely a village which I visit, is more free to receive us, and approve our doctrines than this; and yet no village has been longer opposed, or has more shamefully abused some of our helpers. Samuel was turned out of their streets, and denied those rites of hospitality which are not refused even to strangers, for daring boldly and fearlessly to preach against papal errors. One of the leaders in the mob against him was taken sick soon afterward. Samuel went again, entered the house, and prayed with the man; he soon recovered; and from that time they have been almost ready to worship him. Still they are bound to the Romish church by a thousand ties, and it cannot be expected that they will sunder them at once. The influence of the truth, though silent, is sure and effectual. Some of their objections they have already given up. Many of the women,—though held back by their notions of caste from learning at the school, or sending their daughters,—are learning at home by night.

Mr. Lawrence says, May 29, "I conversed with a Roman Catholic who lives some twenty or thirty miles north of Dindigul;—a simple man, but one who seems to love the Savior. He promised that he would have nothing more to do with the idolatry and mummeries of his church."

I have also written to Irroolappen, in reply to his apology for wearing the sandal spot; I told him that his letter proves him to be unwilling to give up all for Christ.

This rich young man is in a most fearfully interesting state. I have seen him weep and tremble like a leaf under the power of his convictions. It was partly for his sake that Mr. Crane and myself took our trip up the Combam or Dindigul valley; yet how sovereign, how independent are the counsels of Him who giveth no account of his doings to man! We did not see Irroolappen at all; but one came from the family of the Combay Zemindar, and followed us day and night to listen and inquire. He has since, as we trust, become a true child of God, while the other, as we have every reason to fear,—with his abundant knowledge of the Scriptures, and his frequent intercourse with the missionaries,—has forsaken us, having loved this present world. "The first shall be last."

Mr. Lawrence acknowledges, June 1, the receipt of one hundred rupees from a gentleman,—formerly a resident of India, but now of England,—to be expended upon schools. "He attended an examination of our schools, some three or four years ago, and he has since proved himself a friend indeed."

Interesting Baptism.

June 4. The sacrament of the Lord's Supper was administered to-day. Keluntoovalepillay was admitted to the church and baptized by the name of Nathaniel. This is the person whose case was alluded to above. He has been with us for several weeks; and the eagerness with which he has received and learned the gospel, together with his whole conduct, and such facts connected with his recent history as we could obtain, warranted us in admitting him to the fellowship of the body of Christ. He is a son of the late Zemindar of Combay, has resided with his

Digitized by Google

successor, and has been one of the spoiled children of royalty; while, at the same time, there is a certain independence and frankness of character, with other related traits, that have added to the interest of his case. He followed Mr. Crane and myself thirty or forty miles, after having heard that the missionaries were in his neighborhood. His first impressions were received, according to his own account, some two years before, while returning through Dindigul from Seringham.

Mr. Lawrence, by referring to his diary, under date of April 24, 1841, finds, after a few introductory questions, a record of the following conversation with a party of heathen.

Missionary. Where have you been?
Heathen. To attend the festival and have a vision (sight) of God.
M. How many are there of you?
H. Twenty.
M. How many rupees have you spent?
H. We have each spent four.
M. What did you give the god?
H. We presented plantains, broke cocoanuts, offered sugar, &c.
M. What else did you do?
H. Joining our hands and lifting them to our foreheads, we reverenced and said, "O god save us; we wish to get eternal bliss."
M. Did you see god there?
H. We saw the image and the temple and the tank and the multitude.
M. But why go there to see god? He is everywhere.
H. That we know. If we do no murder, do not steal, do not lie, and live thus uprightly and worship, we can obtain heaven.
M. What you now say has wisdom in it, but some error also. We must not only refrain from evil, but have the sins which we have already committed, forgiven.
H. How can we know what is sin and what is virtue?
M. Have you not just said we must not steal, kill, and the like? How do you know this, except as your conscience is God's witness in the mind, and tells you what is wrong? If you steal, that accuses you at once; if you commit adultery, it also accuses you.
H. Yes, so it is; and though we go here and there, and attend festivals, and make offerings, we are not made holy.

Mr. Lawrence quoted an extract from one of their own poets.

Though you go to Casi, guilt is not absolved.
Though you bathe in the sacred flood, the evil temper is not removed.

Sevvavaakeyar's denunciation of the absurdities of heathenism was also referred to. After this, one of the company spoke of the decay of the body, its dissolving into its original elements, —earth to earth, water to water, fire to fire,—but the undying spirit when released, he said, would fly everywhere, like the wind. At the close of the conversation, the same individual followed Mr. Lawrence to the house and received two tracts, the Blind Way and Spiritual Lamp.

Little did I think when I made this record, casting the bread of life upon the waters, that it would be found after only two years, and that its effects would even be felt much sooner. Yet this man seems to have filled the palace with his new doctrine. He has dismissed one of his two wives with a pension, and endured no small abuse from relatives. He has been much annoyed by the wife with whom he continues to live; she was accustomed to snatch his books from him, and throw them over the wall, or into the fire, and refuse to cook, &c., &c. All this, however, was borne in such a way as at length to command respect, and he has been restored to what little favor his fickle prince had withdrawn.

He has detailed his experience during the time which had elapsed since he received the tracts; and we could not but admire the movements of that Spirit who "leadeth the blind by a way they know not." On one occasion his wife proposed to him to place his faith on the ordeal of cock-fighting. He rebuked her for tempting God; but her promise was to become a Christian too if his cocks should win. They were vanquished, however; his wife was confirmed in her opposition, and he was taunted with the defeat. This produced a more determined resolution to follow the convictions of his own mind, and he declared to her that he was ready, from that moment, to be a Christian, or to be baptized.

Mr. Lawrence subsequently made the following entry respecting the above named individual.

Nathaniel has since been to his kindred and brought his family here. His visit was one of faithful admonition, it would seem. He received new tokens of his relatives' favor; these things, however, he appears to count but loss for the excellency of the bread and water of life.

Since his connection with the church, and before also, while with us, he has shown a most hearty relish for the pure and precious doctrines of the gospel, and has not been wanting in faithfulness to his neighbors. He is studying the catechisms and the word of God, with a view to becoming more useful as a reader or catechist. He also expresses some hope

Digitized by Google

respecting his wife; but she is still very ignorant.

In explanation of the foregoing allusion to cock-fighting, Mr. Lawrence adds the following statements.

It will not be wondered at that this man should know no sin in cock-fighting, though his credence in auspices must have been affected by what he read in the Blind Way. The criminality of the practice had never been set before him; and there is no higher entertainment for these zamindars, and their relatives, than cock-fighting. When Mr. Crane and myself waited on the Bodenaikenoor Zamindar, the air was resounding with the crowing of at least a thousand cocks, as we supposed, in the adjacent grove, while the smiths were there with their polishing wheels to whet and burnish the gafts, some of which were little less than three inches long and of double blade!

Calls for Instruction—Happy Death—Inquirers.

Additional information respecting these applications for Christian instruction, from Romanists and others, will be found in the July Herald.

18. Nathaniel brought the head man of Aareyanelloor to us, with the proposal that the sixty Roman Catholic families of his place be received under our care. He stated that he had given a pledge to the Goa priest, to the amount of two hundred and fifty rupees, that he would not go over to the French priest; but this had no force in hindering his coming to us. I offered to put a school in his village and give them a catechist or reader. I also explained to him our views of some of the leading truths that concern our eternal welfare, so that he might know what we should teach. He said he would go and speak with the people and come again.

Mr. Lawrence visited, July 29, the native princess, mentioned above, and was well received by her. She said it was the desire of her heart that all the people in that region should hear the "good words" of the missionary.

August 9. I have had a very interesting call from the rich Waardan and his two sons from Dindigul valley, seventy miles distant, one of whom—Irroolappen—has been so long a professed and apparently sincere inquirer after the truth. They urged their request for more direct and permanent effort in their neighborhood. The old man offers a *kalam* (about two bushels) of rice per month, and says he will build a school-house, if we will send one who will act as English teacher as well as catechist.

On the 11th of August, the Collector, W. Elliot, Esq., presented a bell to the church at Dindigul.

14. Savvaremootoo's wife has departed this life to-day, having been long sick. I cannot doubt that she has made a happy exchange of worlds. She bore her long affliction with great patience and resignation; and though, for a few days before her death, she expressed a strong desire to see her sons who are in the Seminary, she appeared to have relinquished all undue regard for them, before they arrived, and felt that they would be well cared for by the Lord. Her delight in prayer and religious conversation seemed to increase as her strength diminished, till at length she quietly breathed out her life. Her funeral was attended by many Roman Catholic friends from her former residence, where her husband was temple-keeper. The head man was very attentive, taking the direction of the duties to the dead, and descending into the grave alone, to receive the corpse. This was true kindness, and it is a most gratifying testimony to the esteem in which Savvaremootoo is held.

Mr. Lawrence visited a village—August 29, market day—in which the Mohammedans have the balance of influence. It was formerly a question whether a missionary could go through the place, on such an occasion, without being insulted. Now, however, there are indications of an improved state of feeling in respect to missionary labor.

October 1. The month of September has been spent chiefly at home, with many indications that the Lord's work is going forward, slowly indeed but yet surely. Antonio, a recently married and wealthy young Roman Catholic, has applied for admission to the church, and there can hardly be any mistake in his eagerness and sincerity. He was a monitor in one of our free schools, three or four years ago, and has been reading the Scriptures and tracts since the school was relinquished. The Verakul school-master also has urged the same request. As both of these individuals have a good report, so far as I can find, from them that are without and from our catechist too, and as my own opinion, from personal inter-

Digitized by Google

course with them, is very favorable, I shall probably admit them to the church in the course of a few months. There are also three or four from among the preparandi; and one girl from the Girl's Boarding School, whose hearts I trust the Lord has opened to receive his word in the love of it; but in their case there is not so much apparent necessity for an early admission.

Siam.

ANNUAL REPORT OF THE MISSION, JANUARY 1, 1844.

Introductory Remarks — Progress — Encouragement.

THE members of this mission have prosecuted their labors during the past year much as in previous years. The translation of the Scriptures into Siamese has been carried steadily forward. Much difficulty has been experienced, as heretofore, in securing the attendance of pupils, particularly from Siamese families, in the schools of the mission. Besides the obstacles which grow out of the social relations of the people, "the wats are numerous, situated in the most beautiful situations and adorned with fine walks, reservoirs of water, choice trees, and the most fragrant shrubs and flowers, far surpassing in expensiveness anything that the missionary would be justified in doing, if he could obtain the ground, which is utterly impracticable at present. These wats are public schools, open to all without charge; they are held, moreover, in the highest estimation by the people, while they are visited, cherished, and watched over with paternal care by the king and nobility." In such circumstances, it is not strange that it should be found almost impossible to procure the attendance of children in the schools of our missionaries.

The distribution of tracts was interrupted at the commencement of the year by "the panic," notices of which have already appeared in the Herald; for the last four months, however, there has been an increasing readiness to receive the publications of the mission. A Christian Almanac in Siamese has been issued, which has excited some interest; many of the most intelligent of the natives acknowledge the absurdity of their system of astronomy.

A preaching service in Siamese has been kept up at the chapel on the Sabbath, and also at the tract house, during the year. One or two individuals, belonging to the class of catechumens, have given some evidence that a work of grace has commenced in their hearts. There has been preaching in Chinese on the Sabbath as usual.

It is believed that the truths of Christianity have had an increasing influence upon the minds of this people during the past year. The excitement and opposition raised against us, and our tracts, has contributed not a little to produce this effect. Our efforts and doctrines have thereby been made more the subject of remark and investigation than heretofore. Opposition has consequently been more virulent, and attachment to us has called forth the exercise of more moral courage and strength of principle than formerly. Nor have there been wanting those, both among the Siamese and Chinese, who have expressed their desire to receive baptism, and to become united to the people of God. Some of them, we hope, may soon not only enjoy this precious privilege, but give comfortable evidence that they have been born of God, and are living members of Christ's body. Of others we still stand in doubt, though we cannot cease to pray for them. Experience shows that it is not difficult to find numbers, among the Chinese especially, who are ready to make a profession of Christianity, but who, at the same time, give little or no other evidence of a renewed nature than a willingness to comply with the wishes of their teachers in external deportment. Hence we need constant aid from above, that "we believe not every spirit, but try the spirits whether they are of God;" that we may be able also to "warn them that are unruly, comfort the feeble-minded, support the weak, and be patient toward all men."

We still hope that the Lord has been preparing, both this people and his servants here, for the coming of his kingdom in Siam. That we should be permitted to commence our labors so quietly, to pursue them so long and so extensively, and with so little interruption, in the imperial city, and under the daily observation of the king himself, as well as the nobility and the priesthood, are to be referred directly to the goodness of God. Be it that they affect to despise us, that they regard our efforts as impotent, and our gospel as foolishness, still our conclusion must remain the same, since God has permitted such things to take place in this, rather than in some other way. That a numerous priesthood should so generally be willing to receive and examine Christian tracts, and converse on the subject of Christianity, are circumstances which must be referred to the same cause.

It is believed that Siamese history furnishes no instance of religious perse-

Digitized by Google

cution, and that her laws do not make it a penal offence for a Siamese to forsake the religion of the country, and embrace another system of belief. This fact has already been proved in the case of one Siamese, who has now been in connection with the mission church for more than a year, and yet no legal objection has been started against his course. Should a more influential person follow his example, he would doubtless suffer great insult and personal abuse from individuals, yet it is believed that Government would not attempt to punish him simply for such an act. Such circumstances we cannot regard as incidental, but as preliminary, in the providence of God, to a far better state of things.

The course which the Lord has been pleased to pursue towards us as a mission, we hope has led us to feel still more deeply our great weakness and entire dependence on him for every mercy, and to appreciate more and more his infinite ability and willingness to interpose in our behalf. A desire to witness more palpable tokens of the divine presence among us has been increasingly manifest for some months past. That such may soon be the case we would sincerely bespeak an interest in the prayers of all God's people.

GENERAL LETTER FROM THE MISSION, JANUARY 17, 1844.

Baptisms—Encouragement.

THE mission to Siam, it is well known, has two branches; a part of the brethren devote their time to the spiritual interests of the Siamese, while a part direct their attention to the Chinese, who are quite numerous at Bangkok. Since the opening of the principal ports of China to the missionaries of different nations, it has become a question whether all our efforts in behalf of the Chinese should not be concentrated upon the home population. This question is still under consideration. In the mean time, however, it is gratifying to perceive that the labors of our brethren in this department are not altogether unblessed.

The longer we are permitted to continue our labors among the Chinese of Bangkok, the more evidence have we that they are not in vain. Since the last letter in behalf of the mission respecting them, two of our teachers have been baptized and received into the mission church, on profession of their faith in Christ. The teacher of our Boarding School has expressed a hope that his heart has been renewed, and a desire to be admitted to the communion and fellowship of the saints. As our knowledge of the language and of the people increases, these and other facts lead us to feel, that the Lord may have still more labor for us to perform in this kingdom. Notwithstanding our confined situation, the sphere of our influence seems to be widening in a very providential way. Mr. Johnson's former teacher,—whom he baptized in 1838, and who left here about a year ago in feeble health, expecting to return to China,—was disappointed in obtaining a passage from Singapore. He has since returned, with improved health, and he is now engaged in the service of the mission. In company with one of us, he visits the tract-house three or four times a week, where he engages in distributing tracts and in exhorting his countrymen with increasing interest and effect. Our constant prayer is that the Lord will make him an instrument for greatly promoting his own glory among this poor deluded people.

One of the teachers who was recently received into the church, has a wife and child residing with their relatives, about thirty miles distant from Bangkok. Soon after he had experienced pardoning mercy, as he supposed, he made them a visit to instruct them in the knowledge of the gospel. On his return, he stated that he met with considerable opposition, but still felt encouraged to pray and labor for their conversion. Since his admission to the church, his interest for the salvation of his wife and relatives has apparently been increasing. He has expressed a desire to labor for their conversion, and is now absent for that purpose. He proposes to examine into the number and circumstances of his countrymen there, and write us the results, with the expectation that one of us may visit the place, and, if it is thought best, make that a station for future efforts. May the Lord regard the desire of this poor man, and be pleased to make his family a household of faith.

What seems to be quite providential in respect to the other teacher, already received into the church, is, that he is a young man of some promise as a scholar, and speaks another dialect than that to which we have been mainly devoted, till within a few months. This dialect, called here *Kah*, is extensively spoken in the great Chinese bazar, and in the vicinity of the tract-house. Those speaking the Hak-keen dialect—the dialect to which we have been chiefly devoted till recent-

Digitized by Google

ly—have greatly decreased within a few years. Thus it seems that the Lord by his providence is directing our attention to this more numerous class of Chinamen, as the number in the other class are diminishing. We are also led to hope and pray that God will sanctify the heart of this young man, more and more, that he will cause him to consecrate his learning and all that he possesses more unreservedly to the service of Christ, and make him an instrument of great good to this numerous class of his countrymen. Let us have a continued interest in the prayers of Christians.

Borneo.

GENERAL LETTER FROM THE MISSION, JANUARY 15, 1844.

Introductory Remarks—History of the Station at Karangan.

THE history of this mission has been, even from the first, remarkably eventful. Within a few months, indeed, it seemed not improbable that our brethren would be obliged to abandon their operations in Borneo. New obstacles were thrown in their way by the Resident; and they felt called upon to urge the question, whether they should be permitted to continue their labors in that field without embarrassment, to a speedy decision. Accordingly they addressed a communication to the Governor-General, detailing the difficulties by which their path had been hedged up, and requesting to be advised as to what they were to expect in future. The Resident first endeavored to persuade the missionaries to withdraw so much of the appeal as related to himself, or else to divide the subject into two portions, with the intent, it is supposed, of suppressing the part which implicated his own conduct. Failing to accomplish his purpose in this respect, he has entirely changed his policy; and he now shows himself as friendly and complaisant, as he did at the commencement of his official intercourse with them. Our brethren indulge the hope that, whatever may be the private views and wishes of the Home Government, they shall be countenanced in their operations, from motives of policy, or at least permitted to pursue their way without any serious hinderance.

In these circumstances, the missionaries have thought it advisable to address their patrons in this country. Their aim, it will be seen, is twofold. 1. They discuss the expediency of continuing their labors among the Dyaks, particularly with reference to certain objections which they suppose to exist in the minds of some, and which are calculated to prevent their ultimate success. 2. They make an earnest appeal for additional assistance in the prosecution of their work.

As the document is very long, some portions of it are unavoidably omitted. Inasmuch, however, as it has been published entire in the Christian Intelligencer, and has thus become accessible to most of those for whom it was more particularly intended, there is less reason to regret the omission.

After mentioning, very briefly, their difficulties with the Resident, the missionaries proceed to give the history of their new station among the Dyaks.

Our first object was to build and prepare for the removal of our families to this place. This was effected by one of us about the middle of January, and by the other in the month of March. At the same time we have endeavored, as far as practicable, to prosecute the study of the language; a matter of no inconsiderable difficulty, as there are of course, no professed teachers, and indeed none whom we could induce to act permanently in that capacity. All we could do was to seize opportunities as they offered, and get a little of one and a little of another, and consequently we often pass much longer intervals than we could have wished without making any material acquisition.

We have so far succeeded, however, as to secure the translation of several important passages of Scripture, and, by the command of many words and phrases, to facilitate greatly our intercourse with the people, though not entirely to free us from the necessity of using Malay to some extent in our efforts to preach the gospel. Since our houses have been substantially completed, we have devoted a larger proportion of time than before to itinerary labors among the neighboring villages, and latterly those more distant;—in some cases spending five or six days away from our families. In this course we shall probably persevere for the present, and perhaps, if we have health and strength, pursue it with increasing vigor. It has served to encourage our hearts very much in various respects. We have found that the savor of our work is spreading—silently indeed, like leaven—but we trust none the less effectually, in all the Dyak communities, far and near. The formidable appearance of their innumerable languages, or rather dialects, is measurably relieved by closer and more intimate acquaintance; and the great moral influence we shall probably have most directly to contend with — Mohammedan sentiments and Malay power—have begun to develop their real form and prevalence,

Digitized by Google

so that we can, in a measure, estimate the force of our enemy, and tell how to meet it.

Above all, this seems to be pointed out by Providence as the most profitable, if not the only possible, system of means that can at present be put into extensive operation. All our efforts to gather schools have hitherto failed; and we are coming more and more to the conviction that there is very little prospect of effecting much in this way, till a more deep and abiding impression in our favor shall have been produced upon the minds of a part at least of the adult population. This we think is natural, though we regret it, especially as it prevents the female members of the mission from occupying a sphere of effort to which they chiefly look for active usefulness, and at the same time precludes the employment of one of the most efficient instruments in the scope of missionary labor. But every thing must follow in its own order, or rather in the order of an all-wise Providence. Nor have we been much more successful in gaining attendance upon our Sabbath exercises. We cannot ordinarily depend upon the presence of any besides those in our service, or at the most a few others connected with them. When it is otherwise, and we are surprised by an unusually large attendance, it seems to be rather a casual incident than any indication of special interest in the minds of those who come.

All these things lead us to the conclusion that our great work at present is a systematic and vigorous itineracy. In this, however, we think we can see a wise and far-reaching arrangement of Providence. If the Malays saw us at all prosperous in establishing schools, they would most likely exert all their energies to annoy us and thwart our operations. If we were so happy as to make a few converts —and at the best we could not with any reason look for many at present—a tremendous onset would doubtless be made to stop the tide of success, and perhaps root us out of the land. But now they think we are effecting nothing, and probably look with ineffable scorn at what they consider our weak and inefficient proceedings. We, however, trust and believe the truth is taking root; at least, the seed is scattering, and the knowledge of us and our designs is spreading among the people. The impression thus far, we are persuaded, is altogether favorable. Humanly speaking, we are convinced that the Dyaks are only waiting to know whether the Malays have actually the power and the disposition to interfere; and should that be settled in our favor, they would receive us, externally, with open arms. But our dependence is upon the Spirit; our hope and expectation is that, when knowledge shall have been sufficiently increased among them, his influence will be poured out, and such a work will be at once apparent as neither Malay craft nor Mohammedan delusion will be able to repress or to prevent. May this hope be devoutly cherished in our hearts, and this consummation ardently and incessantly sought in our prayers, and the prayers of the churches.

The General Letter next mentions the arrival of Mr. Steele, November 25. On the 18th of December following, the mission held its first meeting at Karangan; all the members being present except Mr. Doty. After mature and prayerful deliberation, the following resolutions were unanimously adopted:

1. That, in our opinion, the indications of Providence call more loudly now than ever before, for the vigorous prosecution of our labors among the Dyaks.

2. That this mission should by no means be given up, without a fair and thorough trial of what can, with the blessing of God, be accomplished for the salvation of this interesting people.

3. That, notwithstanding the trials and adversities we have hitherto experienced, and the toils and difficulties which we have every reason to expect, we are ready to devote mind and heart and hand to carry these views into effect.

4. That we make a full representation of the case to our patrons and the churches, with an earnest appeal for adequate assistance.

5. That we fully concur in the views of the Prudential Committee, that the proper field for the Chinese branch of this mission is China, and that it should be located there as soon as practicable. At the same time, on account of the peculiar circumstances of the Dyak branch of the mission, we deem it highly important, if not absolutely necessary, that one of the brethren now at Pontianak remain there until some other arrangement can be made for the transaction of our business.

In explanation of the last sentence of the fifth resolution, our brethren say that there must be some person at Pontianak, who will attend to the wants of the station at Karangan,—such as the purchase of certain articles of food, the transmission of letters, the reception of articles sent from America, and the supply of funds in the coin of the country,—and that there is no one in that place at the present time, disconnected from the mission, who can be safely employed to discharge

Digitized by Google

these duties. Since the foregoing resolutions were passed, however, it has been discovered that there are parts of three tribes of Dyaks, within a short distance of Pontianak. Messrs. Doty and Pohlman have already made three visits to them, and have also obtained the necessary sanction for the commencement of missionary labors among them. "These Dyaks," they write, "will afford an ample field for those who must be stationed here to manage the secular affairs of the mission. We have accordingly proposed to the brethren at Karangan, that this should at once be made a Dyak station, and one of their number remove here for that purpose." Should this proposal be acceded to, there will be no necessity for detaining the Chinese branch of the mission any longer in Borneo.

Objections to the Karangan Station.

The objections to the continuance of this branch of the mission are met as follows :

1. There is, if we mistake not, a pretty general feeling that the selection at the outset was unfortunate, and consequently a desponding sense of deficient interest and inadequate stimulus in the object we are pursuing. But are not those who entertain this idea occupying a false position? The evolutions of Providence in the settlement of our mission have been in various respects peculiar, and in some cases deeply intricate and perplexing. The consequence is that no little difficulty is experienced in obtaining from any single point a just and correct view of the whole subject; and without this, extreme danger of passing an unfair judgment upon any or every part. The fact is, Borneo and the Dyaks were never, properly speaking, our choice. The event of our location here is eminently providential. This is an important consideration, and deserves to be looked at with reverent attention, and with an unbiassed disposition. Perhaps, indeed, this is the very secret of all our disasters. We were aiming at something more grand and imposing. Nothing less than this whole archipelago would satisfy our ambition. We did not consider whether we had men or means to carry into effect the magnificent scheme; our only anxiety was whether we should be allowed to occupy so interesting and inviting a field. If there was any misgiving, it was probably not as to whether we possessed the requisite pecuniary, moral, and spiritual resources to subdue so extensive a province of Satan's empire, but whether these little clustered specks, sleeping in all their loveliness upon the waste of waters, would present a scene sufficiently extensive and important for the development of our energies and the exhibition of our prowess. Was not this the case? And if it was, what does it prove, but that we were not then in the temper of mind, or in an attitude of spirit, at all adapted even for the humblest participation in the work which we would so proudly have arrogated to ourselves?

Be this as it may, one thing is certain. The Lord has been pleased, for some wise and holy purpose, no doubt, to lead us through a very intricate maze of providences and counter-providences, and at last to land us on this great, though desolate island. In coming hither we have had to pass through a burning fiery furnace, not so much of the flesh as of the spirit. The discipline has been awfully severe, to the church as well as to ourselves. He may—nay, he unquestionably must—have had our mutual probation and purification in view, in this trying process. Happy we, if it has effectually fitted us for our work, and prepared us henceforward to prosecute it in simplicity and godly sincerity. But we trust, yea, we have a sweet sustaining confidence that he has had a further and yet more glorious object to subserve. We cannot but hope that the salvation of multitudes of miserable and degraded Dyaks is the great final cause of these mysterious movements. Something yet more grand may be yet behind the curtain. It is easy to imagine consequences more remote and momentous. But we will not attempt to lift the veil, nor presume to gaze beyond the bounds of immediate probability into the long vista of futurity which the Father has put in his own power. It will be enough for us, and infinitely more than we deserve, if our poor services may be suffered to contribute in any, the humblest, measure, to such a divine and blessed consummation. And this pleasing and hallowed anticipation we think we are warranted to cherish, by every consideration drawn from the ordinary method by which God is accustomed to deal with his church and people, and especially from the more recent developments of missionary history.

2. Another discouraging circumstance is found in the smallness and sparseness of the population. This is certainly not altogether groundless; yet we strongly suspect it is unduly magnified. Anything like an accurate census of the people has indeed never been taken, and the estimates are, consequently, almost as numerous as the persons who make them; but the very lowest calculation for which

Digitized by Google

there is any solid basis, would rate their number at *several times that of the Sandwich Islands!* Even the small section which we have partioned off on the west coast, as our present field, cannot with any reason be supposed to contain, in its legitimate extent, a population much less than that of those interesting isles. The force of the objection, then, does not certainly lie against the sum total, for this is evidently sufficient to constitute the scene of a most intense and abiding interest. And in regard to their scattered situation, we who are on the ground are persuaded that it may be easily overrated, especially if several important compensating circumstances are not taken into the account. It should be remembered, that as much as they are dispersed, they generally live in villages of considerable size, and that these villages for the most part are distant from each other, from a quarter of an hour's to two or three hours' walk. Thus in every hamlet we are usually enabled to find at certain well known seasons or parts of the day a little congregation already assembled, or within call of the voice; and they, from the easiness of their temper and complaisance of disposition, willing to listen to what we have to say, even if there is no tendency to look farther at the subject. But should the Spirit be poured out, not only should we find in these little collections of people wakeful and eager listeners, but, what is still more to the purpose of these remarks, all the villages of each neighborhood would be capable of meeting without inconvenience, and thus forming a congregation equal to the most enlarged desires. Other considerations, bearing on the same point, might easily be mentioned, but it is deemed unnecessary to add to the above.

3. Again, the way of access to them is very difficult. None can feel the force of this observation more sensibly than we who have had, and shall continue to have, to contend with the thing itself; and we are free to acknowledge that the physical obstructions in particular are in some respects exceedingly trying. Yet we know that they are not insurmountable. Indeed we think, and are persuaded, that in the work already accomplished, and in the experience gained, the greatest and most formidable obstacles have been overcome or removed. In this respect our way is now comparatively clear; though there is of course still enough to exercise the faith and patience of every devoted laborer, as must needs be the case in all such new and uncultivated fields as this. But after all, natural impediments are seldom of much weight, when placed by the side of those which are moral and intellectual; and if we have to meet and surmount more of the former, we are disposed to think, nay, we are quite certain, we shall have less of the latter to oppose our progress. Even these, however, will be insuperable without the Spirit's influence. Only give us this for the conversion of souls, and we would soon forget all the bodily toil we have to undergo, and very gladly spend and be spent for their edification and salvation.

Advantages gained.

The General Letter next adverts to "the sacrifices made, the toils and trials endured, and the results achieved."

It will be remembered that seven long years of spirit-trying effort, of perplexity and anxiety, of hope and disappointment, have been spent by us in gaining a foothold among the Dyaks. Of the propriety of our course and the wisdom of our measures it does not become us to speak, further than to say that we did what we could. None could have been more pained than ourselves with the abortiveness of all our plans, and the long-continued inefficiency of our best endeavors. The amount of funds which the enterprise has cost is also considerable. But above all, life and health, with moral and physical energies which can never be recalled, have been freely offered up in its prosecution. Having at length, however, apparently conquered every formidable difficulty, we could soon forget all that is behind, if we may only be permitted to reach forth to that which faith, hope, and experience tell us is before.

We are now happily settled in the midst of these poor, debased, and wretched children of nature. The little hills and valleys begin to smile around our humble dwellings. Even here in the wilderness our houses have all the attractions of a Christian home. Our work, with all its hardships, we trust we can sincerely call our delight. The preparation we have been making, by years of observation, study, and labor, is at last bearing directly upon the great object of our hearts in coming to this eastern world. Our acquaintance with the Malay language puts us in a great measure at ease in our intercourse with that people, and will enable us to get along, with tolerable satisfaction, among most of those tribes whose language we do not know, nearly all of whom use Malay to

Digitized by Google

some considerable extent. In the Dyak we have only made a beginning; but all who are aware of the difficulties in the way of such a work, know that a substantial beginning is no insignificant attainment. Of their manners and customs we know a little, and, what perhaps is of more importance, we have got into something of a position to make constant acquisitions. That we have in any case reached the hearts of the people, we cannot pretend to say; but if our judgment is correct—and we think that we have learned to be sober in these matters—we are slowly gaining upon their confidence and good-will. We never expected this to come about otherwise than very gradually; unless in infinite mercy the Spirit should at once be poured out in more copious measures than is usual in the ordinary operations of Providence. And though there is much in our own unfaithfulness, and in the depravity, perverseness, and fickleness of the people, to lament, we do not think that there is any thing which could with reason justify discouragement. While every development of this kind pains and humbles us, and sometimes, as we confess with shame, makes our hearts hang down and our hands wax feeble, we can truly say we have never felt disheartened with our work itself, or for a moment disposed to give it up; on the contrary, after all our misgivings, and notwithstanding any bright visions of rapid and undisturbed success which we may be supposed to have entertained at the outset, and upon a transient view of facts and circumstances, we must say that upon the whole, things have gone better than we anticipated. If subsequent events have not appeared to others as glowing as our original lucubrations, we venture to say the fault was in the heated fancy of our readers, and not in the hallucinations of our own minds. Such then is the progress we have made in our work, and such are our present feelings in regard to the prospect of ultimate success.

Appeal for Aid.

Our brethren close their communication by making a strong appeal to their patrons in this country for their hearty co-operation. The removal of Messrs. Doty and Pohlman, according to the plan already mentioned, will give additional force to the arguments adduced below. If two Dyak stations are to be sustained and suitably manned, other laborers will be urgently and immediately needed.

In view of these things we are constrained to present a sober and earnest appeal to the Board and to the churches. We fear indeed that our arguments, or rather the mode in which they have been exhibited, may be altogether inadequate to the impression we would make; still, this much at least we trust shall be gained; that the friends of the cause will be induced to examine the subject more narrowly, and if not in our pleas, yet on independent ground, find substantial reasons to sustain our operations, and even to prosecute them with increasing vigor. Our own determinations are before you, and they ought to satisfy all the settled convictions of our minds, and the deep feeling of our hearts.

Shall we then retreat at such an interesting crisis? Think for a moment how the wheels of Providence have been whirling us around for years, and now first suffered us to rest in this secluded spot. Here we are promised quiet and permanent repose. Many fancied impediments have vanished, real obstacles have been overcome, the natural and necessary difficulties of the undertaking have been not a little smoothed down and relieved of their forbidding aspect. To us the field appears more inviting the more we are enabled to survey and inspect it. Indeed we greatly question whether a more promising one, all things considered, can at this day be found. We are not only on the ground, but in a very comfortable measure prepared for our work. Our hearts too, we trust, are in it. A sweet anticipation of the divine favor, and all the blessed results consequent upon it, cheers us onward. But we cannot stand alone. We need help, early, adequate, and efficient help. The very smallest in amount, in proportion and in kind, is what the Prudential Committee have already called upon the churches to supply. So pressing is the necessity, and so clear is the case to us all, that we are forced against all the considerations which would indicate a different course, yea, against our own feelings of propriety, other things being equal, to retain one of the brethren of the Chinese department, merely for the purpose of keeping our little system of means in motion. We therefore wait with deep solicitude for the response. Will the Church come to our succor, or will she leave us to fall alone in the field? Think not that we would depreciate any other hallowed undertaking. No, we love them all, and with all our hearts would cheer their onward progress and rejoice in every triumph they achieve. It is with unalloy-

Digitized by Google

ed delight we hear of every step taken to promote the cause of God at home and abroad. That cause in all its departments is one and the same. All we claim is, that the work in which we are engaged is an essential, and by no means inconsiderable part. Glad indeed should we be if all were prosecuted with tenfold ardor. But we cannot allow ourselves to be forgotten in the mass. Though defeat and disaster have hitherto attended our course, we must entreat you not to give us up in despair. Our ranks have been thinned, and some of our number have fallen in the conflict. Still our little phalanx remains firm and undaunted. Nay, we have at length burst through all the out-posts and barriers which the enemy had placed in the way to foil our attacks, and are now standing under the very battlements of the citadel. Again we ask, will you leave us to fall alone, or will you not rather come to our relief?

Physician and Printer needed.

When shall we look for a physician? We are aware that this call has been reiterated again and again without effect; but never before has it come so direct and so urgent. Hitherto we have always been within reach of medical aid, and indeed the demand for a physician has been rather prospective than immediate. We were still unsettled; nay, our field of labor was uncertain. This is no longer the case. Our mission has now a local habitation and a name, and the prospect of permanency is probably as fair as can ever be expected in this transitory state of things. Besides, we are far away from the post of a physician, none being stationed nearer than Pontianak. In sickness we have nothing on which to rely but our own unskilful prescriptions. Except so far as our spirits may be sustained by simple confidence in the Most High, we are exposed to all the depressing weights of the incompetency of our treatment, or to all the perplexity and anxiety which must attend experimenting with remedies of which we know little or nothing. But we will not dwell upon these harrowing reflections. Nay, we will not make our own case the principal ground of our appeal. We plead more especially for the heathen. We point to their bodily maladies as well as their spiritual diseases, and of all the young and pious physicians in our churches we would ask, is there none to commiserate their desperate condition? Is there none to come and lend us a helping hand in this effort to raise them from their degradation, to make them men, and fit them for immortality?

Finally a printer will now be indispensable. In order to carry on our operations, with any degree of efficiency, we must make and publish books. This people, it is well known, are without a literature not only, but without a written language. Everything is to be done in the way of forming these first elements of civilization and refinement. This will constitute a most deeply interesting department for an intelligent and enterprising young man, as we would naturally expect our printer to be. The immediate exercise of his profession also would be called for to some considerable extent, and the necessity for it will be more absolute than it would have been a few years ago. Then our printing might have been executed either at Singapore or Batavia. But now, to say nothing of the inconvenience and delay attendant upon such a course, the mission presses at both those places have been stopped. But another great and important object for having such a person stationed at Pontianak would be the transaction of most of our pecuniary and other secular business, which must be done there, and which would naturally fall in with the habits of a practical printer. He would also find a pleasant occupation for any time he might be free from these employments in direct missionary labor among the Malays of that place, and two or three hundred Dyaks recently settled a few miles distant. And now let us ask, is there no ardent and devoted printer who is thus willing to give up the world for Christ's sake and the gospel's? Consider, you who are at ease in your possessions, whether this is not a call directly to you. Does the love of Christ burn in your bosoms, and have you no pity for those who are ready to perish? Will you not come to their rescue, and do what in you lies to pluck them as brands from the burning? We appeal to your sympathy for those who are standing alone and feeble and few upon these heathen shores, and beg you to put it to your consciences in the sight of God, whether you can withhold good from those to whom it is due, when it is in the power of your hand to do it? Above all we would remind you of the opportunity of glorifying your God and Savior, by promoting the interests of his kingdom and spreading the savor of his name! What earthly advantage, what personal gain can be compared with this?

Digitized by Google

Responsibilities of Christians.

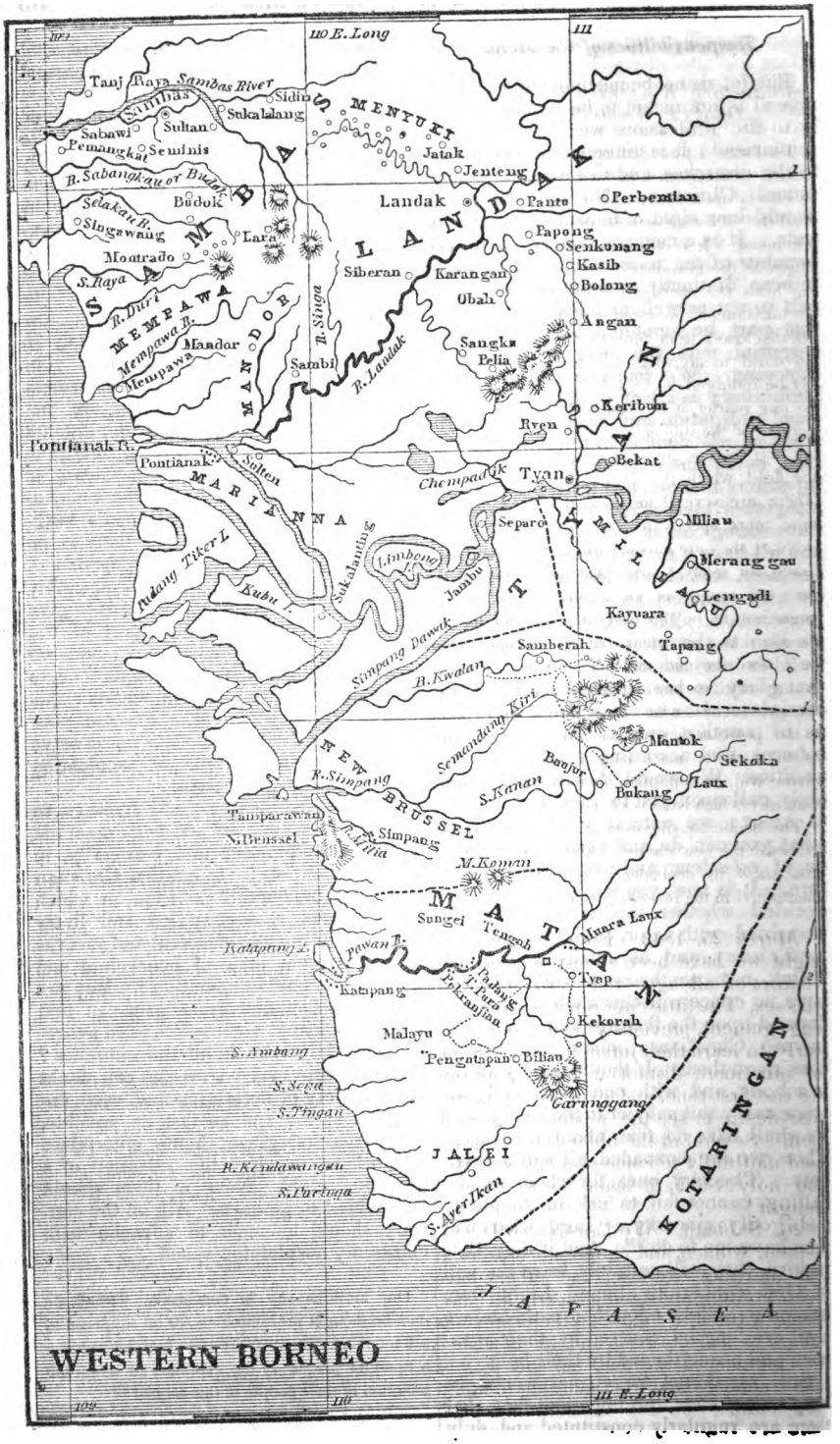
But let us not be misunderstood. This appeal is not meant to be confined merely to the professions we have thus particularised; it is intended to come home to the churches, and to touch every individual Christian. No one, therefore, should lose sight of himself in the multitude. It is a common concern, and each member of the household of faith ought to bear distinctly in mind that he has a part to act as well as others, and though that part be humble, it may be equally essential with the most promising and imposing. We fear one great cause of inefficiency is a lack of this sense of personal obligation and responsibility. Instead of all coming to the work as one man, every one is in the habit of waiting for others to move, and many even depend altogether upon others to act. Brethren, these things ought not so to be. Each and all have a mutual share in this great business, and should feel an equal interest and manifest an equal ardor in its prosecution. The grand object at which we aim is the glory of your Savior as well as our Savior. The promotion of that glory he has imposed upon all his disciples. It is as really the duty of one as of another, only in their respective spheres and according to their several abilities. We would, therefore, affectionately call upon you to take this subject to heart; we entreat you to consider what you can do, and what you ought to do, at so solemn and momentous a juncture. It is now, you will perceive, to be decided whether this mission shall be sustained with vigor, or left to sink into inefficiency and be finally abandoned. Think not, we beseech you, that you have no concern in this matter. All may depend upon the feelings and conduct of private Christians; much undoubtedly does upon them. If they will only awake in a body, and with one heart and one voice carry this subject to the mercy-seat, we shall have no fear about the result. Then, we are persuaded, all will do their duty. The very ones for whom we are calling, cannot fail to ask in simplicity and godly sincerity, "Lord what wilt thou have me to do?" And if they thus inquire, they will certainly learn the will of God concerning them. Light from heaven will shine upon their path, and we shall ere long be cheered by their presence and strengthened by their help.

Still we do not forget, nor would we keep out of view, the important fact, that there are regularly constituted and duly authorized leaders in the sacramental host of God's elect. Beloved fathers and brethren in the ministry, it is to you especially that we look for prompt and efficient action in this business. To you the devoted people of God naturally turn for countenance and encouragement in every good work. Your instructions and exhortations may be needed to awaken interest, to deepen the conviction of accountability, to quicken the holy fires of zeal and devotion, and in short to arouse all the dormant energies of the soul. But should these be already in vigorous play, they will still need your guiding hand and your more prominent and elevated example. We are not ignorant and inconsiderate of the difficult position you occupy in keeping charge of the house of God and superintending in your respective circles all the momentous interests of the Redeemer's kingdom; but we are persuaded there is no better way to make the whole system of holy influence move on most smoothly and operate most efficiently, than to give due prominence to every part of the ministrations of the sanctuary; and we desire, with all respect and deference, to suggest the consideration whether this cause, in which we have become your servants for Jesus' sake, does not deserve a more frequent and earnest inculcation than it ordinarily receives.

Are not right views and feelings in this direction material and even essential elements in genuine and, especially, in elevated holiness? Is not that Christian character lamentably deficient, in which there is not a deep settled and lively concern for the advancement and success of all the great plans of benevolent and pious effort now in operation? May not this be in fact one great cause of that want of spiritual vigor which is so generally complained of in all the churches? However this may be, no one can doubt the propriety of sustaining and even enlarging, as far and as fast as possible, every one of these divine enterprises which have in view the salvation of a perishing world. None of them should be suffered to go back. All, on the contrary, should be made to advance with constantly accelerated speed.

Our brethren say in conclusion, "Shall we then be thought presumptuous, or be supposed to ask too much, when we say our great dependence is upon the pastors of the churches to direct the attention of their people to this subject?"

Digitized by Google



Digitized by Google

JOURNAL OF MR. THOMSON.

Introductory Remarks—Readiness of the Dyaks to receive Instruction.

To form a just idea of the prospects of that branch of the Borneo mission, which is expending its efforts upon the Dyaks, it will be necessary to read the following extracts from the journal of Mr. Thomson. It is only by contemplating the daily labors of the missionaries, by deliberately surveying both the encouraging and the discouraging circumstances connected with their work, as they are disclosed from time to time, that we can be prepared to say what expectations may reasonably be indulged in regard to the future. No reflecting reader, it is presumed, will rise from the perusal of the subjoined statements, with the feeling that there is anything especially uninviting in the field which the Dyaks of Borneo present. There are several missions, indeed, which promise more speedy results; but in almost every instance they are missions which have been established for many years. And the history of the past has taught us, most convincingly, that we ought not to be too hasty in coming to the conclusion that a particular country or people should be placed beyond the pale of Christian effort. At any rate, so peculiar and marked have been the providences which have carried our brethren to the position they now occupy, that it becomes us to wait for much clearer disclosures of the divine will, in opposition to their present plans, than any which have yet been made.

The accompanying map will assist the reader to locate the new station at Karangan, and it will also show its dependence upon Pontianak, as mentioned in the preceding communication.

March 25, 1843. From morning till night we have been almost overrun with visitors of all ages and from among all classes. The little children were true to an engagement, previously made, and came early to learn their infant lessons. Some of our more distant villagers appeared for the first time, and expressed a particular desire to see the process of instruction. Several of the older persons promised faithfully to come to-morrow. May the holy Sabbath soon be to them a delight!

26. Sabbath. We had sixteen Dyaks,—men, women, and children,—present at our morning exercise, and others have been coming and going nearly all day. Some wanted to follow up their previous efforts to learn to read, and others wished to commence; so that our house was like a school-room from morning to night. We cannot be too thankful for such opportunities to instruct and elevate these degraded children of nature, and especially to dispense the gospel of the grace of God among them. It does indeed look to us as if the Lord was preparing his way before this people. He has begun by setting before us an open door, and we fondly hope he will at length make a full end by bringing many to himself. I do not know that, in view of all the circumstances, we could with any reason ask a fairer prospect than is now held out to us.

April 2. Sabbath. Early this morning, even long before we could possibly attend to them, our little scholars made their appearance at our door; and they, as well as several grown persons, besides those in our employ, staid the greater part of the forenoon, and were present at our morning service, which we still conduct in Malay. The whole number of young and old was eighteen. Their conduct was quite becoming and respectful, and seemed plainly to indicate that their minds, if not their hearts, were in some degree interested. But we know that they are extremely fickle, and, in view of their ignorance, stupidity, and listlessness, we find it hard even to suppose they may be the subjects of any serious impression.

11. Several children continue to come for instruction, and the men we have with us, persevere in their endeavors to learn to read. One of them in particular, who is the son-in-law of the head man of this neighborhood, seems to take hold of the business with peculiar earnestness. But the younger ones are those whom we chiefly expect to be permanently benefited; and it is truly delightful to see their tawny faces lighted up with smiles, and their black eyes sparkling with interest, as the simplest ideas first dawn upon their minds.

On the 17th of April, Mr. Thomson set out for Pontianak, and arrived there on the 20th of the same month. Being obliged to remain in that place for a number of weeks, much of his time was spent in translating the Scriptures into the language of the Dyaks. It was during his stay at Pontianak, that the difficulties occurred, to which allusion was made in the remarks introductory to the preceeding communication. Serious apprehensions were entertained for a time that our brethren would be obliged to abandon their operations, and select a different field.

Singular Proposal—A Question.

July 13. To-day some of the leading men among the Dyaks came with quite

Digitized by Google

a novel proposition. It was no less than this, that we should purchase a right over their persons and services. The circumstances are these. The *pergeran* who has the government of them, assigned them a particular piece of work, some months ago, which they did not finish. In consequence of their failure, a fine was imposed upon them which they are far less able to pay than to do the work. Hence they have taken it into their heads that if they can induce us to pay the fine and come under obligations to serve us for the money, they shall, as a matter of course, change masters. This, or something of the kind, seems to have taken place occasionally between the Malay chiefs; but doubtless nothing is farther from the pergeran's thoughts than such a transfer to us. But the Dyaks seem to imagine that it would be a fine arrangement, both for them and for us, as they would then be at liberty, or rather under obligation to attend to our instructions on the Sabbath, and give up their children to our care, which they now pretend they dare not do for fear of their rulers.

This proposition was of course rejected, to the great disappointment of the poor Dyaks. A similar application had been previously made to Mr. Youngblood, in the presence of the pergeran, who appeared to favor the arrangement.

18. This morning the son-in-law of one of the head men, after lounging about for some time, came to me and asked, very gravely, how or upon what terms we wish the Dyaks to receive instruction. I expressed the greatest surprise that he should ask me such a question, and inquired what he meant by it. "You," I said, "have heard me tell so often, and have actually learnt so much yourself, that you surely have no occasion to propose such an inquiry." But he continued, "Suppose I wish to learn, as many Dyaks do, and should go to school for a year, or any other period; of course I should be unable to cultivate the land; how then could I live if you did not give me wages?"

Mr. Thomson adds, "We should doubtless soon have scholars and even converts enough, were we to pay them all for complying with our wishes."

Light and Shade—Visit to Saretook.

23. Sabbath. This morning Mr. Youngblood conducted the service for the Malays and Dyaks; of the latter, however, none were present besides women and children, except one man; and these seemed more interested in the texture of some Chinese matting on the floor, than in the subject of remark. Thus appearances around us continually vacillate; but our confidence is in Him "with whom is no variableness, neither any shadow of turning."

In the afternoon Mr. Thomson went to Tebaka and held a religious service. "Some appeared to be a little interested."

25. A man whose brother often assists me in translating, but who has not been in the habit of frequenting our house himself, came in this evening, and sat an hour or more, hearing us, and occasionally also helping us by the suggestion of appropriate Dyak words and phrases. At last he inquired whether I have a spy-glass, and said there was a Malay woman at the village whose husband is at Pontianak, and she had sent him to borrow my spy-glass to take a look at her husband! What will they come for next?

26. This afternoon I went to Saretook. After passing through Obah, the people of which were nearly all absent, probably at their *ladangs*, we turned aside to stop at a small new settlement in the woods. There were five families, with several little children, stowed together in a miserable shed. The latter, for the filth they had upon them, and the covering which they wanted, might as well have been pigs. Yet the woman, and all indeed, beset us for tobacco, and seemed almost angry with me because I had brought none. I verily believe they think more of this article than they do of their necessary food. We reached Saretook about dusk. As usual we found a considerable body of Malays quartered upon the people; although it is said that their rice is already beginning to fail, and it is yet seven or more months to harvest.

In the evening I had the people called together, when some thirty or forty, I should judge, assembled to hear the word of God. I was gratified with their attention, and trust a portion of the truth which I endeavored to dispense, reached their minds. But I tried as much as possible to confine myself to one point, the necessity of a change of heart, as enforced by the Savior in his interview with Nicodemus.

As Mr. Thomson was about to return the next morning, both Malay and Dyaks urged him to remain till some fruit—of which there is none at

Digitized by Google

any other place in that region—could be gathered for his use. He declined the offer, however; but on the following day, "a handsome present of fruit" was brought to his residence from this village.

Encouraging Appearances.

29. An unusually large number of Dyaks,—men, women, and children,—have called to-day. At one time I sat down with nearly a dozen, to read and explain portions of Scripture which we have translated into their own tongue, particularly the ten commandments, which we finished yesterday. A part of them seemed to listen with interest as well as attention. They said they could understand what was read, and indeed they showed pretty clearly that they did apprehend a portion of it at least; but one made a remark which I have repeatedly heard before, "Though we understand when you read, if we ourselves should attempt it, we should immediately be at a loss after all." They seem to think that the mere fact of their language being written, ought to endow them with the capacity of reading.

30. Sabbath. This morning we had, I should think, between twenty and thirty Dyaks, besides our Malay workmen, at our service. The exercises were conducted partly in Malay and partly in Dyak. Those who were present were tolerably attentive and, I trust, interested.

In the course of the forenoon ten or twelve men, with one woman, came from a distant village. They said that they had come to worship; but they had brought along various articles of traffic. They were admonished of the impropriety of trading on the Sabbath, and told to come on the morrow for this purpose. Another service was held for their benefit. On the succeeding Sabbath, the attendance of the Dyaks was not quite so large. Five persons came from Obah to receive instruction. "All were more or less interested."

August 13. Sabbath. This morning we were surprised with an unusually large audience. Just before the exercises commenced, I was much cast down by a report that all the people of Oto were gone to their ladangs, and I expected, consequently, that we should have no more hearers from that quarter. It looked so like the work of the great adversary that I could not help observing it; for while it often seems as if it were a matter of indifference how many days they idle away during the week, they are almost sure, either in whole or in part, to go off to their ladangs, or some other laborious occupation, on the Sabbath. I retired to my closet, and was enabled with some earnestness to plead for a different disposition in the people. But how little did I expect such a speedy answer! A whole body of men and boys from Tobakn must have been then setting out, or already on the way; for they came in just after the service began, and, with the Malays and Dyaks previously seated, almost filled our room. "Before they call I will answer, and while they are yet speaking I will hear."

Tobakn—Dyak Funeral.

25. Went to Tobakn and found a goodly number of people at home, and, as I thought, more than usually cordial in their manners, and free in opening their minds. Several of them expressed their views and feelings without any apparent reserve; they also gave a very pleasing degree of attention to what I communicated to them in the way of conversation, and by reading and commenting upon the word of God. They afterwards made me a fine little present of fresh prawns, a luxury which we have never before enjoyed in this place. When I returned, old and young pressed around, and most heartily exchanged salutations.

On the following Sabbath, Mr. Thomson says, "Few were present and they seemed to be uneasy; several went out."

31. This morning I attended a Dyak funeral. I found a number of persons there from Tobakn and other places; some of them had set out upon a journey to Sangkee, but had stopped upon the way, in consequence of meeting with a house of mourning, and they feel bound to stay at least one day before proceeding.

There were no peculiar ceremonies at the house, nor, as I learned from Mr. Youngblood, who was at the grave, were there any there. The body was wrapped in a white winding sheet, and placed in a rough coffin, made of old and half rotten boards, which was constructed on the spot and still unfinished when I reached the house. The coffin was then suspended on a pole, and carried by two men to the river side, and thence in a canoe to the place of interment. When they arrived on the ground, the grave was yet to be dug. In this there was

Digitized by Google

one peculiarity worth noticing. After going to the proper depth in the earth, a place for the coffin is prepared by undermining the ground on one side, so as to admit it beneath the solid sod. The hole is then filled up, and two pieces of wood, prepared for the purpose, are driven into the earth, one at the head and the other at the foot of the grave. When the coffin was taken up to be carried out of the room, the relations, or rather the women among them, set up a vociferous wailing. Some appeared to show indications of real sorrow in their countenances, but I could understand very little of what they said. I was told that none of the villagers are allowed to work in their ladangs for three days. At the end of that time a feast is made in honor of the dead; and that, if I understand it, terminates the remembrance of them on the earth.

Dyak Religion—A Confession.

On the 5th of September, Mr. Thomson was called to bury his infant child. A number of Dyaks were present, whom Mr. Youngblood addressed in Malay.

September 6. Three persons from Munyak, in the region of Tayan, have been here ever since Monday. They brought several articles to sell, but delayed saying anything on the subject, till after our little one was buried. They have regularly attended family worship, and appeared altogether amiable in their deportment and dispositions. This evening I had a close personal conversation with them. The oldest one, who had been here before, was very free in his communication, and told us more of the practical part of the Dyak system of religion than we ever heard from any one individual before.

He stated that at death, and on the passage into the other world there is a fiery stream to be crossed; over which are two bridges, one broad and spacious, to be used by those who are free from sin, the other extremely narrow, or rather rising up to a sharp edge, over which the course of the sinner lies. The guards on this side demand of every passenger whether or not he has ever been guilty of sin. Those who are clear, are then allowed to pass on; but if a guilty person professes innocence, he is immediately seized and convicted of his crimes, and in attempting to pass the river, he is drawn into the stream and carried away by the fiery element.

When I first asked him respecting his own case, he said he had never committed any sin! Afterwards, however, he acknowledged that he had many faults. He said he was in the habit of praying as often as three or four times in the course of a month, and, without any hesitation, repeated what he was in the habit of saying in his prayers, according to the object sought, which is always freedom from some temporal evil, or the bestowment of some earthly blessing. These prayers consist of almost incessant repetitions of the same things, such as the name and titles of God as creator, former, preserver, &c. With their prayers they always bring offerings of rice, fowls, pigs, &c.

The attendance upon the exercises of the Sabbath appears to have been less encouraging, during the month of September, and for some time before indeed, than it was previously. This was partly owing to accidental causes, and partly also, it is probable to the fickleness of the people.

October 5. I have been very pleasantly surprised to hear of a reflection made by a Dyak in the employ of Mr. Youngblood. It was the more remarkable, because it was uttered altogether spontaneously, and without any exciting incident. The amount of it was, that he was awe struck at the idea that all the evil in the world is the fruit of sin. He quoted several remarks, lately thrown out at our Sabbath morning service, with which he seemed to be deeply impressed. And, said he, We are urged to forsake sin! But how can that be? How can I leave off my sins? Why I love them better than I do my rice; that is, as we would say, better than "my necessary food!" Surely this indicates a sense of the real state of the natural heart which we could hardly expect in a heathen. May it not be a proof of the power of the Spirit accompanying the Word!

8. Sabbath. At the Dyak service this morning, I went into a review, by way of examination, of the subjects which I have been discussing for several Sabbaths past. Only five Dyaks were present, and they were persons who are, or have lately been, more or less in our employment. But the exercise was interesting, especially as it drew out thoughts and reflections from them which could not otherwise perhaps have been obtained. It also showed that our labors have not been altogether in vain.

It is evident from the foregoing extracts that our brethren of this station have need of strong

Digitized by Google

faith and much patience. And we who have sent them forth, should remember continually, "It is not by might nor by power, but by my Spirit, saith the Lord."

Ojibwas.

LETTER FROM MR. WHEELER, JUNE 13, 1844.

Religious Interest—Conversions.

MR. WHEELER is stationed at La Pointe. The following letter gives an account of the success attending the efforts of the brethren who are laboring for the good of the Indians in that vicinity. The results, it will be seen, are more cheering than any thing which has been recently reported from that station.

Soon after the bustle and excitement that usually attend the annual payment of the Indians, was over, and after the inland Indians had returned home, we were enabled to enter upon a systematic course of labor. We soon discovered an increased interest upon the subject of religion among our people. Our meetings were better attended, both in English and Indian. The preaching of the gospel was listened to with greater solemnity and depth of feeling. The people were more ready to receive instruction when we visited them in their lodges, or in their houses. There was also an increased spirit of prayer on the part of the church; professing Christians were induced to examine themselves and return unto the Lord from all their past wanderings.

Our meetings continued to increase in interest till the first of December; when it was thought that previous to our communion season we should set apart a day for fasting and prayer. This was a solemn and deeply interesting occasion to us all. Our little church seemed to be bowed in the dust. The Spirit of the Lord was evidently present with searching power. There was mutual confession of sin; tears of penitence flowed. The communion season that followed was a memorable occasion. We all felt, while renewing our covenant around the table of our Lord, that we were engaged in business of infinite moment. The language of every heart seemed to be, "Search me, O Lord, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." The united prayer of the church seemed to be for a deeper work of grace in their own hearts, that they might be holy in heart and life, and render unto God more acceptable service. There was also much importunate prayer for impenitent sinners.

We endeavored to preach the word publicly and from house to house; and soon our hearts were cheered by the conversion of a daughter of one of the principal traders of the country. In a short time several others, who had been under deep conviction for sin, were enabled to rejoice in hope. An unusual spirit of inquiry seemed to pervade the minds of the impenitent, especially among those who were under our influence. During the winter some twelve or fourteen professed submission to Christ. How many of this number are truly converted, we cannot tell; some of them are doubtless deceived. Four have already made a profession of religion, and several others are in a course of religious instruction, and will be received into the church in due time, if they continue to give evidence of genuine conversion.

The revival, which first commenced with the church, has exerted a most happy, and, we trust, permanent influence upon its members. Their piety has improved, and brotherly love abounds. They have attained to more just and enlightened views of truth and duty, and exhibit more of the fruits of godliness in their lives. Some new family altars have been erected.

Mr. Wheeler also states that the Sabbath school at La Pointe has received a new impulse. For the last six months the number of pupils in attendance has been from forty to fifty.

Labors during the Spring.

Our winter labors with the Indians at the Island closed at the beginning of March. During this month, the Indians, French, and half breeds, nearly all leave the Island, every year, for the sugar camps. Most of them go some thirty miles from this place, where they remain for a number of weeks. This, to our Christian Indians, is generally a season of peculiar temptation. We visit them occasionally, and impart to them religious instruction; yet they are, to a great extent, deprived of the means of grace, and rarely return without suffering in their religious character. This year we felt that it would be exposing our young converts to temptations which are peculiarly strong and trying, to leave them so

Digitized by Google

long a time without the means of grace. Accordingly, when the Indians left for the sugar camps, I went with them, and built a small log house, calked with moss and covered with birch bark. Here I lived with my family during the sugar-making season. We held regular meetings with the Indians on the Sabbath, and they were visited, more or less frequently, during the week at their lodges. Though we labored under considerable disadvantages, not having an interpreter, our presence among the people, and our imperfect efforts, were beneficial; and our Christian Indians left the sugar camps in a much better state than usual.

After the sugar making season was over, the Indians went to their planting grounds, which are some twelve or fifteen miles from the Island, in the direction of the sugar camps. Here they are accustomed to spend six or eight weeks, every spring, in making their gardens and in fishing in the river near by. Last year Mr. Sproat spent several weeks in this place, teaching the Indian children in his bark lodge. This year, for the better accommodation of the children, we built a small log house, where he taught from twenty to twenty-five Indian boys and girls, and where meetings were held with the people on the Sabbath. The Indians have now returned to the Island, and our schools, for several weeks, have been in successful operation. The average attendance at each of our schools, during the winter term, has been from twenty-five to thirty scholars. Our Indian congregation, during the winter, has varied from fifty to seventy. There is now no special seriousness among the impenitent; our meetings, however, are well attended.

In view of all which the Lord has done for us during the past year, we feel greatly encouraged to go forward in our work. While the Mississippi region is deluged with whiskey, and cursed by war, the people here are quiet and, as yet, free from the destructive influence of intemperance.

Recent Intelligence.

WEST AFRICA.—Mr. Campbell, who embarked for the mission on the Gaboon River, January 1, died at Cape Palmas, April 19. His disease was the African fever. Mr. Bushnell, who sailed from this country in the same vessel, and who was with him at the time of his death, was on board the United States' sloop of war Saratoga, off St. Thomas, with improved health, on the 24th of May, the date of the letter communicating Mr. Campbell's death. He expected to join the mission upon the Gaboon on the 27th of the same month. Captain Tattnall of the Saratoga had treated him with great kindness.

SYRIA.—An interesting and important movement is going forward in Hasbaya, a village at the foot of Mount Hermon. A considerable number of the inhabitants have formally seceded from the Greek church, and placed themselves under the instruction of the mission. The place has been visited by two of our brethren, and they are much encouraged by the readiness which is manifested by the people to listen to the truth. Messrs. Smith and Whiting, under date of June 6, say that the village will be occupied by some one of the missionaries and by one of the native Christians.

MADRAS.—It was stated in the last Herald that there had been quite an excitement at Madras, in consequence of the baptism of a young Brahmin by the missionaries of the Scotch Free Church. This event affected the schools under the care of our missionaries. "For a time," says Mr. Winslow, May 20, "one half of our children were kept away from the schools; and those institutions in which the Bible is not taught, have received accessions." Mr. Winslow adds, however, that the excitement, at the above mentioned date, had much abated.

CEYLON.—From the annual returns of this mission, it appears that eighteen persons have been admitted to the different churches in connection with it, during the past year.

As Mr. Spaulding was about to sail from Colombo, on his return to this country, a number of gentlemen, occupying important posts both in the civil and the military departments of the government, addressed a letter to the Prudential Committee, in which they say that having been permitted to see and to judge for themselves of the efficiency of the mission and the devoted Christian spirit of the missionaries, they think it right to assure the Committee of their warm interest in the proceedings of the Board, their sympathy in its trials, and their determination,—while their heavenly Father shall give them the will, the means, and the opportunity,—of supporting the mission to the utmost of their ability. The Chief Justice of Ceylon is among the signers of this letter.

Home Proceedings.

CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the month of July were $24,516. The receipts for the finan-

Digitized by Google

cial year which terminated on the 31st of July, from all sources, amounted to $236,394; the expenditures during the same period, together with the debt of the previous year, have been $257,393. The debt of the Board, therefore, on the 1st of August was $20,999.

The receipts for the year ending July 31, 1843, were $244,224; for the year ending July 31, 1842, they were $318,396; for the five previous years they averaged $239,265. It will be seen, therefore, that the returning prosperity of our country has not increased our contributions for the support of foreign missions.

The question must necessarily come up for discussion at the annual meeting of the Board, "Shall we continue our operations upon the present reduced scale; or shall we adapt our plans to the requirements of God, as evidently made known to us by his word and his providence?" No inquiry, at the present juncture of the missionary enterprise, surpasses this in importance. With it, indeed, the interests of the American churches, as well as the hopes of the heathen, are clearly and inseparably interwoven.

ANNUAL MEETING OF THE BOARD.

THE *Thirty-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Worcester, Massachusetts, to commence on Tuesday the 10th day of September next, at four o'clock in the afternoon. Rev. Albert Barnes, of Philadelphia, is expected to preach the annual sermon on the evening of that day. The meeting will probably adjourn on Friday.

DONATIONS,

RECEIVED IN JULY.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 539 30

Board of Foreign Missions in German Ref. Ch. Rev. E. Heiner, Baltimore, Tr. 500 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
North Falmouth, Gent. and la. 27 00
Yarmouth, A friend, 1 50—28 50

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Canaan, Four Corners, N. Y. 47 00
Curtisville, Cong. so. 15 00
Dalton, do. 58 25
Egremont, Cong. so. 13,42; la. free will so. 30; 43 42
Great Barrington, Cong. so. 44 62
Hinsdale, do. 103 06
Lee, Gent. 178,50; la. 71,09; m. c. 36,88; 286 47
Lenox, Cong. so. 104,45; contrib. for Choc. hymn book, 35,10; 139 55
New Concord, N. Y. 12 00
Peru, Cong. so. 23 25
Pittsfield, Cong. so. m. c. 208,41; gent. 137,09; la. 200; young men's miss. so. to cons. WILLIAM N. EDWARDS an H. M. 100; 645 50
Richmond, Cong. so. 51,63; contrib. for Choc. hymn book, 10,35; 61 98
Sheffield, Gent. 78,62; la. 62,58; 141 20
Stockbridge, 64,92; m. c. 28,13; 93 05
Tyringham, S. par. gent. 3,35; la. 6, 65; 10 00
West Stockbridge, Centre, 20; Village, 18,12; Miss E. Kellogg, for *Joseph Kellogg*, Madura, 12; 50 12
Williamstown, Gent. 82,65; la. 164, 12; Off. and students of Williams coll. 143,70; 390 47
Windsor, Gent. 15,63; la. 24,77; 40 40—2,205 34

Boston, Ms. By S. A. Danforth, Agent, (of wh. fr. Mrs. Cunningham, for *Augusta Kehoe*, Ceylon, 20;) 1,391 22

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, 1st pres. ch. s. s. for *P. G. Cook*, Ceylon, 20; N. H. Gardner, 10; 30 00
Cambria, Pres. ch. 20 25
Lancaster, By J. Clark, 58 00
Middleport, Pres. ch. 14 00—122 25

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
St. Johnsbury, Friends of miss. to const. CHARLES FAIRBANKS an H. M. 100; Mrs. E. W. W. 5; 105 00

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, Cir. ch. 36; col'd mem. to ed. young men at Gaboon, 50,25; 3d pres. ch. m. c. 10,28; ded. dis. 48c. 96 05
John's Island, Rev. Dr. White, 25 00—121 05

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Carroll, 1st cong. ch. 5 40
Jamestown, 1st pres. ch. m. c. 8 00
Ripley, Pres. ch. 8 00
Westfield, Pres. ch. chil. of s. s. for *Timothy M. Hopkins*, Ceylon, 20 00
41 40
Ded. disc. 13—41 27

Chittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Indiv. 2,25; do. av. of jew. 4,13; 6 38
Essex, Indiv. of ch. 9 00
Hinesburgh, Ch. and so. 13 00
Milton, do. 51 62—80 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Cumberland, Gent. 17,75; m. c. 12,80; 30 55
Durham, A friend, 2 00
Falmouth, 1st par. 16; m. c. 5; 21 00
Gorham, Cong. ch. and so. 75 00
Hebron, M. Allen, 2 00
N. Yarmouth, 2d par. Miss E. L. 3 00
Portland, High-st. ch. and so. 311,08; m. c. 25,48; 2d ch. and so. m. c. (of wh. for Ind. miss. 5;) 79,85; 3d cong. ch. and so. 49; m. c. 25; Dea. L. 5; 495 41
Scarborough, Miss S. T. 3 00
Waterford, m. c. 15 00—646 96

Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.
Haverhill, A. Kittredge, 25 00
Newburyport, 1st pres. ch. gent. 114, 75; la. 164,69; m. c. 142,26; wh. const. GEORGE DONNELL, WHITTINGHAM GILMAN, WILLIAM PRITCHARD, and Mrs. ANNA S. STEARNS, H. M.; a lady, 4; 425 70—450 70

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Lynn, Mr. Cook's so. 9; a methodist, 5; 14 00
Marblehead, A friend, 100; mater. asso. for chil. at Madura, 4; s. s. class, 2; 106 00
Rockport, Miss. sew. cir. for a fem. schol. at Wailuku, 20 00
Salem, Tab. ch. gent. 31; m. c. 15,72; Howard-st. m. c. 14,39; Crombie-st. m. c. 9,33; 70 44—210 44

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Sherman, Ecc. so. 14; A. G. 1; la. 34; 49 00

Geneva & Vic. N. Y. C. A. Cook, Agent.
Baldwinsville, 1 86
Barre Centre, Mrs. S. Reed, 10 00
Binghampton, Pres. ch. coll. 113,50;

Digitized by Google

m. c. 18,60; la. wh. and prev. dons. const. Mrs. Mary Whiting an H. M. 45,18; Mrs. L. G. Ely, for *Eliza Ann Ely*, Ceylon, 20; s. s. miss. asso. for *J. A. Nash*, do. 20; chil. miss. box, for *Frances Burchard*, do. 20; cong. ch. 6,47; 243 75
Campbell, Pres. ch. 10 00
Cazenovia, Rev. Mr. D. 5 00
Centre Lisle, Cong. ch. 23 25
Chenango Forks, m. c. 18 49
Coventry, Pres. ch. 42 23
Geneva, A fem. friend, av. of economy in fam. expen. 50 00
Greene, m. c. 16 00
Hannibal, A. Watson, 5 00
Huron, 3 63
Lakeville, By Rev. S. S. Brown, 4 50
Lisle, Indiv. and m. c. 31,76; fem. cent so. 18,24; 50 00
Liverpool, 3 00
Mexico, 1st pres. ch. 12 00
Newark Valley, Rev. M. Ford, 45; Miss M. Wilson, dec'd, 10; 55 00
Norwich, Pres. ch. m. c. and coll. 49, 23; I. Bement, dec'd, 15; 64 23
Oswego, Chil. 2 42
Ovid, Pres. ch. 12 67
Penn Yan, Pres. ch. 34,23; E. R. Jones, 50; s. s. for *Ira Gould*, Ceylon, 2,55; 86 78
Plymouth, I. Sheldon, for *M. J.* and *M. A. Sheldon*, Ceylon, 20; D. M. 1; 21 00
Pultney, 1st pres. ch. 15 00
Richland, 14 35
Rushville, 11; Rev. M. Gelston, 25; indiv. 4,79; 40 79
Sherburne, Pres. ch. 80; for *Mary Rexford*, Ceylon, 20; young la. sew. so. to const. Rev. Josiah Leonard an H. M. 61; 161 00
Smyrna, Hiram Foote, dec'd, wh. const. Erastus Foote an H. M. 100; I. Foote, 20; cong. ch. 14,37; 134 37
Spencer, I. McQuigg, 10 00
Syracuse, 1st pres. ch. a friend, av. of watch, 80 00
Union, pres. ch. 60; 1st cong. ch. 4, 52; 64 52
Volney, A bal. 25
Windsor, First pres. ch. 15 55—1,276 64

Grafton Co. N. H. Aux. So. W. Green, Tr.
Bristol, m. c. and coll. 19 00
Campton, Cong. ch. and so. coll. 18, 05; a friend, 3,08; 21 13
Haverhill, 1st cong. ch. and so. 40 00
Littleton, Cong. ch. and so. 30; m. c. 29; s. s. con. for sch. in Madura, 5; indiv. for Sandw. Isl. miss. 1,25; 65 25
Plymouth, Gent. 62,25; la. 10; 72 25
Wentworth, m. c. 16 00—233 63

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Pres. ch. 85,37; m. c. 28, 63; H. Whittelsey, 20; 134 00
Hunter, Pres. so. coll. 17,77; m. c. 10; 27 77—161 77

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, Amherst college, benev. so. 21; m. c. 17; 38 00
Belchertown, m. c. 59 62
Chesterfield, Gent. 6; a thank off'g, 4; Miss S. U. 1,50; 11 50
Cummington, 1st par. m. c. 5 27
Easthampton, m. c. 102 15
Granby, do. 145 13
Hadley, Russel so. m. c. 32,15; Miss R. L. 1; 33 15
Hatfield, A pensioner, 5 00
Northampton, 1st par. benev. so. 268, 50; m. c. 103,37; s. s. for sch. in Ceylon, 50; a friend, 50; Miss S. C. 2; Edwards ch. m. c. 27,57; 501 44
Norwich, Contrib. 14 29
Plainfield, E Snell, 5 00
Southampton, m. c. 80 60
South Hadley, 1st par. to cons. Levi W. Allen an H. M. 100; m. c. 110,35; 210 35
Whately, 1st par. coll. 25 90
Williamsburgh, A friend, 50 00—1,286 50

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Milford, m. c. 34 00
Millbury, 2d cong. so. 10 00—44 00

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Avon, West, A friend, 7; coll. 2; 9 00
East Windsor, 1st so. 50 07
Enfield, A friend, for schs. in Ceylon, 10; a child for chil. in do. 1; 11 00
Hartland, L. P. Chase, 12 00
Suffield, First so. m. c. 32 86—114 93

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Southington, Romeo Lowrey, wh. const. him an H. M. 100 00

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Nashua, Edmund Parker, 150 00

Lamoille Co. Vt. Aux. So. S. Merriam, Tr.
Stowe, Cong. ch. 10 62

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, W. Richardson, to cons. Henry L. Richardson of Bath, and William P. Richardson of New York, H. M. 200; for *Eunice Richardson*, *Harriet L. Richardson*, and *Dorcas Leland*, Ceylon, 60; Winter-st. ch. m. c. 30; Hea. sch. so. for *J. W. Ellingwood*, Ceylon, 20; 310 00
Boothbay, 1st cong. so. 8 50—318 50

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
86 00
Salisbury, J. C. Coffin, for Choc. hymn book, 5 00—91 00

Lowell & Vic. Ms. W. Davidson, Agt.
Lowell, 1st cong. ch. and so. 360; m. c. 126, 48; Appleton-st. s. s. miss. so. 60; 486 48

Michigan, Aux. So. E. Bingham, Tr.
Ann Arbor, Pres. ch. 22 00
Detroit, 1st pres. ch. coll. 114,25; m. c. 3,48; 117 73
Mt. Clemens, Pres. ch. 10 00—149 73

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Groton, A friend, 10 00

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Unionville, Miss. so. 100 00

Middlesex Asso. Ct. H. C. Sanford, Tr.
Hadlyme, Gent. and la. 17 00

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Medina, Pres. ch. 41 00
Rochester, 1st pres. ch. 111,19; Brick do. 100; s.s. for *Alexander J. Burr*, Ceylon, 20; 3d pres. ch. 20; Mrs. D. Scoville, dec'd, av. of watch, 60; 311 19—352 19

New Haven City, Ct. Aux. So. A. H. Maltby, Tr.
New Haven, Union m. c. 38,73; m. c. in Church-st. ch. 9; do. in 3d ch. 12,85; officers and students in Yale coll. 31; Brewsterville, s. s. for Nestorian miss. 10; 101 58

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Tr.
Cheshire, Ch. and so. 8 00

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Derby, 1st cong. ch. s. s. for *Henry Johnson*, Ceylon, 20 00
Middlebury, E. Hine, 10 00
Waterbury, s. s. for *H. N. Day*, Ceylon, 20 00—50 00

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Stonington, 2d cong. ch. com. and m. c. 37; E. Faxon, 10; 47 00

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Carmine-st. ch. for sup. of Rev. H. M. Scudder, 25,39; H. C. Bowen, to cons. Mrs. Lucy M. Bowen of Brooklyn an H. M. 100; Mrs. H. Lefferts, to cons. Rev. Joseph F. Smith of Winchester, Va. an H. M. 50; E. H. Blatchford, to cons. Rev. Joseph Hull of Essex, Ct., Rev. Villeroy D. Reed of Lansingburgh, N. Y. & Mrs. Lucy E. McDonald of Jamaica, N. Y., H. M. 200; a lady, to ed. two hea. chil. 2;) 2,554 83

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, Kingsbury sew. cir. 15 00
Medfield, 2d cong. ch. and so. 24 51
Milton, A friend, 15; s. s. miss. so. for miss. at Oroomiah, 10; 25 00

Digitized by Google

Roxbury, Eliot ch. and so. gent. 71, 50; m. c. 22,67; Mrs. W. for testaments for hea. 1,56; 95 73
Stoughton, A friend, 30 00
Wrentham, Cong. ch. and so. to cons. Rev. HORACE JAMES and EDWARD PRATT H. M. 155 00—345 24

Old Colony Asso. Ms. H. Coggeshall, Tr.
Fairhaven, Mr. Roberts's so. 157 00

Oneida Co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, 1st cong. ch. coll. 129,13; la. 10; 139 13
Bridgewater, Cong. ch. 3 00
Camden, Mrs. S. D. Barton, 40 00
Clinton, Cong. ch. 260 00
New York Mills, Coll. for Sandw. Isl. miss. 37 19
Redfield, A. Johnson, 5 00
Trenton Village, Pres. ch. m. c. 7 86
Upper N. Y. Mills, Octavia par. 8 00
Utica, H. Ferry, 50 00
Whitesboro,' Pres. ch. 31 35—581 53

Orleans Co. Vt. Aux. So. T. Jameson, Tr.
Barton, Coll. 5,69; m. c. 7,31; 13 00

Otsego Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.
Cooperstown, La. 18 00
Middlefield, do. 30 00
New Berlin, Cong. 8 00
Worcester, do. 3 00—59 00

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Hammond-st. ch. 40 00
Bradford, A fem. friend, 1 00
Brewer, 1st cong. ch. and so. m. c. 27 09
East Brewer, 2d cong. ch. and so. 21 00
Garland, Cong. ch. m. c. 3 50
Hampden, Cong. ch. 51 00
Unity, do. m. c. 3 64—147 23

Richmond & Vic. Va. Aux. So. S. Reeve, Tr. 1,250 00

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Brentwood, Rev. J. Ward, 2 00
Derry, 1st ch. and so. gent. and la. 80; m. c. 20; 100 00
Hampstead, Gent. and la. 27 00
Kingston, for Choc. hymn book, 3 43
South New Market, Cong. ch. m. c. 11 00—143 43

Rutland Co. Vt. Aux. So. W. Page, Tr.
Pittsford, A friend, 20 00

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Dover, Cong. ch. and so. 84; la. 6; m. c. 3,72; 93 72
Meredith Bridge, Cong. ch. and so. wh. and prev. dona. const. Mrs. MARY W. YOUNG an H. M. 25 00
Rochester, for Choc. hymn book, 2 10—120 82

Sullivan Co. N. H. Aux. So.
Acworth, Miss H. Ware, 5 50
Claremont, m. c. 17 00—22 50

Taunton & Vic. Ms. Aux. So.
Attleboro', Mr. Crane's so. m. c. 11,75; la. 93,41; a friend, av. of gold beads, 4; wh. const. Mrs. ANNE DUNHAM an H. M. 109 16

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
N. Coventry, La. 42 85

Valley of the Mississippi, Aux. So. G. L. Weed, Tr.
By Rev. W. Potter, Agent, 360 00

Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Barre, Gent. 15,45; m. c. 25,33; la. 15,19; 55 97
Montpelier, Gent. 77,55; m. c. 46,68; do. in s. s. for *Buel W. Smith,* Ceylon, 20; la. 70,05; 214 28
Plainfield, Cong. ch. 1 25—271 50

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Milan, 8; Wellington, S. Pelton, 10; Elyria, 10; Amherst, 4; Rev. J. Eells, 3; Brownhelm, C. Peck, 2; Rochester, 11; Huntington, Rev. A. R. Clark, 3; Youngstown, 10; Canfield, 3; Huntsburg, Mrs. H. 1; Streetsboro', 6; Rootstown, T. Andrews, 10; Randolph, O. C. Dickinson, 10; Atwater, 20; Windham, S. Scott, 10; young la. benev. so. 15,30; girls in Miss Treat's sch. 5; Sharon, 4,25; Mr. Johnson, 10; Hinckley, 6,37; Litchfield, 1; Weymouth, 1; Lower Sandusky, 4,31; Perrysburg, 13, 39; Spink & Hosmer, 10; Rev. J. Badger, 3; Toledo, 8,25; Maumee City, 20; av. of jew. 2,06; Fitchville, Rev. G. C. Judson, 10; Norwalk, a bal. 1,50; Morgan, 3,50; G. W. Q. 5; Rome, 11; Rev. F. M. D. 5; Richfield, 50c.; O. M. Oviatt, 10; Hudson, Wes. res. col. 7,87; Cuyahoga Falls, 7,16; Freedom, 10,80; Streetsboro', 13,55; Ded. disc. 2,60; 308 21

By T. P. Handy, Agent.
Cleveland, m. c. 25,35; Mrs. E. W. Day, 5; B. Stedman, 10; Mrs. M. S. Handy, dec'd, 16,50; W. A. O. 4; Ohio City, m. c. 22; Chester, m. c. 20; York, m. c. 18,50; Brunswick, S. B. 1; Elyria, coll. 16,50; Disc. 79c. 128 06

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
North Woodstock, A friend, 50 00

Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.
Hartford North, Contrib. 19 00
Ludlow, Cong. ch. and so. 16 00
Norwich, South ch. 24 19
Royalton, Mrs. R. W. Francis, to const. Miss AMELIA FRANCIS an H. M. 100 00
Sharon, La. 50; ack. in Aug. Her. as fr. Woodstock.
White River, Contrib. 32,41; m. c. 19,28; 51 69
Windsor, Gent. 23; la. 2; m. c. 2; wh. and prev. dona. const. Rev. FRANKLIN BUTLER an H. M.; Rev. N. Bishop, 5; 32 00—942 88

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Alfred, Cong. ch. and so. m. c. 7,20; Rev. A. W. Fiske, 4; a lady, av. of ring, 80c. 12 00
Saco, Mr. Hopkins's so. benev. so. 18 38—30 38

Total from the above sources, $18,498 22

VARIOUS COLLECTIONS AND DONATIONS.

A friend, to constitute Rev. RUFUS TAYLOR, of Shrewsbury, N. J. an H. M. 50; do. 3,70; do. by A. S. K. 1; Steamboat Herald, Ohio river, for Choc. hymn book, 5,75; 60 45
Albany, N. Y. 4th pres. ch. m. c. 100 00
Alleghany, N. Y. Ind. at m. c. Old Town, 3 60
Andover, Ms. Old South ch. m. c. 61,57; A. Farwell, 5; 66 57
Angelica, N. Y. Pres. ch. 10; E. Ewers, 10; 20 00
Argyle, N. Y. Mr. and Mrs. E. D. Stevenson, 10 00
Augusta, N. Y. Pres. ch. 14 00
Birmingham, Pa. Pres. s. s. for fem. boarding sch. Oodooville, 49 00
Bloomfield, N. J. A friend, 12 00
Bristol, R. I. Cong. ch. and so. 60; la. 50; m. c. 8; 118 00
Bristol Centre, N. Y. E. H. Crow, 5 00
Cairo, N. Y. wh. and prev. dona. const. Rev. PETER SNYDER an H. M. 40; I. T. 50c. 40 50
Cambridge, Ms. A friend, 20 00
Canada, J. B. Mills, 10 00
Cattaraugus, N. Y. Chh. 1 75
Cedarville, N. J. Pres. ch. 13 75
Champlain, N. Y. P. Moore, 37 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 37 28
Choctaw Nation, Rev. R. D. Potts, for Choc. hymn book, 10; Good Water, for do. 4,75; 14 75
Doaksville, Ark. m. c. 4 00
Dwight, Ark. Miss H. More, 50 00
East Cambridge, Ms. m. c. 3 00
Fairfield, N. J. Pres. ch. 18 00
Fairmount, Pa. 1st pres. ch. s. s. 5 00
Farmington, Ill. Pres. ch. 5 00
Fort Towson, Ark. m. c. 22,37; C. G. Gooding, for Choc. hymn book, 5; 27 37
Gilbertsville, N. Y. Pres. ch. 44 50
Harrisonburg, Va. Pres. ch. 20 00
Homer, N. Y. Cong. ch. m. c. 72 00
Houlton, Me. Cong. ch. m. c. 19 00
Huntsville, Ala. Pres. ch. s. s. for *Wm. Leach* and *Margaret Russell,* Ceylon, 16,50; ded. disc. 1,50; 15 00
Ithaca, N. Y. Pres. ch. 153 00
Jersey City, N. J. and other places, by Dr. Scudder, 19 32
Kingston, R. I. Cong. so. 2 00
Lower Alton, Ill. Pres. ch. 20 00
Malden, Ms. La. benev. so. for hea. chil. in Oroomiah, 16 55
Malden, N. Y. Pres. ch. wh. const. Rev. H. N. BEERS an H. M. 111 00

Digitized by Google

Manchester, *Pa.* Rev. Dr. Halsey, 12 00
Manlius, *N. Y.* Mrs. L. Hitchcock, 5 00
Marietta, *O.* Miss S. Jaquith, 5 00
Martinsburgh, *N. Y.* 1st pres. ch. 10 00
Mendham, *N. J.* Pres. ch. 56; Rev. J. F. Morris, 10; 66 00
Middleport, *N. Y.* Rev. T. Baldwin, 10 00
Miller's Place, *N. Y.* Rev. PRINCE HAWES, wh. const. him an H. M. 100 00
Minersville, *Pa.* Pres. ch. 25 62
Montreal, *L. C.* Amer. pres. ch. and so. J. De Witt, to const. EMILY F. DEWITT an H. M. 100; SAMUEL S. WARD, wh. const. him an H. M. 100; E. C. Tuttle, to const. Rev. CHARLES HAWLEY an H. M. 50; Jacob and Clinton DeWitt, av. of corn, (see Dayspring) 15; indiv. 85; 350 00
Montgomery, *O.* Ch. 2 37
Montrose, *Pa.* Pres. ch. 35; Mrs. C. P. D. for Choc. hymn book, 1; Mrs. E. S. for do. 50c. 36 50
Morrisville, *N. Y.* E. Holmes, 5 00
Mountain Fork, Choc. na. 21 62
Mount Zion, *W. T.* Pres. ch. 3 00
Newark, *N. J.* 1st pres. ch. m. c. 100; la. 187, 05; s. s. for *W. S. Hamilton*, *Joseph Christmas*, and *A. D. Eddy*, Ceylon, 66,12; A. N. 3; 3d do. m. c. 47,45; 403 62
New Lebanon, *N. Y.* R. Woodworth, a rev. pen. 50 00
New Orleans, *La.* Pres. ch. 229,40; coll. 26; Mr. Maher, 6; 261 40
Newton Corner, *Ms.* m. c. 15 58
North Chelmsford, *Ms.* Evan. cong. ch. and so. wh. and prev. dona. const. Rev. LUTHER H. SHELDON an H. M. 110 00
North East, *N. Y.* Cong. ch. 3 32
Patchoque, *N. Y.* do. 12 00
Philadelphia, *Pa.* Mr. Smith, 25; Miss Mc Keever and sch. 10; fem. union mite so. 24, 55; Phila., Wilmington, Del., and N. York, chil. by Dr. Scudder, 33,19; 92 74
Pine Plains, *N. Y.* Pres. ch. 17 12
Pittsburgh, *Pa.* 3d pres. ch. 243,60; L. R. Livingston, 50; s. s. 30; an Epis. friend, 25; ded. dis. 20c. 348 40
Pittsfield, *Ill.* Cong. ch. and cong. 25 60
Portland, *N. Y.* Cong. ch. m. c. 8 00
Port Tobacco, *Md.* Miss A. Day, 8,75; a lady, 5; 13 75
Providence, *R. I.* A lady, 1 00
Reading, *Ms.* La. cent. so. 15 20
Reading, *Pa.* 1st pres. ch. m. c. 66,69; contrib. 44; No. 1 s. s. asso. 64,84; (of wh. to const. Miss CATHERINE COLEMAN an H. M. 100;) dis. 12c. 175 41
Rome, *N. Y.* 1st cong. ch. m. c. 10; 2d do. 56; G. for *Sarah Boardman*, Ceylon, 20; 86 00
Sandwich Islands, Miss M. Ogden, 61 50
Saratoga Springs, *N. Y.* Pres. ch. m. c. 50 00
Savannah, *Ga.* Male and fem. miss. so. in Indep. pres. ch. (of wh. fr. Mrs. G. B. Lamar, to const. Mrs. SARAH ANN ANDERSON an H. M. 100; J. Stoddard, to const. JOHN I. STODDARD an H. M. 100; juv. miss. so. in s. s. 20, 41; Mrs. A. Smelts, for *Hortensia Smelts*, Gaboon, 15; 837 50
Schaghticoke, *N. Y.* Pres. cong. wh. const. Miss SUSAN SMITH an H. M. 150 00
Schenectady, *N. Y.* 1st pres. ch. 150 00
Slatersville, *R. I.* AMOS D. LOCKWOOD, wh. and prev. dona. const. him an H. M. 50 00
South Middletown, *N. Y.* Pres. ch. 6 00
St. Petersburgh, *Rus.* Mrs. W. C. Gellibrand, 50 00
Syracuse, *N. Y.* D. Dana, for Gaboon miss. 25 00
Troy, *N. Y.* A friend, 5; do. 1; a widow, av. of gold chain, 4; 10 00
Vermont, A. Z. 100 00
Waltham, *Ms.* Trin. cong. ch. and so. 62 00
Walton, *N. Y.* 1st cong. ch. 20 91
Warren, *O.* D. M. Ide, 25; Mrs. J. A. Ide, 6; Mrs. S. Ide, 5; 36 00
Waterville, *O.* Ch. 1,34; H. R. 1,29; 2 63
Williamsburgh, *N. Y.* Pres. ch. author of Miss. Daughter, wh. and prev. dona. const. TIMOTHEO HAALILIO, Sandwich Islands, an H. M. 50 00
Wilmington, *Ms.* La. asso. 19,25; N. dis. m. c. 11; wh. and prev. dona. const. Rev. ALFRED HAWES an H. M. 30 25
Unknown, J. C. Smith, 3 00

$23,729 65

LEGACIES.

A deceased friend, by A. C. 100 00
Cornwall, *Vt.* Jeremiah Bingham, by D. Warner, 284 00
East Bloomfield, *N. Y.* Miss Emily Munson, by F. Munson, Ex'r, 50 00
Franklin, *Ms.* Mrs. Irene Fisher, by Mrs. I. F. Norcross, Ex'x, 176 55
Hillsboro', *N. H.* William Symonds, by F. W. Symonds, Ex'r, 50 00
Thetford, *Vt.* Miss Nancy Kingsbury, by E. White, Ex'r, (prev. rec'd, 100;) 60 00
Wallingford, *Ct.* Mrs. Eliza M. Hall, by T. V. Meigs, Ex'r, 100 00

820 55

Ded. exp. paid on legacies of J. W. Claxton and Mrs. E. Haskell, 26 33

$794 22

Amount of donations and legacies acknowledged in the preceding lists, $24,516 87. *Total from August 1st to July 31st*, $234,349 51.

DONATIONS IN CLOTHING, &c.

Akron, *O.* Two pillow cases, fr. a little girl, 50
Concord, *Ms.* Pencils, for John White, Ceylon.
Cooperstown, *N. Y.* A box, fr. fem. miss. so. for Mr. Dole, Sandw. Isl. miss. 58 47
Exeter, *N. Y.* A box, fr. la. miss. so. for La Pointe, 70 77
Geneva, *N. Y.* A box, fr. fem. miss. so. 39 90
Grafton, *Ms.* do. fr. la. of Evan. cong. so. for Park Hill, 69 69
Lebanon Centre, *Me.* A box, fr. la. sew so. 30 33
Montpelier, *Vt.* Paper, cloth and socks, fr. 1st cong. ch.
New York City, A box, fr. young la. of Miss Parmelee's school, for Miss H. More, Cher. miss.; 4 reams paper, fr. F. Bull.
Peninsula, *O.* Clothing, from la. 6 25
Pompey, *N. Y.* A box, for Mr. Crane, Madura.
South Boston, *Ms.* A bundle, fr. la. benev. so. Phillips ch. 15 00
Windham, *O.* Clothing, fr. young la. benev. so. 9 50

S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va. acknowledges the receipt of the following sums, viz.

Bedford, Peak ch. 15 00
Rackett's s. s. juv. miss. so. for Madras miss. 12 00
Charlotte, S. Hoge, for sch. at Bombay, 20 00
Lynchburg, 2d pres. ch. s. s. for *Ann Bryce*, Ceylon, 5,29; G. Bagby, for *Ellen Bagby*, do. 13; Mrs. Gordon and daughters, for *Agness Gordon*, do. 12; C. S. Mosby, 50; Mr. and Mrs. A. H. Armistead, 25; Mr. and Mrs. B. F. S. 10; Mrs. R. and daughter, 10; J. R. D. P. 10; D. B. P. 5; indiv. 21,11; F. S. 5; Rev. E. H. Cumpston, 20; 186 40
Prince Edward C. H. m. c. 25,38; indiv. 124, 57; 149 95
Richmond, 3d ch. E. W. P. 5; E. and I. P. 15; United pres. ch. and cong. Shockoe Hill, F. James and fam. 115; S. Reeve, to const. ELIZABETH REEVE an H. M. 100; J. Caskie and fam. 100; C. Gennet, wh. and prev. dona. const. Miss SUSAN SMITHEY an H. M. 50; L. Webb, 40; A. Burr, 20; J. D. Munford, 20; M. Young, 20; E. Anderson, 20; S. McGruder, 20; J. Scott, 20; Mr. and Mrs. J. Q. James, 20; A. M. Coleman, 35; W. P. Strother, 25; indiv. 234; 859 00

1,942 35

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. OCTOBER, 1844. No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-FIFTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-fifth annual meeting in the South Church in Worcester, Massachusetts, commencing on Tuesday, September 10, 1844, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. THEODORE FRELINGHUYSEN, LL. D.
Gen. HENRY SEWALL.
JEREMIAH DAY, D. D., LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
HEMAN HUMPHREY, D. D.
THOMAS DEWITT, D. D.
JOHN CODMAN, D. D.
JUSTIN EDWARDS, D. D.
THOMAS BRADFORD, Esq.
HENRY HILL, Esq.
ENOCH POND, D. D.
Hon. S. T. ARMSTRONG.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE.
ORRIN DAY, Esq.
CHARLES STODDARD, Esq.
Rev. SYLVESTER HOLMES.
WILLIAM J. ARMSTRONG, D. D.
DANIEL NOYES, Esq.
Rev. NEHEMIAH ADAMS.
THOMAS SNELL, D D.
ELISHA YALE, D. D.
MARK TUCKER, D. D.
JOEL HAWES, D. D.
THOMAS H. SKINNER, D. D.
DAVID MAGIE, D. D.
BENJAMIN TAPPAN, D. D.
Rev. CHARLES WALKER.
MARK HOPKINS, D. D.
Hon. THOMAS W. WILLIAMS.
AMBROSE WHITE, Esq.
Rev. AARON WARNER.
R. T. HAINES, Esq.
Rev. JAMES G. HAMNER.
THOMAS FLEMING, Esq.
ELIPHALET WICKES, Esq.
Rev. SILAS AIKEN.
BELA B. EDWARDS, D. D.
DANIEL DANA, D. D.
ALFRED ELY, D. D.
DANIEL DOW, D. D.
Hon. REUBEN H. WALWORTH, LL. D.
Hon. DAVID MACK, JR.
Hon. WILLIAM DARLING.
WILLIAM PAGE, Esq.
Rev. ZEDEKIAH S. BARSTOW.
Rev. HORATIO BARDWELL.
Hon. EDMUND PARKER.
Rev. ALBERT BARNES.
Rev. WILLARD CHILD.
ANSON G. PHELPS, Esq.
Rev. HARVEY COE.
EBENEZER ALDEN, M. D.
Hon. CHARLES W. ROCKWELL.

Digitized by Google

Chauncey A. Goodrich, D. D.
Richard S. Storrs, D. D.
Hon. Alfred D. Foster.
Eliphalet Gillett, D. D.
Joel Parker, D. D.
John Nelson, D. D.
Rev. John Woods.
Rev. Archibald Burgess.
Rev. Thomas Punderson.
Rev. William T. Dwight.
Rev. Alvan Bond.
Rev. John K. Young.
Aristarchus Champion, Esq.
William Richardson, Esq.
Charles M. Lee, Esq.
Henry White, Esq.
Ansel D. Eddy, D. D.
William L. F. Warren, Esq.
Rev. Joseph Steele.
Rev. John C. Smith.
William Wisner, D. D.
Edward Robinson, D. D., LL. D.
William Patton, D. D.
Rev. Swan L. Pomroy.
Benjamin C. Taylor, D. D.
William W. Stone, Esq.
Samuel H. Perkins, Esq.
Rev. Selah B. Treat.

HONORARY MEMBERS PRESENT.

Maine :—

Rev. Oren Sikes, Mercer.
Rev. William J. Breed, Bucksport.
Rev. John Maltby, Bangor.
Rev. Cyril Pearl, Harrison.
Rev. James P. Richardson, Otisfield.
Rev. J. B. Condit, Portland.
Rev. John W. Chickering, do.
Rev. Asa Cummings, do.
Rev. Allen Greely, Turner.
Rev. David Cushman, Bath.
Rev. I. O. Fiske, do.
Rev. Ray Palmer, do.
Rev. A. J. Copeland, Stillwater.
Rev. Isaac Weston, Standish.
Rev. J. R. Munsell, East Brewer.
Rev. Benjamin Tappan, Jr., Hampden.
Rev. Israel Hills, Lovell.
Rev. Stephen Thurston, Prospect.
Rev. E. Thurston, Hallowell.
Elias Bond, do.
Rev. Horatio Ilsley, Monson.
Rev. Joseph Blake, Cumberland.
Rev. R. Carver, Pittston.
Rev. Charles Frost, Bethel.
Rev. Edwin Seabury, Newcastle.
Rev. George E. Adams, Brunswick.
Leonard Woods, Jr., D. D. do.
Rev. G. W. Cressy, Kennebunk.
Rev. Aaron C. Adams, Gorham.

New Hampshire :—

Rev. Daniel O. Morton, Bristol.
Rev. John Thompson, Winchester.
Rev. A. W. Burnham, Rindge.
Rev. Caleb B. Tracy, Boscawen.
Rev. Nathaniel Bouton, Concord,
Rev. Daniel J. Noyes, do.
Rev. William Clark, do.
Rev. Heman Rood, Gilmanton.
Rev. Daniel Lancaster, do.
Rev. Isaac Bird, do.
Rev. Jonathan Clement, Chester.
Rev. John W. Noyes, do.
Rev. Benjamin P. Stone, do.
Rev. G. W. Ash, Westmoreland.
Rev. M. Hale Smith, Nashua.
Rev. A. Richards, do.
Rev. Stephen T. Allen, Merrimack.
Robert McGaw, do.
Rev. Moses Kimball, Hopkinton.
Rev. David P. Smith, Greenfield.
Rev. Bancroft Fowler, do.
Rev. Elisha Rockwood, Swanzey.
Rev. Alvah Spaulding, Cornish.
Rev. Rufus A. Putnam, do.
Rev. Darwin Adams, Alstead.
Rev. A. B. Warner, Milford.
Rev. H. Moore, do.
Richard Boylston, Amherst.
Rev. Cyrus W. Allen, Pelham.
Jeremiah Tyler, do.
David B. Chapin, Newport.
Rev. Isaac Willey, Goffstown.
Rev. Winthrop Fifield, Epsom.
James F. Isham, New Alstead.
Rev. James W. Perkins, Warner.
Rev. Daniel Goodwin, Brooklyn.
Rev. James Boutwell, Brentwood.
Rev. Moses Gerould, Hinsdale.
Rev. Joel Davis, Croydon.
Rev. William A. Whiton, Plainfield.
Rev. Otis C. Whiton, Harrisville.
Rev. Pliny B. Day, Derry.
Rev. Isaac Knight, Franklin.
Rev. Samuel Lee, New Ipswich.
Rev. Erdix Tenney, Lyme.
Rev. John Sabin, Fitzwilliam.
Dexter Whittemore, do.
Rev. Jonathan Magee, Francestown.
Rev. Thomas Savage, Bedford.

Vermont :—

Thomas A. Merrill, D. D., Middlebury.
Rev. Horatio N. Graves, Townsend.
Rev. C. Kidder, West Brattleboro'.
Rev. John Gridley, Montpelier.
Rev. Isaac R. Worcester, do.
Rev. Amos Foster, Putney.
Rev. James Hobart, Berlin.
Rev. Andrew Royce, Barre.

Digitized by Google

E. C. Tracy, Windsor.
Rev. Thomas Kidder, do.
Rev. George Butterfield, Hartford.
James Adams, Castleton,
Rev. B. B. Newton, Chelsea.
Rev. J. D. Wickham, Manchester.
Rev. Elijah W. Plumb, Pawlet.
Rev. H. F. Leavitt, Vergennes.
Rev. Stephen Morse, Thetford.
Rev. Aldace Walker, West Rutland.

Massachusetts :—

Hon. Daniel Waldo, Worcester.
Rev. Rodney A. Miller, do.
Rev. Seth Sweetser, do.
Rev. Elam Smalley, do.
Rev. George Allen, do.
Rev. C. Shumway, do.
Rev. Joseph Emerson, do.
Ichabod Washburn, do.
Parley Goddard, do.
Wyman Fay, do.
Rev. George W. Blagden, Boston.
Rev. Edward N. Kirk, do.
Rev. Daniel M. Lord, do.
Rev. Joseph S. Clark, do.
Rev. Dorus Clarke, do.
Charles Scudder, do.
John C. Proctor, do.
Daniel Safford, do.
Francis D. Stedman, do.
Rev. David Dyer, do.
Thomas Thwing, do.
Rev. George C. Beckwith, do.
Rev. Asa Bullard, do.
Henry H. Anderson, do.
Henry H. Jones, do.
William R. Hooper, do.
Rev. S. H. Riddel, do.
Rev. Austin Phelps, do.
Rev. Seth Bliss, do.
Alvan Simonds, do.
William G. Lambert, do.
George Rogers, do.
Henry Edwards, do.
Edward Beecher, D. D. do.
Nathan Carruth, do.
Rev. E. P. Rogers, Northampton.
C. J. Tenney, D. D. do.
William H. Stoddard, do.
Rev. Nathaniel Beach, Millbury.
Rev. S. G. Buckingham, do.
Rev. Sidney Holman, do.
Cyrus March, do.
Lyman Goodell, do.
John Leland, do.
Henry Pierce, do.
Solomon Woodward, do.
Rev. George Trask, Warren.
Rev. William A. Stearns, Cambridgeport.
Rev. George C. Partridge, Brimfield.
Rev. Abel G. Duncan, Hanover.
John Fiske, D. D., New Braintree.
Joseph Bowman, do.
Richard S. Storrs, Jr. Braintree.
Rev. Robert Crawford, North Adams.
Rev. William Bushnell, Newton.
Rev. Lyman Gilbert, do.
Rev. Sylvester F. Bucklin, Marlborough.
David Goodale, do.
Rev. James Means, do.
Rev. C. Goodrich, Malden.
Rev. William P. Paine, Holden.
Rev. Elisha Fiske, Wrentham.
Rev. Horace James, do.
Edward Pratt, do.
Rev. Ebenezer Newhall, Lincoln.
Rev. M. G. Pratt, Auburn.
Edwards A. Park, D. D., Andover.
Rev. C. E. Park, do.
Rev. R. T. Searle, do.
Rev. D. M. Mitchell, do.
Rev. Jesse Page, do.
Rev. Leonard S. Parker, West Brookfield.
Rev. Christopher Marsh, Roxbury.
Rev. Augustus C. Thompson, do.
Franke Williams, M. D., Newburyport.
Rev. William H. Sanford, Boylston.
Rev. Levi Packard, Spencer.
Rev. Lewis Sabin, Templeton.
Rev. John Haven, Stoneham.
Rev. E. W. Bullard, Fitchburg.
Rev. George P. Smith, South Woburn.
Rev. Dennis Powers, South Abington.
Brown Emerson, D. D., Salem.
Rev. S. M. Worcester, do.
Rev. A. J. Sessions, do.
Rev. Joel Mann, do.
Isaac P. Foster, do.
John S. Williams, do.
Rev. Harvey Newcomb, West Needham.
Rev. Joseph Vaill, Amherst.
Rev. George Cooke, do.
Rev. John Sanford, do.
Rev. A. M. Colton, do.
Rev. L. Thompson, South Hadley.
Rev. Edmund Dowse, Sherburne.
Rev. Thomas Adams, North Brookfield.
Rev. A. A. Phelps, East Boston.
Rev. W. A. Nichols, Brookfield.
Rev. Lewis F. Clark, Whitinsville.
Rev. Samuel W. Cozzens, Milton.
Rev. James D. Farnsworth, Boxborough.
Rev. Gideon Dana, West Springfield.
Rev. A. A. Wood, do.
Daniel Merrick, do.
Wells Southworth, do.
Horace Smith, do.
Rev. Benjamin Wood, Upton.
Rev. E. W. Harrington, Lunenburg.
Rev. John C. Paine, Rehoboth.
Rev. H. A. Tracy, Sutton.

Digitized by Google

Rev. Constantine Blodgett, Pawtucket.
Rev. Orrin Fowler, Fall River.
Rev. Roger C. Hatch, Warwick.
Rev. Parsons Cooke, Lynn.
Joseph Avery, Conway.
Rev. Joseph W. Cross, West Boylston.
Rev. Francis Horton, West Cambridge.
Rev. E. Carpenter, Southbridge.
Hon. Linus Child, do.
Rev. D. R. Austin, Sturbridge.
Joseph L. Partridge, Leicester.
Rev. Josiah Clark, Rutland.
Rev. J. C. Webster, Hopkinton.
Rev. Henry Neill, Hatfield.
Rev. J. W. Ward, Abington.
Rev. Wakefield Gale, Rockport.
Rev. E. W. Robinson, Freetown.
Rev. W. M. Harding, Princeton.
William S. Bradbury, Westminster.
Rev. John Murdock, do.
Rev. S. S. Smith, do.
Rev. John H. Bisbee, Worthington.
John Adams, do.
Rev. David Brigham, Framingham.
Rev. Amzi Benedict, do.
Rev. Preserved Smith, Carlisle.
Rev. Alvin Smith, Enfield.
Nathaniel Lord, Jr. Ipswich.
Rev. Edwin Jennison, Ashburnham.
Rev. James C. Bryant, Littleton.
Rev. J. Q. A. Edgell, West Newbury.
Rev. Calvin Durfee, Dedham.
Seymour Whitman, Williamstown.
Rev. George T. Dole, Beverly.
Hon. John Safford, do.
Rev. John R. Adams, Brighton.
Rev. Chauncey D. Rice, East Douglass.
Rev. Reuben Emerson, South Reading.
Rev. Joseph Haven, Unionville.
Rev. Frederick T. Perkins, East Cambridge.
Rev. Austin Cary, Sunderland.
Rev. P. Cummings, Buckland.
Rev. Josiah Ballard, Sudbury.
Rev. George Fisher, Harvard.
Rev. John Keep, Dana.
Rev. Joseph Bennet, Woburn.
Rev. John Bowers, Wilbraham.
Rev. H. A. Reed, Webster.
Rev. William Bement, Easthampton.
Rev. T. D. P. Stone, Holliston.
Rev. H. B. Hooker, Falmouth.
Rev. Charles B. Kittredge, Westboro'.
George Denny, do.
Rev. M. G. Wheeler, Williamsburgh.
Rev. Joseph D. Condit, South Hadley.
E. T. Smith, do.
Rev. Joseph Peckham, Kingston.
Rev. Samuel H. Peckham, South Royalston.
Rev. S. D. Darling, do.
Rev. L. L. Langstroth, Greenfield.
Rev. L. R. Phillips, Sharon.
Samuel Osgood, D. D. Springfield.
Rev. Noah Porter, Jr., do.
Rev. E. Russell, do.
Rev. M. E. White, Southampton.
Rev. Samuel Ware, South Deerfield.
Rev. Alexander Lovell, Phillipston.
Rev. Daniel Poor, Foxboro'.
Rev. Isaac P. Langworthy, Chelsea.
Josiah Bacon. do.
Rev. Dudley Phelps, Groton.
E. H. Barstow, do.
Rev. C. M. Nickels, Gloucester.
Rev. H. C. Jewett, do.
Rev. John A. Albro, Cambridge.
Rev. James R. Cushing, Haverhill.
Gilman Parker, do.
Rev. R. M. Chipman, Athol.
Rev. Oliver B. Bidwell, Hubbardston.
Rev. S. G. Clapp, Cabotville.
Rev. S. C. Bartlett, Monson.
Rev. Lyman Coleman, do.
A. W. Porter, do.
Rev. Alfred Greenwood, Natick.
Rev. Samuel Hunt, do.
Rev. David Andrews, Pepperell.
Rev. Horace D. Walker, East Abington.
Rev. Eli B. Clark, Chicopee.
Rev. Hope Brown, Shirley.
Rev. David Sanford, Medway.
Rev. Sewall Harding, do.
Milton M. Fisher, do.
Rev. George A. Oviatt, Belchertown.
Ephraim Montague, do.
Rev. Charles Walker, Danvers.
Rev. Thomas P. Field, do.
Rev. Thomas C. Biscoe, Grafton.
Rev. Elijah Demond, do.
William Holbrook, do.
Lewis Holbrook, do.
Rev. John W. Allen, Wayland.
Rev. Charles Wiley, Northampton.
Rev. Willard Holbrook, Millville.
Rev. Luther H. Sheldon, Townsend.
Rev. Levi Brigham, Dunstable.
Rev. Tyler Thatcher, North Wrentham.
Rev. H. B. Holmes, West Brookfield.
Rev. Alanson Rawson, Southborough.
Rev. William A. Hawley, Plainfield.
Rev. John W. Salter, Douglass.
Theophilus Packard, D. D., Shelburne.
Rev. Theophilus Packard, Jr., do.
Rev. U. C. Burnap, Lowell.
Rev. S. W. Hanks, do.
Nathan Allen, M. D., do.
Rev. Daniel W. Poor, Fairhaven.
Rev. William A. Houghton, Northborough.
Rev. John A. Vinton, Stoneham.
Rev. Henry Adams, Berlin.
Rev. Charles Packard, Lancaster.
Rev. Tertius D. Southworth, Franklin.
Rev. Paul Couch, North Bridgewater.

Digitized by Google

Rev. Warren H. Beaman, Hadley.
Rev. Joseph W. Curtis, do.
Rev. Benjamin N. Martin, do.
Rev. A. R. Baker, Medford.
Galen James, do.
Thomas Eaton, Fitchburg.
John T. Farwell, do.
Rev. Thomas T. Richmond, Medfield.
Rev. Michael Burdett, Blackstone.
Rev. James H. Merrill, Montague.
Joseph Cummings, Ware.
Rev. N. Gale, do.
Rev. W. I. Budington, Charlestown.
Rev. Oliver A. Taylor, Manchester.
Chandler Taft, Uxbridge.
William C. Capron, do.
Rev. Lyman Whiting, South Brookfield.

Rhode Island :—

Rev. Thomas Shepard, Bristol.
Rev. Timothy A. Taylor, Slatersville.
Amos D. Lockwood, do.
Rev. Alfred Goldsmith, Little Compton.
Rev. Arthur Granger, Providence.
Joseph Wood, Pawtucket.
Rev. Edwin Leigh, Woonsocket.

Connecticut :—

Rev. Andrew Sharpe, Williamantic.
Rev. L. Cary, Norwich.
Rev. H. P. Arms, do.
William C. Gilman, do.
Gen. William Williams, do.
Rev. A. L. Whitman, do.
Rev. Erastus Dickinson, Chaplin.
Rev. W. W. Woodworth, Berlin.
Rev. Joel L. Dickinson, Northfield.
Rev. Charles S. Sherman, New Haven.
Rev. Joseph P. Thompson, do.
Rev. S. W. S. Dutton, do.
Charles A. Judson, do.
George Kellogg, Vernon.
Joseph B. Gay, Thompson.
David Gould, Sharon.
Rev. Benjamin Ober, Woodstock.
Rev. Alvan Underwood, do.
Rev. Edgar J. Doolittle, Hebron.
Rev. John R. Keep, Warren.
Rev. John E. Tyler, Windham.
Rev. Spencer F. Beard, Montville.
Rev. Zebulon Crocker, Upper Middletown.
Rev. J. P. Terry, Somers.
Rev. Philo R. Hurd, Watertown.
Rev. Samuel Rockwell, New Britain.
Rev. David Root, Guilford.
Rev. J. B. Clark, East Granby.
Rev. Spofford D. Jewett, West Chester.
Rev. Daniel Hunt, Pomfret.
Rev. Lewis Pennell, Norfield.
Rev. J. W. Alvord, Stamford.

A. J. Hinckley, Mansfield.
Rev. John Churchill, Woodbury.
Rev. William R. Jewett, Lisbon.
Rev. Joseph Ayer, do.
Rev. D. Bancroft, Willington.
Rev. William A. Hyde, Westbrook.
Rev. Andrew Dunning, Plainfield.
Rev. Mark Mead, Greenwich.
Rev. Noah Coe, do.
Rev. George J. Tillotson, Brooklyn.
Rev. Samuel I. Curtis, Union.
Rev. J. Burt, Canton.
Rev. Thomas Tallman, Scotland.
Rev. Thomas Boutelle, North Woodstock.
Rev. Chauncey Wilcox, North Greenwich.
Rev. Thomas L. Shipman, Jewett City.
Rev. Amos Cheeseborough, Chester.
Rev. A. C. Washburn, Suffield.
Rev. Lyman Strong, Colchester.
Rev. Daniel G. Sprague, do.
Rev. J. W. Sessions, West Suffield.
Rev. William Thompson, East Windsor.
Rev. O. F. Parker, do.
Rev. R. Landfear, Coventry.
Rev. Orson Cowles, North Haven.
Rev. John Smith, Wilton.
Elisha Faxon, Stonington.
Rev. Jared R. Avery, Groton.
Rev. Asa King, Westminster.
Rev. Walter Clarke, Canterbury.
Rev. Harvey D. Kitchell, Plymouth.
Rev. Anson Gleason, Mohegan.
Rev. George H. Woodward, Stafford.
Rev. Edwin Hall, Norwalk.

New York :—

Rev. Maltby Gelston, Rushville.
Rev. Ralph Robinson, Richland.
Rev. William Todd, Busti.
Josiah Leonard, Kingsboro'.
Rev. R. C. Brisbin, Vernon.
Rev. J. Wainwright Ray, Glen's Falls.
Rev. F. E. Cannon, Geneva.
Rev. M. S. Goodale, Amsterdam.
Rev. Walter H. Bidwell, Brooklyn.
Rev. W. B. Lewis, do.
Rev. Isaac Lewis, D. D. New York City.
Almon Merwin, do.
James Stokes, do.
Rev. Charles Hall, do.
Rev. E. N. Sawtell, do.
Rev. Austin Dickinson, do.
Rev. William A. Hallock, do.
Rev. J. W. McLane, do.
Rev. Samuel I. Prime, do.
Rev. William Bradford, do.
Milton Badger, D. D. do.
Rev. Edwin Holt, do.
Rev. Edward Harris, do.
J. C. Brigham, D. D. do.
Rev. David B. Coe, do.

Digitized by Google

Rev. C. S. Stewart, New York City.
Rev. R. S. Cook, do.
William Brown, do.
Rev. S. W. Fisher, Albany.
Timothy Fassett, do.
Rev. Walter R. Long, Troy.
Gurdon Grant, do.
Rev. C. W. Treadwell, Moreau.
Rev. M. Harrington, Morrisville.
Rev. C. Gold Lee, Syracuse.
Rev. Francis Janes, Colchester.
Mansfield T. Walworth, Saratoga Springs.
Rev. L. H. Angier, Buffalo.
Rev. Amos D. Hollister, New Lisbon.
Rev. P. H. Fowler, Elmira.
Rev. Amzi Francis, Bridgehampton.
Rev. Charles S. Porter, Utica.
Rev. Albert G. Hall, Rochester.
Levi A. Ward. do.
Baxter Dickinson D. D. Auburn.
H. Mills, D. D. do.
L. E. Lathrop, D. D. do.
Geo. Salmon, Fulton.
Rev. John F. Ingersoll, Hunter.
Rev. L. Kellogg, Whitehall.
Rev. Thomas Gordon, Hoosick Falls.
Rev. J. H. Noble, Schaghticoke.
Rev. M. C. Searle, New Hartford.
Rev. S. W. Brace, Skeneateles.
John Forsyth Jr. D. D. Newburgh.
Rev. John N. Lewis, do.
Rev. Wm. C. Wisner, Lockport.
Rev. I. F. Scovill, Holland Patent.
Rev. Ebenezer Platt, North Port.
Rev. A. B. Burke, Riverhead.
Rev. Silas C. Brown, Pembroke.
Rev. J. Jay Dana, Canaan Four Corners.
Rev. Selden Haynes, Rome.
Rev. L. Pomeroy, Smyrna.

New Jersey :—

Rev. E. Seymour, Bloomfield.
Rev. T. S. Ward, do.
Rev. E. Cheever, Newark.
Rev. Ward Stafford, do.
L. A. Smith, M. D. do.
Rev. Robert Street, Connecticut Farms.
Rev. Clifford S. Arms, Madison.
Rev. Joseph Cory, New Vernon.
Cornelius Baker, Rahway.
Horace Leet, New Brunswick.
B. O. Canfield, Morristown.
Rev. Joseph S. Gallagher, Orange.

Pennsylvania :—

Eliakim Phelps, D. D. Philadelphia.
Anson Rood, do.
Rev. David Malin, do.
Rev. Marcus E. Cross, Darby.
Henry Darling, Reading.

Maryland :—

Rev. James McIntire, Elkton.

Delaware :—

Rev. W. Hogarth, Wilmington.

District of Columbia :—

Rev. James Knox, Washington City.

Virginia :—

James D. Johnson, Norfolk.

Georgia :—

John Stoddard, Savannah.
Rev. R. Hooker, Macon.

Ohio :—

C. E. Stowe, D. D. Cincinnati.
Rev. Newton Barrett, Brecksville.

Louisiana :—

John P. Bullard, Clinton.

Indiana :—

Rev. Solomon Kittredge, Bedford.

Illinois :—

Rev. Charles E. Blood, Collinsville.
Rev. J. M. Sturtevant, Jacksonville.

Iowa :—

Rev. Harvey Adams, Farmington.

Canada :—

Rev. Caleb Strong, Montreal.

The following Missionaries of the Board were also present.

Rev. Hiram Bingham, Sandwich Islands.
Rev. Levi Spaulding, Ceylon.
Rev. John Scudder, M. D. Madras.
Rev. Samuel Hutchings, do.
Rev. Daniel Temple, Smyrna.
Rev. Ira Tracy, China.
Rev. Asher Wright, New York Indians.
Rev. Ebenezer Hotchkin, Choctaws.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Dana. Rev. Edwin Holt was appointed Assistant Recording Secretary.

Letters were read from the following corporate members, mentioning their regret for their necessary absence, and expressing their undiminished attachment to the Board and its objects: Dr. Neil, Rev. John W. Ellingwood, Hon. Thomas S. Williams, and Dr. Willers.

Rev. Seth Sweetser, Rev. Elam Smalley, Dr. Armstrong, Rev. A. Bond, Rev. A. Rood, Rev. Silas Aiken, and Rev. H. Bardwell were appointed a committee of arrangements.

Digitized by Google

Report of the Treasurer.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to Hon. C. W. Rockwell, C. M. Lee Esq., John C. Proctor Esq., William H. Stoddard Esq., and Doct. L. A. Smith, who subsequently recommended its acceptance by the Board. They also say :—

The committee notice that the Prudential Committee have changed the investment of the general permanent fund from sundry banks to bonds of the State of Massachusetts and of the United States, in accordance with the recommendation of the Committee on the Expenditures and Finances of the Board, made at the last meeting, and would express their approbation of the change, and repeat the opinion that it would be wise to adopt the same course with the permanent fund for officers, although now invested in the stock of banks of the highest character.

The committee notice also that the new arrangements made for the printing and distribution of the Herald and Dayspring, have resulted in a material saving of expense, without diminishing their usefulness.

The committee would not fail to express their pleasure, upon learning that the several missions have co-operated with the Prudential Committee in the adoption of a system of annual appropriations, and rigidly adhering to them. Any other course would be disastrous, while the receipts are so limited in comparison with the just demands of the various stations.

Your committee cannot omit to call the attention of the Board to the debt now reported, not because it is large or oppressive, but because it is the accumulation of two years, under very moderate appropriations to the missionary work. They deprecate the influence of any debt upon this cause, and especially an increasing one. It cannot fail to operate as a discouragement to the missionaries abroad, and to those contemplating a missionary life. It imposes a severe and unreasonable duty upon the Prudential Committee and the executive officers, and will affect injuriously our credit with the eminent London bankers through whom the Treasurer makes nearly all his remittances to the missions, and who are at all times under heavy obligations for the Board, relying entirely upon the contributions of the American churches to meet them.

Report of the Prudential Committee.

The conclusion of the report was read entire; the other portions—brief abstracts of the same having been presented by the Secretaries for Correspondence—were referred to committees for examination without being read.

The committee on the domestic operations of the Board were Dr. Parker, William Page, Esq., Dr. Wisner, Rev. John Maltby, Rev. S. M. Worcester, Rev. E. Seymour, and Rev. D. J. Noyes.

That part of the report which relates to Africa, Greece, the Jews, and the Armenians, was referred to Dr. Hawes, Dr. Day, Hon. T. W. Williams, Dr. Merrill, Rev. John Woods, Rev. A. A. Phelps, and Rev. Daniel Temple.

That part of the report which relates to Syria and the Nestorians, was referred to Chancellor Walworth, Hon. E. Parker, Dr. Robinson, Dr. Dana, Rev. N. Porter, Jr., Rev. John A. Albro, and Rev. C. Strong.

That part of the report which relates to the Mahrattas and Tamil people, was referred to Rev. H. Bardwell, Dr. Patton, Rev. Levi Spaulding, Dr. Forsyth, Rev. J. Clement, and Thomas Fleming, Esq.

That part which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Skinner, Dr. Tucker, Rev. A. Burgess, Rev. Asa Cummings, Rev. L. Coleman, Rev. G. W. Blagden, and Rev. Charles Hall.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Allen, Dr. Pond, Rev. T. W. Dwight, Rev. Charles Walker, Rev. Wm. A. Hallock, Dr. Eddy, and Rev. John C. Smith.

That part of the report which relates to the North American Indians, was referred to Dr. Humphrey, Dr. Dickinson, Dr. Badger, Rev. D. Phelps, Rev. S. Harding, Dr. Beecher, and Rev. Charles Packard.

The report of the committee on the domestic operations is as follows :—

The committee have found this portion of the report of the Prudential Committee drawn up with commendable care and skill, and recommend it as well adapted to diffuse needed information, as a part of the history of the doings of this Board and of the principles which ought to govern it.

They find but two items which, in the judgment of the committee, demand the attention and action of this body.

The Rev. Dr. Anderson has, by the direction of the Prudential Committee, spent the greater part of the past year in visiting our missions in the Levant. Your committee recommend that the Board approve of the mission of Dr. Anderson, as a measure well adapted to secure an intelligent and successful prosecution of our work in that quarter of the world, and that the thanks of this Board be tendered to the Rev. Dr. Hawes of Hartford, for his invaluable services in accompanying and aiding our Secretary in his counsels and labors.

The committee also recommend a sufficient employment of agents in visiting the churches and soliciting their aid. While it is desirable that pastors should perform this work, and that the sympathy and co-operation of the churches should be secured, as far as possible, from a spontaneous internal action and an unsolicited organization, yet it is the opinion of your committee that agencies ought to be employed to a sufficient extent to secure the most efficient action at present, and also to aid the pastors, as far as may be, in sustaining permanent and effective organizations.

The report of the committee on the missions to Africa, Greece, the Jews, and the Armenians, is as follows :—

In regard to the mission to Greece, the committee find sufficient reasons stated in the Annual Report to justify and demand its discontinuance, at least for the present, with the exception of Mr. King, who remains at Athens, pursuing his work with encouraging prospects of success. It is painful thus to withdraw from a people for whom, a few years since, so deep and so general an interest was felt. But the course seems plainly indicated

Digitized by Google

by Providence, and we retire from the field with the prayer and with the hope that the much good seed which has been sown, will not be lost, but will ere long spring up and bear fruit unto eternal life.

Respecting the mission to South Africa, the committee, while they gratefully acknowledge the kind Providence which seems to be opening before the mission a brighter prospect of usefulness than it has heretofore enjoyed, observe a connection between the missionaries and the colonial government which they think demands attention. They are of the opinion that,—while the missionaries should avail themselves, with all gratitude, of any protection in their work which any civil power is disposed to extend to them,—they should take the utmost care not to be its agents or preachers, or to be in any way so allied to, or supported by it, as to identify and associate them, in the eyes of the people to whom they minister, as a part of, or as one with it. The Prudential Committee express the opinion that the arrangement referred to is only of a temporary nature. Your committee commend the subject to their particular attention, and recommend that they take early measures to terminate the arrangement in question, and to maintain the mission in entire distinction from, and independence of, the pecuniary support and control of the colonial civil power.

The mission to the Armenians is one of great and growing interest. The providence and the Spirit of God, favoring in so eminent a degree its operations, unite to commend it to the confidence and prayers, and also to the increasing patronage and hopes of the churches in connection with this Board.

Your excellent missionary, Rev. Mr. Schauffler, is at present left to labor alone among the seventy or eighty thousand Jews who reside in Constantinople. It is hoped that the Prudential Committee will be enabled soon to carry into effect their intention of sending out a well qualified missionary, as soon as one can be found, to co-operate with Mr. Schauffler in the great work which he has to do in behalf of these children of Abraham.

The committee on the missions to Syria and the Nestorians made the following report:

Your Committee have considered the communications of the Prudential Committee to the Board on the subject of these missions respectively. In reference to the Syrian mission, they concur in the conclusion at which the Prudential Committee have arrived, that Mount Lebanon and the adjacent country furnish a field for missionary labor of great and increasing interest, which it would be unwise in the Board to think of abandoning. On the contrary, your committee are decidedly of the opinion that the Board, within the limits of its available means, should endeavor to extend and increase the usefulness of this mission by gradual additions to the missionary laborers employed in cultivating this interesting part of the vineyard of the Lord. The recent visit of one of the Secretaries of the Board to this field of labor, has furnished us the means of forming a more correct opinion as to the usefulness of this mission, than would be likely to be obtained from the opinions of the missionaries themselves. But the committee are pleased to find that upon this subject the personal observation of your Secretary confirms the opinions expressed in the reports of your missionaries now in Syria. And it may not be improper to say that one at least of those missionaries is accustomed to see things as well as to look upon them. He is, therefore, as well qualified to form correct conclusions upon such a subject, as any of the missionaries in the employ of the Board.

That part of the Nestorian mission which is located on the plains of Oroomiah, called by the Prudential Committee the Persian branch of the mission to the Nestorian Christians, continues to enjoy the smiles of heaven. And although great results have not yet been produced by this mission, your committee have reason to believe the records of eternity will show that the seed already sown upon this fertile plain has already produced a blessed harvest of good among the descendants of the converts of the missionary labors of the Apostles Thomas and Thaddeus. And in cherishing this mission, it is delightful to reflect that we are only repaying, in part, the debt of gratitude the Christian world owes to the ancestors of these nominal Christians, who, in the early ages of the church, sent their own devoted missionaries to the remotest corners of the then known world. Your committee, therefore, recommend an approval of all the measures which have been adopted by the Prudential Committee in relation to this part of the Nestorian mission.

The Turkish branch of the mission, located in the mountain districts, from which so much has been expected, since the hearts of Christians in this country were delighted with the interesting account of the first visit of the lamented Doctor Grant to the Nestorian Mountains, is at present under a cloud. The scimetar of the followers of the false prophet, which many centuries since destroyed the great mass of the Nestorian Christians, then scattered over the plains of Persia, and drove the remnant into these mountain fastnesses, has at length reached them there. And our faithful missionaries are for a time, at least, compelled to abandon their stations in the mountains. And the recent death of the intrepid and lamented Doct. Grant has tended still farther to depress our hopes of the speedy spiritual renovation of this interesting people, through the instrumentality of this Board. Your committee cannot as yet, however, consent to recommend anything which shall even bear the appearance of an abandonment of the spiritual welfare of this portion of the Nestorian people. They, therefore, recommend a suspension of the decision whether this separate branch of the Nestorian mission shall be continued until further information can be obtained as to the probable political destiny of this now afflicted people. If it should ultimately be deemed expedient to discontinue this separate branch of the mission, your committee still trust it will be found practicable to communicate with these mountain districts of the Nestorians, by missionaries in immediate connection with the station at Oroomiah; so that the faithful herald of the cross may again appear in the tops of these mountains, bearing the joyful news of salvation by a crucified Savior to this people, who have for eighteen centuries continued to bear the Christian name.

The committee on the missions to the Mahrattas and the Tamil people made the following report:

Your Committee beg leave to say that, in attending to the duty assigned them, they cannot but express a strong desire that the enfeebled condition of these missions, especially those among the Tamil people, may be speedily strengthened so as to meet the pressing claims of that opening field.

Among the many tokens the divine goodness has shown to the Ceylon mission, your committee cannot but notice the unsolicited testimonials of

Digitized by Google

respect and favor, recently given by Chief Justice Oliphant and other English gentlemen of high intelligence and respectability on that island, as pleasing evidence that the character of this mission stands high in the estimation of those who are competent to judge.

The committee on the missions to Eastern Asia and the Indian Archipelago reported as follows:

There is perhaps no portion of the great missionary field more deserving of the regards of the church, at the present moment, than China; and no calls for help are louder than those which come from the missionaries who are there.

The missionaries to the Dyaks of Borneo have been called to pass through great trials. These trials, it seems, have proved an occasion for the exhibition of faith and patience which cannot fail to benefit the churches, while it will bless the souls of these good men, and glorify God. The mission has been weakened by the removal of part of the brethren and sisters to China. Those who remain are firm in their opinion that divine Providence has placed them there; and they have sent home to the Reformed Dutch Churches by which they are supported, a powerful appeal for a reinforcement. Your committee cannot but hope that this appeal will be fully met. At any rate, so much suffering and labor on the part of these excellent missionaries cannot be lost. It will enlist more sympathy and prayer for devoted servants of the cross in heathen lands.

The report of the committee on the Sandwich Islands is as follows:

From the statement of the Prudential Committee in this part of their report, it appears that during the past year the gospel has continued to exert among the people of the Sandwich Islands the same divine and transforming power, which, in former years, awakened the astonishment of all our churches.

That a most degraded and polluted heathen people, without books and without a written language, should, in less than a quarter of a century, become a partially civilized and Christian nation, with the Bible and many other books in their own language, with a general establishment of free schools which has already made most of the inhabitants readers, with an excellent code of laws and a regular government, acknowledged as an independent government by several of the great powers of the earth, blessed with a multitude of organized churches,—one of which, containing more than six thousand members, is perhaps the largest in the world,—and that this wonderful transformation should stand before us as the direct and undeniable consequence of the introduction of a pure Christianity by the American missionaries;—these are events which ought not to be forgotten, but which should be dwelt upon by every pious mind to the honor of the glorious gospel.

Such a transforming power, exerted by the religion of Romanism, has never been manifested in the history of the world, because that religion is not the religion of the gospel, but a fatal error and a flagrant corruption of the truth. And yet it appears, that to these distant islands of the sea Jesuit priests have gone—the chosen agents of Rome—not to introduce the Bible, nor to teach the truths of heaven. The tempter is there with his wiles, with his idolatry, with his corruption; and there is need that we support and encourage our band of faithful missionaries, and that we lift up our prayer continually to God, that he would defeat this wicked attempt of Antichrist to corrupt and draw away these converts from heathenism.

As an incitement to the prayer of faith, not only for this mission but also for the conversion of the world, and as an incitement also to the contributions and efforts which should attend the prayer, the committee, in conclusion, would allude to one fact in the history of Romanism. At the council of Clermont the princes and bishops of Europe deliberated upon the project of the first crusade. When the design was unfolded by Urban to recover the holy sepulchre by force of arms, the assembled multitude of many nations cried out, in their different languages, "God wills it! God wills it!" The pope seized upon the words and said, "Let that be the battle-cry; let the army of the Lord, as it rushes upon his enemies, shout but that one sound, 'God wills it! God wills it!'" Surely it becomes American Christians, who wish to recover not only the holy city, now trodden down of the gentiles, but all the heathen nations to God;—it becomes them all,—the wise men who deliberate, the liberal who give, the devout who pray,—and especially the missionaries and ministers of the gospel, the leaders in this great struggle, who are emphatically the soldiers of the cross;—it becomes them, with the project before them of the *conquest of the whole world to Christ*, to cry out, in the assurance of faith, in the confidence of victory, "*God wills it! God wills it!*"

The committee on the missions to the North American Indians remark:

While it is distressing to see how the remnants of these aboriginal tribes which were once spread over this great continent, are retiring and wasting away before the advance and cupidity of the white man, it affords some alleviation to know, that the yearnings of Christian benevolence follow them in all their wanderings, and that the self-denying labors of our missionaries have, by the blessing of God, been crowned with so much success.

The Importance of Enlarged Operations.

On this subject Dr. Anderson submitted the following special report; it was drawn up to serve as the conclusion to the Annual Report.

The system of missions under the care of this Board has made its greatest progress during the past eight years. The church members in the first of these years were 2,100, speaking in round numbers, and were nearly that number during the five previous years. In the second of these years, it was 2,500; in the third, 7,300; in the fourth, 17,200; in the fifth, 19,800; in the sixth, 18,200, (there being a decrease this year in consequence of the many excommunications in one or two of the Sandwich Islands churches); in the seventh year, 20,800; and in the present year, 25,600. No account is here made of the spiritual progress among the Armenians, because the native brethren in that community have not as yet been organized into churches. Not including these, therefore, the increase in the number of church-members in these eight years, has been *more than ten fold*. Within this space of time, moreover, the Sandwich Islands people, on being raised out of the depths of pagan barbarism by God's blessing on missionary labors, have been formally admitted, by the great powers of the world, into the family of Christian nations, and as such assured of the independent enjoyment of their rights. God has also in his providence opened another and better

Digitized by Google

field for our West African mission to which it has been removed, a thousand miles nearer to the centre of that great continent. In the South African mission, after long trial of our faith and patience, and when these, in its supporters, were on the point of failing, our mission has suddenly been brought into a large place, and now cries to us that the harvest around it is great, while the laborers are few. On the mountains of Lebanon, God has seen fit to employ fire and the sword to break down the institutions of feudalism and the powers of superstition; and though these convulsions have been greatly to our discomfort and the interruption of our labors, they have been the means of opening to us the most important strong hold that exists within the broad compass of the Arabic language. And who among us, eight years since, anticipated such an opening for the truth, as we now behold in the Armenian mind and heart? Who at that time ventured to predict, with any confidence, that the word would so long have uninterrupted course among the Nestorians on the plain of Oroomiah? Who then expected to see, upon the field of our Madura mission, the development of such a tendency to forsake idolatry, and come in neighborhoods and villages under Christian instruction? Or in China, to which the Board sent a mission fifteen years ago, who then entertained the thought, that the grand idea of *Christian* supremacy among the powers that rule the world, was so soon to be impressed upon the Chinese mind through all its hundreds of millions, and thus a way be opened for the peaceful introduction of the gospel into the grand centres of Chinese population and commerce.

Fathers and Brethren, how much more auspicious are the conditions and prospects of our missions now, than they were at the commencement of the late commercial distress, and when the Board began its struggle—now ended, it may be hoped—to procure the means for sustaining them. How, within these few years, has the field expanded, and become accessible both to sower and reaper, and white unto the harvest. On a hasty survey, it seems as if the expenditures must actually have been enlarged, and the missionaries and other means of exerting influence greatly multiplied. *But it is God's providence and grace that have advanced, and not we.* The contributions and remittances by the associated churches are no greater now, than they were seven years ago, and are even less than they were eight years ago, and less, by some thousands, than the annual average for this period of time. The number of preachers of the gospel is only seven more than it was then; and though they have become more conversant with the languages and character of the people among whom they reside, and have more experience, and doubtless an increase of piety, the period is of course nearer when many of them must sink under the overpowering influence of advancing years and excessive labor and care.

Far be it from the Committee to intimate, that the churches acting through this Board have not increased in love for the cause during the period under consideration, and also in their exertions to sustain the cause. The poverty and distress, growing more intense with each succeeding year, are too recent to be forgotten. It is a great fact, that, after the first shock was over, the expenditures of the missions were met without any considerable curtailment; which could not have been without an increase of interest and zeal in the community. Still it is a solemn truth, that, for more than a fourth part of the years allotted to a generation of mankind, some two thousand of the most favored and prospered churches in these United States and in the Christian world, have added nothing to the extent and power of their instrumentalities for publishing the gospel among the heathen.

Within this period of commercial distress, two special efforts were made by the community to relieve the embarrassed treasury. One was in the year 1837, and resulted in an increase of $75,000; the other, which was in the year 1842, occasioned an increase of $83,000. In one other year, there was an increase of $8,000. The sum of these is $166,000. But in the other five years, there were diminutions in the receipts amounting to $106,000. Consequently the value of the increased effort in these eight years, on the whole, was $60,000, or less than $8,000 a year. And we find this to have been the rate of progress and increase in the annual receipts of the Board for twenty-two years past, beyond which the investigation has not been carried. The annual progress, taking one year with another, has been about eight thousand dollars. The special efforts, therefore, in these years, did but supply the deficiencies of other years, and sustain a growth in the missions at the very moderate rate, which began in the infancy of our operations, and is probably the least that comports with a healthful development of the system and a vigorous manhood. Indeed, there is reason for some apprehension on this score. To carry out the figure just employed, there is danger of an exhausted constitution. While nothing can be effected without divine influence, it is still a fundamental truth, that the vigor and life of missions lie in the preaching of the gospel. Now the growth of our missions, for the last seven or eight years, has been chiefly from *within*—the result of a divine blessing on means and agencies that were already in the field. This blessing has been special and extraordinary, and the growth has been substantial and most important; and, in ways there is not time now to explain, it has consumed the clear gain of the $60,000 in the receipts during the period selected for this discussion. There has been no growth from *without*; and the vital power of our spiritual body of laborers is, therefore, tending towards exhaustion. And when, as we see in respected brethren who are with us to-day, it is necessary for some to retire for a time from the field for the revival of that power in themselves, or, what is more to be lamented, when the exhausted servant of Christ finds rest in the grave; what will become of our cultivated lands and our harvest, if we send out no more preachers annually, than we have done of late? There is danger of weakness and exhaustion in our agency, and every instance of success increases the danger. And this brings the committee to the three great practical points now claiming the attention of the Christian community.

1. *The need of an immediate increase in the funds.*

A considerable increase in the number of missionaries during the year before us, is not to be expected. Only a very few of those who enter the ministry this year are supposed to have devoted themselves to a foreign mission as a personal duty. The rest, whose qualifications are adequate, may be supposed to have made their arrangements for service here at home. It may be that some of these will give the subject of their personal duty to the heathen a prayerful reconsideration; but the analogy of the past does not warrant the supposition or the hope, that many young pastors will leave their flocks to others, and go after the lost sheep in the wilderness;—though some of the best and most useful missionaries were once pastors at home in eligible situations. But, with a system of missions that is growing on the right hand and left, that is con-

Digitized by Google

stantly embracing new converts, and enlarging the number of native helpers and the extent and variety of its labors and cares,—in such a system, if our brethren cannot have accessions of living strength in the persons of missionaries, they will the more need other means. If but few new missionaries are now to be sent, then let our brethren be enabled to employ such expedients as they can, to sustain and carry on this work. Such means are needed at most of the missions. The appropriations for the year 1845, including the present debt of $21,000, amount to $264,000. Though this is $30,000 more than the receipts of the past year, let us not call the exertion necessary to raise it a *special effort*. Nor let us fail to make the effort necessary. There is, however, a question in our finances far more important, than whether the cost of the next year will be met. It is, whether the *rate* of our progress can be much accelerated for years to come. The annual rate of eight thousand dollars is behind the providence and grace of God. It does not provide for the radiant, expansive, growing power inherent in Christian missions. Divide it among the missions, and how small it is. It would have plunged us in deep insolvency, had the missions grown from *without*, as through the grace of God, they have done from *within*. We cannot go on successfully at this rate. We shall find there are inherent and insuperable difficulties in the very nature and constitution of missions. As soon as the Spirit is poured out, these difficulties begin to appear. And never were there such indications of divine agency in the missions, or such glorious indications for the future, as now; never was there such an evident impossibility of going on to the results at which we aim, without much larger funds. Nearly a thousand dollars have been called for and granted to meet the new movement of God's providence at Hasbaya in Syria; a like sum to sustain the native evangelists among the Armenians; and four thousand dollars to sustain the religious movement in villages of Southern India where not a missionary resides. These are mentioned merely as illustrations. What shall be done if the providence and grace of God continue to move so much faster than the churches do? Will the churches stop praying, 'Thy kingdom come?' Will they pray that he will check the progress of his grace? Verily the past rate of increase in the contributions does not accord with the clear indications of the divine will. The field it is incumbent on the associated churches to cultivate, embraces at least 60,000,000 of the 800,000,000 of souls to whom the word of life is yet to be sent. As God is opening this field with accelerated rapidity, shall we not accelerate our movement, and do so steadily, from year to year?

Fathers and Brethren, are we sincere in our professions of desire, that the world may be brought as soon as possible to a knowledge of Christ? It may be that God is trying us on this very point—trying us with a *little*, to see if we will be faithful in *much*—trying us with a "few things" before he entrusts with "many." If we are not faithful in the little, he may take from us all that we have. He has been trying us at the Sandwich Islands. He there caused a small nation to be "born in a day." He there performed an experiment (so to speak) in missions, showing the power of the principles that are placed at our disposal. What he has done there, ought to settle the question in every mind, of the practicability of the world's speedy conversion. It ought to have sent a thrill and shout of joy throughout all the churches, and added tenfold to the faith, prayer, and enterprise enlisted in the work. And God is still continuing the trial. How are we bearing it? Are we doing all we ought to do for those islands? God is also trying us elsewhere. He is doing so in South Africa—in a different way from what he has done there—by placing tens of thousands of heathen around our brethren, and making them all perfectly accessible to the preached gospel, needing nothing but an outpouring of the Spirit. This fact is known to us, and does it rouse us to fervent and united supplications for such an outpouring? Moreover, God is trying us among the Arabs of Hermon; among the Armenians of Turkey; among the Nestorians of Persia. What he is doing in each of these missions is just fitted to awaken expectation and belief, that he is ready to do the same thing on a much larger scale. And he is trying us in Southern India—here moving whole villages, and there parts of villages—showing us what he will do, if we will but take hold of the work in earnest. And has he not lately, in the view of a wondering world, prostrated the walls of Chinese exclusiveness, thus trying us, whether we have the courage and spirit to march in and subdue the land? Oh that we were wise; that we understood these things. The rate of increase in the amount of the contributions of our churches ought immediately to be much greater than it is. The increase now averages scarcely three cents a year on each member of the church. Shall we not rise at once to an annual income of three hundred thousand dollars; and make that the starting point in the future progress and increase of our pecuniary means for the spiritual subjugation of the earth to Christ?

2. *The need of an immediate increase of missionaries.*

A strange panic has seized upon our young men preparing for the ministry. They fear there will not be the means of sending them to the heathen, should they offer to go, or of sustaining them in the field. It is a *strange* panic, because it is without any good reason. On one occasion, indeed, at the commencement of the late extraordinary derangement in the finances of the country, the departure of a considerable number of missionaries was delayed for some months. But all those who were in a condition to hold to their purpose, went at length into the field; and no one who has been regarded as qualified for a foreign mission, has ever yet been prevented from entering the field by a want of funds; nor has any one been, on that account, recalled. And it would now be good economy immediately to send out twenty or thirty missionaries of high character and qualifications, if they could be obtained. How urgently they are needed you will see, Fathers and Brethren, as you examine the various portions of this Report. You will not be able to look at the present weakness of the South India mission in respect to numbers, and at the need there is of greatly increased missionary labor, without painful apprehensions as to the consequences. At least ten new missionaries ought to be sent there without delay. The mission in Ceylon, too, needs a reinforcement. So do the South African, West African, and the Syrian missions. So do the missions among the Mahrattas, the Dyaks, and the Chinese, and several of the missions among our Indian tribes. They need those reinforcements now, and the more urgently because so few missionaries have gone forth since the year 1836. And this demand may be expected to increase from year to year. The harvest never was so great, never so promising for the time to come; and long has it been since the laborers were so few, and so hard to be obtained.

This brings up the third and last topic, to which the Committee would respectfully call the attention of their brethren;—

Digitized by Google

3. *The need of prayer for an immediate and general revival of religion.* — Experience has shown, that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches. Neither the funds nor the men come freely, when there are few revivals of religion. What is needed to sustain the great cause of benevolence, especially in its more distant and expensive movements, is a spirit that sympathizes with the Lord Jesus in his love for a perishing world. It was in this spirit it had its rise, and it must be in this it will be sustained and carried forward. Let every disciple of the Lord Jesus pray earnestly that he may himself receive a new baptism from above, leading to a new and entire consecration of every power to the service and glory of Christ. Let every disciple pray for every other disciple associated with him in this work, that every one—in every sphere of labor, in every condition of life, in every post of duty—may have a heavenly baptism, and grace to merge all minor points, which at present tend to alienation and weakness, in the grand object of *the world's spiritual renovation*. Let each church pray for every other associated church; and not for those alone, but for every church of every name throughout the land and the Christian world; that the spirit of truth and grace may descend upon them—a spirit seeking not her own, but the glory of Christ the Head, and the building up of his everlasting kingdom. Oh, were there but this spirit of prayer in every individual engaged in this work, or in every church; were the attention directed to the soul and its relations as beyond comparison the most important thing; and its salvation as the thing, the only thing, for which the Savior shed his blood, and for which he commands missions to be sent into all the world; how delightfully, how gloriously would the work advance. Our hope, our strength is in prayer. Let this great assembly feel the importance, the necessity, the value of prayer. The building up of all our waste places, and the deep-rooting of gospel institutions over all our western soil, is a thing of vast importance as a means of furnishing munitions for our spiritual warfare upon the world lying in wickedness. And who can be indifferent to the evils growing out of Sabbath-breaking, intemperance, slavery, and the many other things of baleful influence that afflict our land? But whatever the object that interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ and filling it with the glory of his salvation, let us, when acting as his disciples, regard and pursue it as a means to that great end. As he labored and died for that object, and commanded his disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement, is not yet attained by the churches. Let us unite in prayer for an outpouring of the Spirit, that will bless those churches which have so long acted through this Board, and all of every name in our land, with such a unity of feeling, purpose, and action, as is contemplated in the memorable prayer of our Lord:—"*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the* WORLD *may believe that thou hast sent me.*"

The present Duty of the Church to the Heathen World.

On this subject Mr. Treat read the following special report:

The object which our Savior had in view, when he said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was to secure the spread of his gospel throughout the earth; and not till it shall have been carried to every nation and tribe and family, will the command cease to be obligatory. At the present moment, however, more than six hundred millions of our fellow men are living in ignorance of the only way of salvation; hence it is the obvious and imperative duty of the church to send the gospel to these perishing multitudes, with the least possible delay.

This short and familiar argument for missions has been restated, to prepare the way for an examination of the question, "What is the present duty of Christians to the heathen world?" The answer must necessarily be, "*They ought to go to the full extent of their ability in sending forth and sustaining missionaries; and, having done this, they ought to inquire of the Lord unceasingly for his blessing.*" What then is their ability? To this inquiry the following answer, it is believed, should be given: "THEY CAN EVANGELIZE THE WHOLE WORLD IN LESS THAN HALF A CENTURY." In other words, the laborers who may go forth from Christian lands, can, with the aid which they may hope to receive from native helpers, carry the gospel to every part of the earth, in less than fifty years.

As it should be our first and chief solicitude to ascertain our own duty, it will be the aim of this report to show that the churches which co-operate with the Board, can send the gospel, within the period above named, to sixty millions of the unevangelized inhabitants of the earth; which is allowed to be our full proportion of the entire work. For the purpose of bringing this question to a practical test, a plan of enlargement will be submitted to the Board. It is not proposed, however, as the only, or indeed the best, scheme for the accomplishment of this work; but it will show us, while conceding the undoubted magnitude of the enterprise, how easily the desired result may be secured.

The number of ordained missionaries now sustained by the Board is one hundred and thirty-five. Let us increase this number during the next ten years at the average rate of forty-six and one half a year; in other words, let us fill the places of those who shall be removed by death or otherwise, and send out forty-six and one half additional missionaries every year. At the end of ten years we shall have six hundred ordained missionaries in the field. During the succeeding ten years, let us increase the number at the average rate of sixty a year. At the end of that period, we shall have twelve hundred ordained missionaries who will have gone forth from our own borders.

We will also assume that our schools and seminaries keep pace, both in number and efficiency, with this enlarged system of operations. In that event we may reasonably expect that, with the divine blessing, at the end of twenty years, twelve hundred native helpers will have been brought into the field. Thus we shall have, at the end of only twenty years, twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize.

For the succeeding twelve years, let us increase the number of missionaries sent out from this country at the average rate of one hundred a year; and let us suppose our native preachers to increase at the average rate of two hundred a year. We shall then have, at the expiration of thirty-two years, one preacher of the gospel for every ten thousand. This will give us ten ministers for a population equal to that of Boston, and

Digitized by Google

about thirty-five for a city of the size of New York.

By carrying out this plan for another fifteen years, we might have one preacher for every five thousand. And we are to bear in mind that our brethren, during all this multiplication of preachers, will be aided in their work by numerous assistants,—catechists, teachers, and others,—and they will speak to the perishing around them, not only by the living voice, but through the medium of Bibles and tracts, and all the facilities of a rapidly advancing civilization.

1. It may be said, however, that the men cannot be obtained for such frequent and large reinforcements. But we have only to refer to the statistics of our churches, to see that this system of operations will require them to furnish at present, after filling the accruing vacancies, only one missionary a year for every seven thousand five hundred communicants; or one missionary a year for every fifty churches having an average of one hundred and fifty communicants each. It is presumed that the future admissions to our different communions will nearly, if not quite, keep pace with the proposed increase of laborers. For many years, therefore, the same ratio of supply may suffice. And is it too much to ask, that one missionary may be annually raised up from the midst of every seven thousand five hundred, or even five thousand, church members?

Again, if the theological seminaries supported by the churches which employ the agency of the Board will each furnish, after filling the accruing vacancies, four missionaries annually for the first ten years; five for the next ten years, and eight and one third for the succeeding twelve years, there will be no lack of men. But in these very institutions there were, in 1842–3, six hundred and forty-four students; and it is believed that three, if not four, times as many young men are licensed from year to year, as will be needed for each of the ten years to come, according to the above mentioned plan. And who does not know that here, as in commerce, the supply corresponds, in a great measure, to the demand? Let it be understood throughout our churches, that twenty-five, or even fifty, additional ministers are annually needed, and how easily they may be obtained? And it is worthy of mention in this place, that four graduates of Lane Seminary,—its annual quota, according to the above estimate,—have actually been accepted and sent to the heathen, since the last meeting of the Board.

2. It may be urged that native preachers cannot be raised up as rapidly as the foregoing estimate assumes. This calculation has not been made, however, without consulting those who are best qualified to form an opinion on the subject. It is doubtless true that comparatively few such preachers, with suitable endowments, will at first come forward to this work. But when our schools and seminaries shall have been in operation a few years longer, especially upon the scale now proposed, and when the number of converts shall have multiplied in the ratio of the last seven years, a very different state of things may be safely anticipated. In some missionary fields, moreover, multitudes may be found who might become useful laborers in a very short time. Look, for instance, at the Armenians of Turkey. Let this whole people be brought under the power of the truth, and they will furnish almost any number of preachers that may be needed. Let the Arab race receive the gospel of Christ, and how many years will elapse before they will raise up an army of missionaries? Let the educated classes of China become obedient to the truth, and thousands might share, at no distant day, in the labors and responsibilities of the ministry. And in India, how long will it be before the haughty brahmin and the boastful gooroo will rejoice to become the heralds of salvation?

3. It may be said that our churches have not the pecuniary ability to support the number of missionaries contemplated by this plan. But how much money will be necessary to carry this scheme into full and successful operation? For twenty years to come,—supposing the growth of the churches to equal our reasonable anticipations,—one cent a day from every communicant, increased by what may be expected from others, will amply sustain this whole system. And will any one say that this is too much for American Christians to give, on an average, for the conversion of the world?

With much greater propriety may it be urged that this scale of benevolence leaves too little room for self-denial. "One cent a day!" it may be said. "How few can be found in our churches who are unable to lay aside this small pittance! Upon this plan what opportunity is there for making sacrifices for the love of souls? What occasion for suffering with Christ that we may also reign with him?" Only one answer can be given to this inquiry. There is too much reason to fear that, during the present generation at least, the entire body of professing Christians will not cordially engage in the work unto which God is calling them. In supplying their lack of service, therefore, full scope will be given to the most comprehensive charity. The rich may draw upon their ample resources with the assurance that the largest contributions can be wisely expended. The self-denying may also feel that no sacrifice will be in vain in the Lord.

Perhaps it may be said that this plan of operations will impose upon Christians, at the end of twenty years, a much heavier burden. To this suggestion it would seem to be a sufficient reply, that when we shall have reached that point, we will erect a pillar of witness, and inscribe thereon, "Hitherto hath the Lord helped us;" and then go forward, thanking God and taking courage. Before that day shall have come, moreover, we shall begin to see the successful operation of that beautiful law, in accordance with which the convert is to join hands with him that begat him through the gospel; when not only the Spirit and the Bride shall say, "Come," but he that heareth shall also say, "Come." Already, indeed, in some portions of the world, the vanquished are swelling the ranks of the victors; and both together are pressing forward, shoulder to shoulder, unto new conquests.

It will be noticed that the foregoing objections have thus far been met upon the hypothesis that the prosperity of our churches and our missions is to receive no additional impulse. But let us ascend to a higher elevation, and take a broader view of our enterprise, and breathe, for a few moments, a more invigorating atmosphere. Let us suppose, as we look around upon our goodly heritage, that every where the churches are rousing themselves to a thoughtful and earnest study of their obligations to a world lying in wickedness. Deeper and deeper is the impression becoming, that we have all been slumbering, in strange apathy, over the requirements of God and the claims of our fellow men. Soon we find that one and another and another are coming up to the altar of the Lord, and consecrating their property, their children, and their own selves to the salvation of the world. From them an influence goes out, spreading farther and farther, like expanding circles upon a quiet lake, till others, likeminded with themselves, come, as doves to their windows, and surrender their possessions and, what is far better, their hearts to

Digitized by Google

the God of missions. And now the prayers of the saints ascend as sweet incense; and with a fervency and earnestness and importunity that cannot be denied, they plead for the descent of the all-quickening Spirit upon the dying nations. The faith of Christians, moreover, puts on the freshness and vigor of ancient days; and, going forth in the name of the Lord, it stops the mouths of lions, quenches the violence of fire, and turns to flight the armies of the aliens.

Now the appeal is made, "Whom shall we send, and who will go for us?" From every quarter the answer comes back, "Here am I; send me." Again the inquiry is heard, "Where are the means?" As did the Israelites at the building of the tabernacle, the old and the young, the rich and the poor bring their free will offerings; and at length it is said, "The people bring much more than enough for the service of the work which the Lord commanded."

Next let us visit our missionary brethren in their distant fields of labor. Being themselves full of the Holy Ghost and of faith, sustained, moreover, by a church such as we have now surveyed, God's converting grace attends them wherever they go. The highborn and the learned, brahmin and moollah, priest and devotee, all bow to the sceptre of Immanuel; and having felt the terrors of the Lord in their own souls, they hasten to declare them to those who are destitute of the like precious faith.

It is only by the aid of that higher arithmetic which we learn to use upon this elevated platform, that we ought to meet the objections to which allusion has been made. But when we have gained even a very little skill in its combinations, every barrier, however high it may have seemed, will immediately disappear.

4. It may be thought perhaps that the foregoing plan overlooks the claims of our own country. To this objection it would seem a sufficient reply, to refer to the promise made of old to the Israelites, that when they went up to appear before the Lord, three times a year, he would watch over their fields and their homes. Should our churches resolve, with a genuine faith and in the strength of the Lord, to send the gospel to sixty millions of heathen in one generation, does any one believe that he would give up this vine, planted by himself, to the boar out of the wood, and the wild beast of the field? How much rather would he say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world to try them that dwell upon the earth."

Besides, for many years to come, there is reason to believe that less than one third of those who will enter the ministry, will be called away to foreign lands, leaving more than twice their number behind; while the gold and the silver which God has given to his people will be almost untouched. And nothing will do so much to multiply ministers and open the hearts of givers, as the very policy here recommended. Let the claims of the heathen infuse a warm and generous philanthropy into our churches, and it will become available for every benevolent appeal. Let the Spirit of God open our eyes to a vivid apprehension of our duty to the world, and we shall be in no danger of neglecting our birth-place and our home. Let our hearts be filled with love to the heathen, and we shall never forget our countrymen, our brethren, and our own children. And what an impulse would the adoption of some such plan as the foregoing impart to the revivals of our country? Then, indeed, should we behold the American church coming up from the wilderness, leaning upon the arm of her Beloved.

But we cannot fully appreciate our obligations to the heathen, at the present time, without adverting to the wonderful changes which are taking place in the missionary field. It is now thirty-two years since the first missionaries of the Board landed at Calcutta. Almost the first salutation which greeted them on their arrival, was an order from the Governor General of India, directing them to return to the United States in the same vessel which had carried them to that distant and benighted land. At length they obtained permission to embark for any other country in which they might wish to preach the gospel. But whither shall they go? They look abroad upon Eastern Asia, with a population of more than four hundred millions, but there is no place for them there. They turn to Central and Western Asia, and every where "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." The conclusion of this first chapter in the history of American missions is well known. Mr. Newell was obliged to retrace his way, nearly two thousand miles; and the grave of his wife, on the Isle of France, is a perpetual witness that our representatives who first went forth to the heathen, found the door shut against them.

But what do we now see? British India is as open to the preacher of the gospel as our own country. In Burmah, prosperous missions have reaped an abundant harvest. In Siam several denominations of Christians are represented by their unmolested laborers. In China millions are already accessible to the preacher of righteousness; and in respect to the rest of the population of that vast empire, our only fear should be that the last barrier will be thrown down, before we and our fellow servants in the Lord shall be ready to enter and possess the land. In Western Asia our brethren have been freely and successfully preaching the gospel, for many years, to the different sects of nominal Christians; and now we are told,—what our sluggish faith is hardly willing to receive,—that the era of Moslem persecution has virtually closed.

And look at the success which God is granting to the efforts of his people. In 1837, twenty-five years from the commencement of our missions, we could only count up, as the fruit of all that we had done, 2,147 native church members; now we are able to swell the amount to more than 25,000. And yet how little have we given or prayed or felt for the heathen, during these seven years? Were there time it might be shown that other missionary institutions have been reaping a plentiful harvest. From the West Indies, from Southern India and Southern Africa, from New Zealand and the Georgian Isles, multitudes have been gathered into the fold of Christ.

Nor is this all. Never were the signs of the times more cheering than at this very moment. Look at the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Mahrattas of Western India, the Zulus of Southern Africa. What more inviting fields can we desire? And what shall we say of China,—that land for which so many prayers have been offered, so much faith exercised, so many hopes cherished. Shall we turn away, just as the Captain of our salvation has scaled its ramparts, and consign it to other and unknown ages of spiritual death?

Of one thing, however, we may be sure. Though we refuse to care for the heathen, the gospel will be preached throughout the earth. But it will be "another gospel." The blind will become the leaders of the blind; and the dawning hopes of nations will sink back again into a night, the end of which none can foretell. The Man of Sin is already in the field. While the believers

Digitized by Google

in a pure gospel are counting up their missionaries by hundreds, he reckons his by thousands. In Asia alone, where the whole number of Protestant missionaries is only about three hundred and fifty, he has more than seventy bishops, and more than twenty-seven hundred priests. If, therefore, we wait a few years longer, our work will be doubled upon our hands; for, in that event, we shall be obliged not only to contend with heathenism, but Romanism, that most subtle and formidable of all errors, will bid us defiance from its thick and strong entrenchments. And if popery be so dangerous a foe—and who doubts it—in this country,—a land of Bibles and schools and sanctuaries and a well appointed ministry,—what must it be where there is no truth to wrestle with it, no light to glare upon it?

This then is the conclusion to which we are brought. The command of Christ, unrepealed and yet not obeyed, has come down to us, "Go ye into all the earth, and preach the gospel to every creature." We have the ability to carry this gospel, in less than half a century, to sixty millions of our benighted fellow men. God is saying to us, from each opening page of his providence, by every fresh display of his grace, "To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived."

And now what wait we for? With one heart, let us consecrate our all to this enterprise. Let our ecclesiastical bodies charge themselves with this matter. Let pastors and churches resolve that if the redemption of the world continues to tarry, the fault shall not be theirs. Let them adopt a scale of contribution which shall yield a sum at least equal to the one mentioned in the foregoing plan;—the rich making up the deficiencies of the poor, and all accounting it their honor and their joy that they may serve the Lord, even with that which perisheth with the using.

The foregoing special reports were referred to a committee of ways and means, composed of Dr. Goodrich, Dr. Yale, Dr. Taylor, Dr. Stowe, Dr. Hawes, Hon. William Darling, Rev. J. B. Condit, Rev. Albert Barnes, and Dr. Anderson. This committee made the following report:

The papers placed in our hands afford, at once, matter of devout thankfulness and of the deepest solicitude. The concluding part of the Annual Report exhibits the striking fact, that the progress of hopeful conversions in our missionary stations, has been nearly twelve times greater in the last eight years, than during all the preceding operations of the Board. Our church members have risen, within that period, from about two thousand to nearly twenty-six thousand souls. This fact alone proves that an increase of labor, to a vast amount, must be expended on those stations, to sustain them on their present footing. To train up these babes in Christ to the stature of perfect men, to prepare this generation of recent converts from paganism to become intelligent instructors and safe examples of those who are to come after them, and thus to perpetuate Christian institutions where they are so happily begun, must, to say nothing of any further extension, involve an expenditure of time and money which far transcends anything hitherto attempted by our missionaries. The harvest we have gathered in must perish on our hands, unless it be secured and rendered safe by greatly enlarged efforts.

It also appears from the same document that the field is widening around our missionary stations on every side. The process, at many of them, is beginning to be reversed; instead of the missionaries seeking the heathen, the heathen are seeking the missionaries. The recent events on Mount Lebanon, at Port Natal, and in Southern India, present a new feature in the history of our missions. It is no longer the language of metaphor, to say that nations, perishing in their sins, are stretching forth their hands to this Board for the bread of life.

The special report of the Prudential Committee on "the present duty of the church to the heathen world," presents a different view, but one of the most interesting character. It undertakes to prove, that if the church members, connected with the Board, will steadily contribute, on an average, *one cent a day* for the coming twenty years, they will be placed on an elevation from which they may look forward, according to the analogy of God's providence and under his smile to the carrying of the gospel to sixty millions of souls, perishing in their sins, within fifty years from this time. Your committee do not understand that the Prudential Committee wish to *limit* the contributions to a cent a day, or to present any specific plan for the adoption of the churches. They merely submitted their views, as showing the results that might be expected from the rate of contribution mentioned above. They selected a sum which every one must feel to be within the ability of the churches; and they point to the glorious results which might be expected as a reason for an instantaneous decision, on the part of our churches, to aim to accomplish, *at least*, the specified amount of labor, during the next twenty years, for the world's conversion. If we aim at this, how much more we shall accomplish, can be known only to Him, who directs all events for his own glory.

The result of the whole is, that there is now a call of God to this Board which cannot be misunderstood, and which cannot be resisted. "Speak unto the children of Israel that they *go forward*." The land is ready to be possessed; and if, having gone thus far, they shrink back, how many years they may be left to wander in the wilderness, an offended God must decide.

As a committee of ways and means, it may seem incumbent on us to present some specific view, as to the measures to be adopted for meeting the pecuniary demands of the crisis before us. All such measures resolve themselves, at last, into the extension of *light and love* among the followers of Christ. We cannot, like a committee of ways and means in legislative bodies, lay our hands on any specific source of revenue which has hitherto remained untouched. We can only attempt, again, to lay the truth to the heart of these churches, to open those fountains of Christian charity, of trust in God, and of love to their Redeemer, which are, at some period of this world's history, to flow forth on the arid desert of paganism and change it into a garden of the living God.

With a view to this, we would again suggest what has been often brought forward on these occasions.

1. The work must begin in the family and in the Sabbath school. The children of our love, whom we are training up for Christ, must be taught, more steadily and systematically, that they are, like Samuel of old, *children of the altar*, consecrated, in their property, in their influence, in their lives and persons, if need be, to the service of Christ, in spreading the gospel of his grace.

2. Your committee believe that a much wider extent must be given to the circulation of the Missionary Herald and Dayspring. The power of the missionary cause lies in the facts which it

Digitized by Google

brings to the churches, the exhibition it makes of *nations lost in sin, of nations coming back to God.* The Herald and the Dayspring are our instruments for doing this; and if we ever approach the period when we may hope to be the instrument of giving the gospel to millions by our labors, these publications must be scattered ten-fold more widely throughout our churches.

3. The Monthly Concert needs to be made a meeting of deeper and deeper interest. Pastors will feel it desirable to bestow more time on their preparation for this than for any other meeting of the month. They will make themselves still more familiar with the scenes of our missionary labors, till the picture shall be ever before their minds, and they will speak of the stations, in communicating intelligence, like men who have been on the spot; thus giving to every view they present, that freshness, vividness, and power which never fail to command attention. With this view, your committee would venture to suggest, not only that maps should be extensively used, but that if pastors, like Carey, the venerable father of the Baptist missions in England, were to construct maps for themselves, they would feel, like him, a continually deepening interest in the cause of missions Your committee have received communications on this subject which leave no doubt, that this can be done with much greater ease, and at less expense, than is generally supposed; and they think the subject deserves the attention of their brethren in the ministry. In general, we believe, that the clergy, if they would operate most effectually on the churches, will consider the constant acquisition of missionary knowledge to be as truly a part of their mental and moral advancement, as that of theological science; that the formation of a missionary library should be a part of their regular system in the purchase of books; while the cause of missions should constitute a topic of increased frequency and interest, as connected with the duty of their people on this subject.

4. Your committee believe that our treasury will always be embarrassed, until the churches are provided with an organized system of congregational collections, far more complete and efficient than has hitherto been attained. The English plan of bringing the call to each door and to every heart—to the rich according to their abundance, and the poor according to their poverty; of making the call frequent, regular, and never to be omitted; of not trusting to a mere collection through a contribution-box, but to a pledged and systematic devotion of a part of our income to the cause of missions, as God has prospered us; this plan has been found far more efficient than any other in swelling the amount of contributions to this cause. Little children in England have contributed in one year to the London Missionary Society, in this way, a sum equal to one-eighth of the entire amount obtained by the labors of all our pastors and agents, from all the churches connected with this Board during the last year. It is undoubtedly more difficult to give full effect to this system here, than in the denser population of England. It cannot be immediately introduced into all our churches. But it ought to be steadily aimed at, as the point to which all must at length come. The services of agents, in the view of your committee, can never be dispensed with until this system is in full operation among us, and perhaps not then; for a constant communication with the great centres of missionary intelligence may always be found necessary, to infuse proper energy into the system of congregational collections, to correct misapprehensions, to soften asperities, and to harmonize that vast variety of operations for this purpose, which must all be directed to one end. The subject of county and other meetings, at anniversaries, is one that demands great attention; and, in general, much effort will be necessary to sustain in constant action a higher system of influence, which may bear continually on the congregational associations, exerting a sense of responsibility, and animating the churches to increased effort. The Board will look to another committee for suggestion as to the best mode of giving effect to these associations, while they will not consider this committee as departing from the topics referred to them, in giving so much prominence to the subject now mentioned. When the question referred to that other committee shall be fully answered, the work of procuring funds will be effectually accomplished.

In conclusion your committee would remark that while there is much to create solicitude, there is much also to inspire hope. God has carried these churches through a scene of pecuniary embarrassment, unexampled in the history of our country since the commencement of missions. He has poured out blessings upon us, he has multiplied converts under our labors, in the midst of the most trying circumstances, until this Board, like Zion of old, may exclaim, "Who hath begotten me these? Who hath brought up these? Behold I was left alone; these, where had they been?"

We trust that the churches, in their state of restored prosperity, will be faithful to themselves and to the God of their mercies; that they will say, with one voice, "We know that great efforts and sacrifices are necessary in this holy cause; we are willing to make them, and are resolved, at all events, to stand or fall with the cause of foreign missions in our country."

The same committee reported the following resolutions, for the adoption of the Board.

Resolved, That if we adopt the apostolic rule, (1 Cor. xvi. 2), and lay by in store on the first day of the week as the Lord has prospered us, and universally contribute thus frequently and statedly, in due proportion, and with order and care, we have reason to hope that there will be abundant supplies of pecuniary means to carry on the missionary enterprise to every desirable result.

Resolved, That if we, by the grace of God, such as was bestowed upon the churches of Macedonia, are endued with the missionary spirit, we shall feel ourselves devoted to the Lord; be ready to do his will; be willing of ourselves to contribute beyond our power; have our gifts ready when wanted; and, with rich liberality, be joyful in doing every part of our duty in evangelizing the world.

Resolved, That in order to exercise the missionary spirit at home and daily, while we hold ourselves ready for any part of the work to which we are called, we will inquire whether the amount of our individual contributions, made in time past, may not be increased, and if so, that we will increase them; that we will also inquire, whether we may not encourage our Christian brethren to do the same, if they have been accustomed to contribute liberally, or incite them to be liberal, if they have been delinquent; and, finally, that while we seek the conversion of sinners for other and very important reasons, we will also seek their conversion with the special view of their being devoted to the Lord, and ready to do his will as he requires in the work of making known the gospel to every creature.

Resolved, That, as the grace of God proceeding from the fountain of his eternal love, is the source of all we need or can desire; and as he has promised, with a kindness superior to the kindness of a father, to give the Holy Spirit to them

Digitized by Google

that ask him; we do most earnestly encourage ourselves, and all believers, to ask him for the Spirit, with full assurance that we shall obtain a full supply of his grace to do the work in which we are engaged, and to do it with the least possible delay.

After an interesting discussion, this report, together with the resolutions forming a part of the same, were adopted.

Efficiency of Auxiliary Societies.

Dr. Armstrong read a special report on this subject, which was as follows:

In proportion as a mission prospers, and the fruits of missionary labor mature, is the necessity for adequate and seasonable supplies of men and funds, to improve advantages already gained and gather the ripening harvest. The system of missionary operations conducted by this Board, and dependent for support on the churches for which it acts, has reached a point where impulsive movements in the churches, and irregularity and uncertainty in their contributions, are exceedingly embarrassing to the missions, and productive often of serious distress, and sometimes of losses that cannot be repaired.

For some years past, while the work abroad has steadily advanced, and the calls for labor in every department have become more numerous and urgent, the supplies furnished by the churches have rather diminished than increased.

It is quite evident that, without greater vigor and efficiency in our domestic operations, we shall never overtake our work in the foreign field, nor respond as we ought, to the movements of the providence and Spirit of God, in the countries where our missions are planted. That the missions have been straitened and crippled for years by the scantiness of their pecuniary resources, is a painful reflection. And now that the return of prosperity to every department of industry and enterprise has taken away our only plausible excuse for remaining stationary in our contributions, we can hardly enjoy the approbation of our own consciences, or look for the blessing of God on our own land, if we permit his work of mercy among the heathen to be longer retarded, by withholding that which is the very least and cheapest of all the elements of success in the missionary enterprise.

No temporary increase of contributions will meet the present claims of our divine Master, and of the work to which he calls us. Special efforts, and impulsive movements of every kind, are quite unequal to the exigency. Our charities to our perishing brethren must flow in broader and deeper channels, and with a volume steadily increasing, in proportion as they are to be diffused over a wider surface, and their objects are awakened to a livelier consciousness of their misery, and send out more importunate cries for relief.

It is necessary that we have more system, steadiness, and thoroughness in our collections for missions, in order to realize such an increase of funds, as the present condition of our work demands. More hearts and hands must be enlisted in the work; the claims of our fellow men in heathen lands on our sympathies and prayers, and the duty and privilege of ministering to their wants, as almoners of the grace of God, freely giving that gospel which we have freely received, must be presented to those who love the Savior more frequently in the way of personal applications to give, not grudgingly, but with a willing mind, as the Lord hath prospered every man. We need the active and and persevering co-operation of a multitude of discreet and zealous friends of the cause in all our parishes, as voluntary agents, to seek out such as may be willing to aid it, lay before them missionary intelligence and solicit and receive their contributions at stated seasons. Such agents may be had. Thousands of youthful Christians who, if they thought themselves qualified and called to the work, would be ready to go out as laborers to distant lands, may be induced, by suitable instruction and encouragement, to engage in thus cultivating for the missionary cause the fields that spread out around them, and there gather rich fruits for the Lord's store-house.

For the purpose of enlisting and sustaining such an agency, local organization, adapted to the end, and maintained and wielded with spirit, is indispensable. In this respect combined action has not simply the aggregate power of the several individuals who form an association. In the sympathy and enthusiasm awakened by a union of counsels and efforts in a good cause, new elements of strength and perseverance are created, and combined action is not only more powerful than the separate efforts of the same individuals on churches; it is more steady, more readily susceptible of increase when the common interest calls for it, and its results are more certain, and may be more safely relied on.

Hence the necessity of thorough organization, where even a great and permanent work is to be done by the joint action of many individuals; the value of that system of congregational associations and auxiliary societies, often reccommended by the Board, and long since adopted by many of the churches; and the importance of giving at the present time greater efficiency to that system, in order to meet the increasing demands of that great and prosperous work of evangelization in which this Board is engaged.

Our brethren of the principal missionary societies in Great Britain are far in advance of us, as to the number and efficiency of their organizations for the diffusion of intelligence and the collection of funds. In theory their system is not more perfect than our own. But its practical working is much more complete, steady, and thorough. It has secured the voluntary co-operation of a far greater number of active friends as collectors, and it draws supplies, at regular intervals, from far more numerous sources.

The London Missionary Society has its auxiliaries in every part of the United Kingdom. In London alone, ninety-three are enumerated in the report for 1842-3. In connection with some of these the names of fifty collectors are reported. Almost the whole of its income, amounting that year to more than $375,000, flowed in through these channels. Through the same channels its reports and periodicals find their way into every village and hamlet.

The report of the Church Missionary Society for the same year contains a list of more than four hundred auxiliary societies in England and Wales. Sixty new associations had been formed that year. These societies collected and paid into the treasury $390,000. The travelling expenses of deputations from the parent society to attend the annual meetings of these auxiliaries were more than $8,000. In the report the Committee express their acknowledgements to those friends who had aided them by visiting associations, and earnestly solicit a continuance of this service, a service they add, whose great value and importance are every year more manifest. The receipts of that society for the year were $550,000.

The Wesleyan Missionary Society, so remark-

Digitized by Google

able for its large pecuniary resources and the extent and vigor of its operations, has a system of auxiliary organizations of various grades, covering the whole field, from which its funds are derived. Compact and energetic as is their system of ecclesiastical polity and discipline, experience has taught them the value of a distinct organization for the collection of missionary funds, extending through every district, circuit, and chapel connected with their General Conference; and their receipts amounting to $500,000 per annum, bear witness to the wisdom of their plans.

The Baptist Foreign Missionary Society of Great Britain pursues a similar course, and with like success.

Anniversary meetings form a capital feature in all these systems of associated effort for the collection of funds. Commencing with the great annual convocation at Exeter Hall, these are held by every district and branch society, and every congregational association. Great reliance is placed upon them to diffuse information, awaken interest, quicken those whose zeal has begun to decline, and impart, once a year, a new impulse to every part of the machinery by which the means are provided for sustaining their missions. These meetings are felt to be important, and they are treated accordingly. Such times and places are selected for holding them as promise the fullest attendance. Great pains are taken to draw the people together. Deputations from the parent society are sought and obtained by all the more important auxiliaries; at the smaller associations addresses are made by persons from the neighborhood, previously engaged for that service. At many of these anniversaries, sermons are preached and collections taken up. The officers and committees of the various societies feel their responsibility for the interest and profit of these meetings, and are found in their places, prepared to do their part. The collectors who, each in his own sphere, have pursued their work through the year, silently gathering the offerings of the rich and the poor, and the contributors who have dropped, it may be, but a penny a week into the missionary box, see the important aggregates of their gifts and efforts, and are encouraged to persevere. Plans are devised and measures adopted to diffuse information more widely, increase the number of active friends, and swell the amount of contributions The meeting closes, and those who love the cause, go out to renew their labors for it with livelier hopes and a warmer zeal.

How unlike all this are the annual meetings of auxiliary societies sometimes witnessed among ourselves. A missionary association, comprising perhaps fifteen or twenty contiguous churches and many hundreds of the professed followers of Christ, is to hold its anniversary. They are to review what they have done during the year, in obedience to the last command of their Redeemer, and to promote one great end for which they have been redeemed and called as individuals, and planted, and built up, and blessed, as churches. They are to take counsel together concerning the will of their Master, and their duty and privilege in regard to the conversion of the world, as these are indicated by his Word, and by the movements of his providence and Spirit. They are to stir up and encourage one another to greater diligence and fidelity in their work, and so much the more, as they see the day approaching. Yet little preparation is made for the meeting, and very few look forward to it with prayerful expectation. Perhaps it is not even mentioned from some of the pulpits on the preceding Sabbath; or if a notice is given, nothing is said to impress the people with the importance of the occasion, and to persuade them to attend. The hour at which it is held, may be one when persons from a distance cannot, without great inconvenience, attend. The meeting itself may be one of some four or five similar meetings held on the same day, so that all are crowded, and the last is suffocated and killed outright; or it may be at the close of a meeting for ecclesiastical business, lasting two or three days, so that it arrives just as the pastors and delegates are hurrying home. Some fifteen or twenty from neighboring parishes and perhaps two or three times as many from that in which the meeting is held, come together. And now the presiding officer is not present, or the secretary, or treasurer, or both are absent; or, if present, they are not prepared to make any reports, nor have they formed any plan, or made any arrangements, to render the meeting interesting or impressive. Perhaps the season at which the meeting is held is not when the collections of the past year are all in, and those of the next about to commence, so that what has been done can be reported, and the meeting made to tell upon the work for the next year; but when the principal collections have been made, but are not yet sent in to the treasurer; so that no definite information can be had as to what is past, and no impression, productive of immediate results can be expected from it. In such circumstances it is difficult for the few who are present, to rise above the disheartening influences that surround them. If a returned missionary, or other delegate from the Board, has come to address the meeting, the array of empty seats that meets his eye, as he rises to speak, sends a chill to his heart; perhaps the evident restlessness of the few who are present, admonishes him that his closing sentence is the one they are most anxious to hear. Is this picture too highly colored? Is it not a fair representation of the annual meetings of some of the auxiliaries of this Board?

All are not so. Some of the auxiliary societies do magnify their anniversaries. One might be named where a whole day is devoted to the meeting. It is held after the collections of one year have all been paid into the treasury, and just as those for the next year are about to commence. Timely notice is given in all the churches of the society, and efforts are made to secure an attendance from each. The pastors, and a few delegates from each church, are commonly present. The meeting in the morning is one for the transaction of business. Matters of common interest are discussed in a familiar way, arrangements are made for distributing the Missionary Herald and Dayspring from some central point through the association. Plans are laid by the executive committee of the society for visiting the several congregational associations. The pastors confer with each other concerning the presentation of the cause from their pulpits. Information is given as to the position and wants of the missions of the Board, and the plans and wishes of the Prudential Committee. If any balance of the collections for the year had remained with the congregational associations, it is then handed to the treasurer, so that his report at the public meeting may be complete. Thus the time passes till the hour arrives for adjourning for dinner.

In the afternoon, and again in the evening, public meetings are held. The venerable president fills the chair. Reports, carefully prepared, are read by the secretary and treasurer, and heard with attention by a large assembly. The delegates from the Board, whose attendance the officers of the society had taken care to secure, make statements illustrating the situation and prospects

Digitized by Google

of the missions, and the corresponding obligation and privilege of the churches by whom they have been planted, and to whom they look for support; members of the society then make remarks, and offer resolutions suggested by the facts that have come before the meeting. A melting, subduing influence often attends these discussions, and when the resolutions are adopted by the meeting, it is not a mere formal vote, entered in the minutes of the society, but the holy purpose of hearts that love the Savior, recorded in heaven, and remembered in the closet and when the annual collection is made. The closing prayer is one of thanksgiving and renewed consecration to God in the missionary work, as that at the commencement had been one of devout supplication for his blessing on the meeting and the cause. Others of the auxiliary societies conduct their anniversaries in a manner differing in some respects from the one now described, but with perhaps equal care and success.

If it were thus with all, great good would result. More than seventy auxiliary societies are directly connected with the Board. These embrace in their territorial limits more than two thousand of the churches, and two hundred thousand of the church members for whom the Board acts. Within the same limits are many male and female and juvenile associations, some of them recognizing a relation to the auxiliary societies, and making them the channels through which they transmit their collections to the treasury of the Board; others wholly independent of them. About three fifths of the whole income of the Board, for the year closing July 31, 1843, came in through these auxiliaries. Of these auxiliary organizations, sixty-three are in New England, and about one half the annual receipts into the treasury come from them, nearly one hundred and fifty thousand professing Christians are members of the churches thus associated for missionary purposes.

Suppose now that three-fourths of the pastors of these churches, and one tenth of the members should once a year, at the anniversary of the several societies, come together, and spend a whole day in reviewing what they have done, during the year, for making known the Savior to the heathen; taking counsel as to their duties and privileges as redeemed sinners, called to be almoners of redeeming mercy to their fellow sinners; and laying such plans for future action as should seem to them right and wise, in view of the command of Christ and the necessities of the perishing. Suppose them to listen, in the house of God, to interesting statements, carefully prepared, and exhibiting an outline of the great work in which our missionary brethren are toiling, and to spirited and impressive addresses from returned missionaries who testify what they have seen and do know, or from pastors or others whose minds and hearts are filled and warmed by the great theme of which they speak. Suppose them to unite repeatedly in fervent prayer for the blessing of God on the churches, on the missions, on a world lying in wickedness. Can any one doubt that the influence of such meetings would be great, and happy, and permanent? Would they not be felt by all the churches, in every congregational association, and through the year? Would they not sometimes be the occasion of such expressions of love to Christ and souls, in generous and self-denying offerings, as would electrify a whole assembly and raise the tone of benevolent feeling and effort through a district!

Why should not such an anniversary be held by every auxiliary of the Board in New England, before the close of the year on which we are entering? No doubt care and effort will be necessary to get up such meetings. But is not the object important enough to justify the effort? Would not the result reward the labor? Has anything worth naming ever been done, for the recovery of men from their apostasy and ruin, without toil and self-denial and sacrifices by the agents?

Let the system of auxiliary organization be made thorough and efficient in New England, and it will be far less difficult than it now is to extend it to other sections of the country. If a few active friends of the cause in each parish will undertake this work, or if the pastors of the churches will resolve that it shall be done, or if only the officers of auxiliary societies will take hold of it in earnest, *it will be done.*

Dr. Snell, Rev. E. Cheever, Orrin Day, Esq., Rev. E. N. Kirk, Hon. Linus Child, Anson G. Phelps, Esq., and Gurdon Grant, Esq., were appointed a committee to take into consideration the subject discussed in the preceding report. This committee subsequently made the following report:

They fully concur in all the suggestions contained in the foregoing report, and recommend that it be printed with the Annual Report. They would also respectfully suggest that this Board recommend that within the limits of the several associations and presbyteries there be formed missionary societies to be auxiliary to this Board, to consist of those, in the several churches and congregations within the limits of such associations and presbyteries, who may be willing to unite with them; that all the churches and congregations thus connected with such auxiliary societies make their annual contributions to the funds of this Board through these auxiliary organizations, and that efficient measures be adopted by such auxiliaries to secure a personal application, once in each year, to every member of each church, and to every member of each congregation connected with it, including old and young, male and female, for an annual contribution to the funds of the Board; that the sums thus contributed and the names of the contributors be returned to the secretaries of such auxiliaries, to be printed with the doings of the meeting;* and also that measures be adopted by such auxiliaries to give interest to their annual meeting, and to secure as full an attendance as can be secured, upon the exercises connected with the great purpose of evangelizing a world lying in wickedness.

Importance of sympathy and co-operation between the Churches, the Board, and the Missionaries.

On this subject the following special report was read by Mr. Greene:

In propagating the gospel, the churches, the Board, and the missionaries should feel that they have one and a common work before them, that this work, from its very nature, and especially from its relation to Christ on the one hand, and

* When this report was under consideration, the recommendation relative to publishing the names of donors and the amount contributed by them, was referred to the Prudential Committee. While the Committee think that the method suggested has exerted a favorable influence in some instances which have occurred under their observation, they would not presume to urge the adoption of this method upon all auxiliaries, deeming it best that each auxiliary should adopt that course which is most agreeable to the churches connected with it.

Digitized by Google

the salvation of men on the other, is one of common interest,—a family enterprise, in which the whole household of faith should be heartily and unitedly enlisted; and that it is a great work, demanding the utmost zeal and energy of all. The churches, the Board, and the missionaries have each their appropriate labors to perform, which are often attended by peculiar difficulties and discouragements. With the churches lie the raising up and qualifying missionaries, and furnishing the means of sending them abroad and sustaining them in the field. The missionaries are the messengers of Christ and of the churches, going forth to proclaim the gospel, to plant and rear Christian institutions in the benighted portions of the earth. The Board is, in one view of it, the connecting link between the churches and the missionaries. What could the churches do towards obeying the command of Christ and converting the nations to God without missionaries? How little, comparatively, could missionaries accomplish, without the prayers and the pecuniary aid of the Christian community whom they have left at home? Of what use could a missionary society be without, on the one hand, the churches as a fountain from whence to draw missionaries and pecuniary means? or without, on the other hand, the missionaries themselves to carry forward the work abroad? It is a system of mutual interest and dependence all round. What deeper concern can the churches have, than in the character, labors, embarrassments, successes, and final triumph of those who have been sent forth from their bosom, to make known the God and Savior of the church—his law and the gospel of his grace to the ignorant and rebellious nations? Where are the missionaries to look for encouragement and sympathy, aid and strength, except as the Head of the church shall impart to them in answer to the prayers and co-operation of his people? How deep an interest then must they have in the enlargement and prosperity, the purity and active zeal of the churches! The Board, also, must feel that whatever bears upon the welfare of the churches, or on the fidelity and success of the missionaries, is vital to its own interests and the accomplishment of the great object of its organization and existence;—and the Board, in turn, in reference to all its plans and measures,—to the wisdom and energy which guide it, must be an object of interest to both the missionaries and the churches, and needs the prayers and sympathies of both.

The Prudential Committee fear that there is not enough of this fellow feeling mutually cherished between the churches, the missionaries, and the Board; and that there is not so much of that mutual interest, prayer and sympathy as the delightful consciousness that they are fellow-laborers in one great and glorious work—a work for Christ and human salvation—should awaken. It seems therefore desirable that some plan should, if practicable, be devised, by which this object may be better accomplished.

That the churches may feel that every missionary abroad is their own messenger—their own representative among the heathen, pleading the cause of their own God and Savior, beseeching sinners, such as they once were, to desist from their idolatry and rebellion, and to repent and believe on Christ;—that the friends of missions throughout the community shall feel a personal interest in the life and health, the fidelity, zeal, and success of all their brethren and sisters among the heathen, pray for them, suffer with them, rejoice when they rejoice, and say as Paul said in circumstances not very dissimilar, "Now we live, if ye stand fast in the Lord."

It should be the aim to cherish a corresponding feeling of interest and sympathy in the missionaries toward the churches,—leading them to look, under God, to their liberality for temporal support and the means of usefulness, and to their intercessions for spiritual strength and comfort in their labors and afflictions, expecting that the Holy Spirit will be poured down and success given to their ministrations in proportion to the faith and prayers of God's people;—causing them to rejoice in the peace, unity and spiritual enlargement of the churches, and to sorrow over the errors and strifes, and backslidings, which may accompany spiritual death at home.

Another object should be to awaken in the Board, in its annual meetings, and in all its proceedings such an interest, both on the part of the churches and the missionaries, as shall call forth prayer and effort that the Board may most fully become, what it was designed to be, the organ of this Christian community in making known Christ and his salvation to the benighted nations.

Could such a sympathy and fellow feeling as is here contemplated be awakened and fostered, it is believed that the missionaries abroad and the Board, especially those on whom the principal responsibility in transacting its business is devolved, would be greatly strengthened, and that the missionary spirit would become, more than it now is or ever has been, a living flame—a vital active principle in the churches. Some missionaries of the Board are much impressed with the importance of this. One in Western Asia writes:

"It seems to me that a frequent and systematic intercourse between every missionary and America would much strengthen and give unity to the great work of missions."

Another missionary writing from India, goes into the subject at more length, and to the expression which he gives of his feelings the Committee invite the attention of the Board.

"Some missionaries of the Board have been so long absent from America that they have become personally almost unknown to the Committee, to the members of the Board, and to the Christian public generally. The ties of relation and of Christian friendship, which once bound them so closely to their native land, have been sundered by death, or have become almost forgotten through the natural influence of time and the changes it brings with it.

"In some of your missions the Missionary Herald and other publications from America are not received until long after they are issued, or are not received at all. For instance, a few weeks ago the latest number of the Missionary Herald which had reached us was more than twenty months old, and at the present time (Nov. 1) we have no number of the Herald nor of any paper from the Missionary House which was printed since the present year (1843) began.* The effect of such a state of non-intercourse in diminishing feelings of sympathy and interest in every thing in America will be easily conceived.

"Some missionaries of the Board live in countries where the whole order of things is so changed, that, when they become accustomed to it, it diminishes their feelings of interest and sympathy with every thing in their native country. They live under forms of government altogether different, among people using other languages, practising other systems and forms of religion, and having other customs;—where even times and seasons are changed. Thus in India, we have

* These publications are regularly forwarded to all the missions by the earliest and safest conveyances. Such delays and failures, it is believed, are rare, and occur in relation to few of the missions. It is hoped they will occur still more seldom hereafter.

Digitized by Google

neither spring nor summer, nor fall nor winter; and these words we never use nor hear used in speaking of the seasons or of any parts of the year. No season suggests, as it arrives, the religious anniversaries of our country; no paper gives notice of their approach; no friends speak of attending them or returning from them.

"The natural influence of these things on missionaries is to diminish their feelings of sympathy with the Committee, with the members of the Board, and with the Christian public. Especially is this the case with those who have been longest absent from America,—who have devoted their thoughts, time, and all their feelings most to the missionary work, and who have adopted the countries in which they have become settled for their own country—hoping there to live and labor until they finish their earthly course and enter into rest. Strange as it may appear, it is nevertheless true, that the time of the annual meeting of the Board has sometimes not occurred to such missionaries till it had passed by. Various other causes also—some of them in America, some in the missions, and some in their personal circumstances—are often operating to diminish, in some missionaries whose connection with the cause is comparatively recent, that lively sympathy which they should feel with the Committee, with the Board, and with all who are connected with it in America.

"Mutual confidence and sympathy between missionaries and those who direct their operations and those who support them, are exceedingly important to the missionary cause. Whatever diminishes such feelings is to be regretted, and, as far as practicable, avoided; and whatever increases them is to be cherished and cultivated. The happy influence of the Annual Meetings of the Board on its members, on the great number of Christians who attend them, and on the churches generally which are connected with it, appear to be well known.

"Now what I have to suggest is, that the Committee will take means to make the Annual Meeting of the Board a time of interest in all their missions. For instance, let a suitable circular be prepared and sent to them all, containing such suggestions and instructions as may appear to be required. Those missions who have a stated or annual meeting can have their meeting at the same time as the meeting of the Board; and those missions who have no such meeting can observe the time in the manner best suited to their state and circumstances. In all cases the time might be one for a review of the previous year,—one for prayer for themselves, for the divine blessing on the Board *then* in session, and on all the churches connected with it. The time might also be observed in the native churches connected with the missions, and the season might be improved to give to all such churches information (which they often much need) concerning the Board, its operations and organization at home, and its missions abroad. The fact that the missions of the Board, in all parts of the world, were then thus engaged in observing its annual meeting, would have a thrilling influence on the feelings of its members then assembled together, and it might lead to the time being more observed in the churches connected with the Board. The annual meeting of the Board, thus observed in the missions and churches connected with it, in America and in foreign countries, might soon become such an anniversary as the world never yet saw, and might produce effects such as the church has never yet experienced.

"But I will not pursue this subject. The Committee can best judge whether anything of the kind I have suggested should be attempted; and also in what way it should be attempted. I will only further suggest that, if any attempt of the kind should be made, as soon as possible, after each of the meetings of the Board, a condensed account of its proceedings be despatched to each mission; and that each mission be required to inform the Committee of the manner in which the time was observed by them. These last would be interesting to the Christian community in America."

To this the Committee would only add that if anything is to be accomplished like what is suggested, it must be by inviting the attention of the whole missionary community, acting through this Board, to the subject; and it is with a view to this that it is brought forward on this occasion.

The foregoing report was referred to Dr. Hopkins, Dr. Codman, Dr. Bates, Rev. T. Punderson, Dr. Brigham, Rev. D. Malin, Rev. Wm. B. Lewis, Rev. F. E. Cannon. This committee made the following report.

Nothing can be more obvious than that sympathy and confidence and mutual co-operation, on the part of all those who are engaged in the missionary cause, are essential to its success. They are as the atmosphere to life, as the oil to machinery; not the immediate cause of life and motion, but the necessary conditions of both. They are essential to success in any enterprise; but much more so in this, because a want of them must be felt as a glaring incongruity, and a reproach to Christianity itself.

That there should be occasional alienation of feeling where interests are so delicate and complex, and men are so remote from each other, and look at objects from such different points of view, is perhaps to be expected; but no sacrifice, except that of principle, can be too great to prevent this from extending; and the question is, whether anything can be done, not only to reduce this to the least possible amount, but to create more confidence and mutual regard and deeper sympathy among all those who act together on this subject.

Your committee think something may be done. And, first, they would say that either confidence ought not to exist, or that it would be promoted by a more intimate knowledge of each other, on the part of those who are engaged in the different departments of this work. It is amazing what misrepresentations get abroad, and into what distorted attitudes even truth itself may be put; and it is known that alienation of feeling has existed on the part of individuals and churches and missionaries, which never would have existed, if the facts in the case, and the true feelings of the Prudential Committee and of the Board had been known. Let then every thing be done that can be done, to circulate accurate information, and let the friends of missions, if they suppose anything to be wrong, apply, if possible, personally at the Missionary House; and if that cannot be done, be sure they do not act on information that is imperfect.

But though the evil may arise partly from ignorance and from limited views, it arises still more from the selfish element which is still found even in this work, and which, wherever found, must be an element of repulsion. The Savior does not expect or wish that his followers should be united to each other, except as they are united to him; and your committee have no confidence in any remedy for the evil referred to, except such a love for Christ, and sympathy with him in the missionary work, as will lead men to overlook something, to sacrifice personal feeling, to suffer long and be

Digitized by Google

kind, and to labor in this work with those who love the Lord Jesus, though they may differ from them in many things. It is the glory of this Board, that in it men do thus labor together. By the prevalence of this spirit alone can all those engaged in the work be brought to sympathize together as the different members of the same body; so that if one member suffers, all the other members shall suffer with it, and if one member rejoices, all the others shall rejoice with it. Let this spirit prevail, and the Board will wish for nothing in its own constitution or members or mode of doing business, that will not promote the greatest economy and efficiency of action; with this too, and this only, will the churches be satisfied; and both the churches and the Board will sympathize deeply and constantly with their missionary brethren in their labors in the field, and will welcome them home when compelled by sickness or other providences of God to return.

But while your committee would rely chiefly on this spirit, they think something may be done by bringing the subject prominently before the missionary public; by circulating, systematically, timely information; and, perhaps, by simultaneous missionary meetings; and in furtherance of these ends, they submit the following resolutions.

Resolved, That this Board regard it not only as a Christian duty, but as vital to the interests of missions, that a spirit of harmony and sympathy and mutual confidence should be cultivated by those who are engaged in the different departments of the missionary work.

Resolved, That the Prudential Committee be desired to communicate to the missions, as they shall think will best subserve the end in view, such information as will keep alive their interest in the meetings and proceedings of the Board.

Resolved, That it be recommended to those missions in which it can conveniently be done, to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed in these resolutions.

Memorials on Slavery.

Three memorials on the subject of slavery were presented; having been first read, they were referred to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sandford, Dr. Tappan, Rev. J. W. M'Lane, and Rev. D. Greene. One of these memorials is in the following language.

Whereas the gospel of Jesus Christ recognizes the common brotherhood of all men, and justly regards oppression not only as a grievous wrong to a fellow man, but as a heinous sin against God; and whereas the providence of God, in the severe judgments which he has brought upon men and nations, most clearly corroborates his word and proves that he holds this sin in utter abhorrence; and whereas American slavery is a system of oppression, so unjust and so grievous that we have reason to "tremble when we reflect that God is just and that his justice will not sleep forever,"—a system whose unhappy subjects are as ignorant and degraded as many heathen in foreign lands; and whereas Christianity is reproached, and the gospel hindered, both at home and abroad, because many Christians and Christian institutions appear, by their action or their silence, to approve or tolerate this iniquity without rebuke; and whereas your memorialists are informed that slavery is actually tolerated in the churches under the patronage of the Board among the Choctaws and other Indian tribes, by the admission of slaveholding members, and has most evidently interposed an obstacle to the missionary cause; and whereas, for these and other reasons, many liberal and devoted Christians have withheld their contributions from the Board, and many more have given with great reluctance, and, without a redress of grievances, the funds of the Board will be seriously diminished, or a large increase prevented:

We respectfully ask, in view of these facts, that the Board would take this subject into serious and prayerful consideration; that they would declare to the world that the "sole object" of the Board is to carry the whole gospel to the heathen and benighted of this and other lands, to deliver them not only from the superstition of idolatry, but from the degradation and cruelty of oppression. We ask the Board earnestly to entreat all the missionaries and agents under its patronage to bear a decided testimony against the sin of oppression, wherever and in whatever form it exists; and most especially to declare, in the name of the Board, of the churches represented by it, and of Jesus Christ whom they preach, that American slavery is a sin against God, and that its existence in a Christian land is in nowise chargeable to the Christian religion which they are commissioned to preach, but is grossly at variance with all its holy doctrines and precepts. And we further pray, that the Board would immediately take measures to ascertain to what extent slavery or oppression exists in the churches under its patronage, and especially among the Choctaws and other Indian tribes; and take such action at this meeting as shall speedily remove the evil, or exonerate them and their missionaries from all the responsibility and guilt of its continuance or toleration. We also ask that this memorial, and the action upon it, be communicated to all the missionaries and agents of the Board, and to the public generally through the Missionary Herald; all which is the prayer of your memorialists, the undersigned, members or patrons of the Board.

J. C. Lovejoy, Jacob Ide, David Sanford, M. M. Fisher, Charles Packard, George W. Hunt, William N. Haskell, Nathaniel Clark, Samuel Allen, Elijah Stoddard, George Trask, J. C. Webster, R. M. Chipman, M. Blake, William Phipps, Horace D. Walker, C. Simmons, Peter Adams, Israel Trask.

The above named committee made a report which was adopted by the Board, and is as follows:

The petitions referred to the committee are three, and two of them are without date. They have all been received since the commencement of the meeting in this place. One of them is from members of the Trinitarian church in Fitchburg, signed by Rev. Philo C. Pettibone and fifty-two others, making in the whole twenty-four males and twenty-nine females. The next is from ten members of John-street Church, Lowell. The third is from J. C. Lovejoy, Jacob Ide and ten other highly respectable ministers of the gospel in this State, and seven laymen. In the first and second petitions above mentioned, this Board are requested and urged to take measures to prevent receiving into their treasury any moneys contributed, in one way or another, by slaveholders, or any of the avails of slave labor. In the one from Fitchburg, we are desired also to pass resolutions declaring that "American slavery is a sin against God and man, and ought to be immediately abolished, and that we will not employ missionaries or agents who are slaveholders."

Digitized by Google

In regard to the above request as to missionaries and agents, this committee are not able to find what reason the petitioners can have for making such a request, as it is not known that there is at present any complaint, or any ground of complaint, against the doings of the Board, inasmuch as they have no missionaries or agents who are slaveholders. We did suppose that the particular and full information which has been given of late on this subject, is, and must be, satisfactory to the friends of the cause in which we are engaged.

As to the other subjects touched upon in these two petitions, that is, the declaration we are requested to make as to slavery, and the measures we are requested to adopt, the committee are unable to recommend anything more, and they think the Board would not be inclined to do anything more, than to refer the petitioners to the reports which have been made and unanimously accepted on the same subjects at previous meetings. In those reports the Board have set forth, as plainly as possible, the views they entertain on these subjects and the principles which have governed their proceedings. They have stated, what is never to be forgotten, that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Scriptures; that the Board have confined themselves to *this one great object*, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think that the Lord of missions and the Savior of the world will approve of this deliberate purpose of ours and this course of action, and would frown upon us if we should depart from it. And we have the comfort to believe also, that this is the only purpose and course of action which will give permanent satisfaction to the Christian community, who are enlisted in the cause of missions; being fully persuaded that any essential departure from this plan of operation would tend to defeat the great end we are pursuing, the conversion of the heathen.

As to the moneys contributed by slaveholders, it is still our opinion that, considering the character of the Board and the nature of its objects, it may fairly be presumed that the funds contributed to our treasury are obtained in a proper manner and contributed from right motives; and that it is very manifest that we cannot properly examine into the motives of those who sustain our operations; and that an attempt to do this would be marked with absurdity, and would plunge us into difficulties from which we could not be easily extricated.

It will not, we trust, be overlooked that, in reply to previous petitions, the Board has repeatedly and very frankly declared, that *they can sustain no relation to slavery which implies approbation of the system, and as a Board can have no connection or sympathy with it;*—"plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board." We know not how any man, who maturely considers the subject, can desire more than this. And it is quite certain that without a change of views the Board can do nothing beyond this.

The Prudential Committee, the Secretaries, and the members of this Board, are manifestly enlisted in one of the greatest, most benevolent, and most successful enterprises ever undertaken by man. We glory in the cross of Christ. We glory in that work of the salvation of men, and the approaching conversion of the world, which depends upon that cross, and results from it. We most heartily invite Christians to unite with us, and shall thank and honor all who help to sustain this pious undertaking, and who contribute of their property and their prayers to aid this blessed cause. With any of our brethren, who are dissatisfied with our doings, we can have no controversy or contention. We cannot turn aside from our arduous work for the purpose of strife. We have no time for strife; and our Lord forbids us to engage in strife. If any of our dear brethren soberly think that they can do the will of God, and advance his cause in some other way better than by joining their efforts with ours, we will be so far from complaining of them for following their own convictions, that we will pray God to guide them by wisdom from above, and will rejoice in all they do to spread the gospel of Christ.

The last petition above mentioned refers to a new subject, that is, the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes, and requests that the Board would take measures to ascertain the facts in the case. In conformity with this request, the committee have made use of all the means in their power, and some of them of special importance, in order to ascertain these facts. And so far as they are at present informed, they see no reason to charge the missionaries among the Choctaws, or any where else, with either a violation or neglect of duty. But it has been impossible in so short a time to obtain that exact and complete information on the subject, which is indispensably necessary to a full and satisfactory report. The committee must, therefore, for the reason suggested, ask the Board to receive what is now offered, as their report in part on the above mentioned memorials, and request that they may have time to make a thorough inquiry into the state of the churches in our various missionary stations in regard to slavery, and, with the help of the information thus obtained, to prepare a report on this part of the subject committed to them, to be presented to the Board at their next annual meeting. And may the Lord grant that on this, and on every subject relating to the high and holy work of the world's salvation, all who love the name of Jesus, may be of the same mind and judgment, and love one another with pure hearts fervently.

Place of Annual Meeting and Preacher.

Hon. S. T. Armstrong, Dr. Cox, Rev. N. Bouton, Dr. Fiske, Rev. Joseph Steele, Rev. Noah Coe, and James D. Johnson, Esq. were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of Brooklyn, New York; and that Mark Hopkins, D. D., or, in case of his failure, Joel Hawes, D. D., be the preacher. This recommendation was adopted by the Board; and Dr. Cox, Dr. Broadhead, Dr. Spencer, Rev. M. W. Dwight, Rev. William B. Lewis, Rev. Samuel T. Spear, Rev. George Duffield, Jr., David Leavitt, Esq., Hon. Cyrus P. Smith, John D. Hurlburt, Esq., John A. Davenport, Esq., Jasper Corning, Esq., and John Rankin, Esq., were appointed a committee to make arrangements for the meeting.

Digitized by Google

New Members and Officers.

Dr. Edwards, H. Hill, Esq., Dr. Magie, Dr. DeWitt, Rev. Willard Child, Rev. Z. S. Barstow, and S. H. Perkins, Esq., were appointed a committee on new members and officers. This committee reported that it was inadvisable to make any nomination of new members at the present time, which report was adopted. The same committee also recommended that no change be made in the officers of the Board. In accordance with this report, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., *President.*
Hon. THOMAS S. WILLIAMS, *Vice President.*

Hon. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Rev. SILAS AIKEN,
WILLIAM W. STONE, Esq.,
Prudential Committee.

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence.

Rev. SELAH B. TREAT, *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

CHARLES SCUDDER, Esq., } *Auditors.*
MOSES L. HALE, Esq., }

Prayer for the Conversion of the World.

The following resolution in relation to the first Monday in January next was adopted.

Whereas many Christians have, in past years, set apart the first Monday of the year as a season of special prayer for the conversion of the world, and this has been to many of the friends of Christ a precious season, and God has remarkably answered prayer then offered; and whereas the present state of the church and the condition and prospects of the missions, and of the unevangelized world, call for fervent prayer, and encourage us to offer it:

Resolved, That this Board affectionately suggests to the pastors and churches for whom it acts, and to all its patrons and friends, the propriety and expediency of observing the first Monday in January, 1845, as a season of special prayer for the outpouring of the Spirit, at home and abroad, and the conversion of the world.

The Monthly Concert.

The following resolution was passed respecting this meeting.

Resolved, That the pastors of the churches represented by this Board are earnestly entreated, before the time of the next monthly concert, to present to their congregations the claims of that meeting upon the attention of Christians, in its intimate relation to the great object of the conversion of the world to Christ.

Votes of Thanks.

Resolved, That the thanks of the Board be given to the Rev. Albert Barnes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of this Board be presented to the several Congregational churches and societies in Worcester, for the use of their houses of worship during the sessions of this annual meeting, and also to the choirs of singers for their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of this Board be presented to those numerous families whose generous hospitality its members have so largely shared during the present week.

Devotional Services.

The meeting was opened with prayer by Dr. Dana; and at the opening of the sessions of the following days, Dr. DeWitt, Dr. Wisner, Rev. J. B. Condit, and Rev. Orrin Fowler led in prayer. The meeting was closed with prayer by Dr. Codman. At different times during the meeting, prayer was offered by Dr. Skinner, Rev. Mr. Temple, Dr. Fiske, and Dr. Edwards.

The religious services connected with the delivery of the annual sermon, were performed by Dr. Hopkins and Dr. Dickinson.

In consequence of the large number of persons in attendance, it soon became necessary to make arrangements for additional meetings. Accordingly on Wednesday afternoon, Dr. Parker preached a sermon in the Union Meeting House; Dr. Wisner conducted the devotional services. On Wednesday evening, while the Board was in session for business, a meeting was held in the Centre Meeting House, conducted by Dr. Hawes, Dr. Cox, and Rev. J. B. Condit; Dr. Hawes gave some account of the missions in the Levant which he has recently visited.

On Thursday afternoon the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper in the Centre Meeting House, and also in the Union Meeting House. In the former place of worship, the services were conducted by Dr. Taylor, Dr. Pond, Dr. Yale, and Rev. E. N. Kirk; in the latter, by Dr. Goodrich, Dr. De Witt, Dr. Dana, and Dr. Magie. Both churches were filled with communicants, and many went away, unable to obtain admission.

On the evening of the same day, meetings were again held in the Centre Meeting House and in the Union Meeting House. At the former the President of the Board presided and, after prayer by Dr. Tappan, delivered an address; extracts from the Annual Report were read by Dr. Armstrong, after which addresses were delivered by Rev. Mr. Temple, Rev. Mr. Hutchings, and Dr. Parker; Rev. George E. Adams made the concluding prayer. Chancellor Walworth

Digitized by Google

presided at the Union Meeting House; after prayer by Dr. Lathrop, a statement was read by Dr. Anderson respecting the missions in the Levant; addresses were made by Rev. Mr. Spaulding, and Dr. Stowe; the concluding prayer was made by Rev. Mr. Hamner.

Adjournment.

The Board adjourned to meet in the City of Brooklyn, New York, on the Tuesday preceding the second Wednesday of September, 1844, at 4 o'clock in the afternoon.

It will be inferred from the foregoing statements that the list of corporate and honorary members in attendance was unusually large. The meeting at Norwich, in 1842, has been called "the great meeting;" but the number of members at Worcester was about six hundred, while those who participated in the deliberations at Norwich, amounted to less than four hundred The sessions of the Board were also attended, during its recent meeting, by a greater number of the friends of missions than have ever been convened on a similar occasion. It was peculiarly animating and encouraging to see such an immense concourse, brought together for the sole purpose of contemplating the subject of Christian missions; and indeed nothing had previously occurred in this country, which indicated so general an interest in the speedy conversion of the world.

The most important topic of inquiry was the expediency of enlarging our foreign operations. Facts were stated and considerations were suggested to the meeting, which were intended to make the duty, and even the necessity, of strengthening some of the missions evident to all who were present. Many seemed to feel that the providence of God was calling us to more vigorous efforts for the evangelization of the heathen; and not a few, it is hoped, will carry to their respective spheres of labor a deeper impression than they have ever had before, of the amazing responsibilities which the great Head of the church has laid upon his people. It is painfully manifest, however, that one thing is wanting to give us a clear and comprehensive view of our relations to the missionary enterprise. Nothing but the Holy Spirit can open our eyes to a broad and just apprehension of the requirements of God and the claims of our perishing fellow men. That a divine influence, therefore,—one that shall illumine the mind and subdue the heart,—may descend upon all our churches, should be the constant and earnest prayer of every Christian.

INTELLIGENCE FROM THE MISSIONS.

West Africa.

LETTER FROM MR. WALKER, APRIL 3, 1844.

French Aggression at the Gaboon.

It has been evident, for several months past, that the French were exceedingly anxious to obtain a permanent footing on the Gaboon River. So long ago, indeed, as the spring of 1843, efforts were made, at different points, to purchase a site for a small settlement. Gua Ben, it is already known, yielded to their solicitations, and granted a lot on which they immediately proceeded to erect a few buildings. Having gained this point, they endeavored to induce the natives in their vicinity to place themselves under French *protection*. They have been particularly urgent that the territory of King Glass, in which our missionaries are located, should become a dependency of the French government. The following communication shows that they have at length succeeded; and in relation to the means which have been used to accomplish this object, the reader will have no difficulty in forming an opinion.

Since our last communication hardly a week has passed, during which the French have not urged this people to place themselves under the government and protection of France. But they, without the least qualification, have promptly rejected every proposition made to attain this end. I would here state that the French have not a shadow of claim; they cannot adduce one word of complaint from French merchant vessels; nor can they plead one word of encouragement from the natives.

On the night of March 27, M. Amouroux, master of a French merchant vessel, lying on the other side of the river, came to King Glass, bringing with him a jug of brandy. He sent for another man,—of no consideration among the people, unless it be for his intemperance,—and then plied them both with brandy until they were intoxicated. He then called Dane, a son of King Glass,—but of no more authority from that circumstance,—and presented to them a paper, purporting to be a letter of friendship to Louis Philippe, and expressing a wish that

Digitized by Google

French vessels might trade here as usual. This, he said, would prevent the necessity of French vessels anchoring down at the French settlement, as they now do. He did not say one word of his being an agent of the government, for he knew well that this would "set the palaver," drunk as they were. *They signed the paper.*

M. Amouroux then hastened on board a French man-of-war, lying at Gua Ben's, and early in the morning the vessel was anchored off King Glass's town, firing a salute;—no one knowing why. The commander then came on shore, called at King Glass's house, and read to him the paper which he had signed. The interpreter—whether instructed by the officer, or from pure malice, we know not—repeated to the King what Amouroux had said to him the night previous. The commander then asked the King if he had signed that paper. The King replied in the affirmative. Thus the treaty was ratified, on the one part by King Glass, and on the other by Lieutenant Darrican.

You will ask, "What treaty?" As soon as the business was completed, Lieutenant Darrican came to the mission house to give us notice of what had been done. As no missionary was at home at the time—Mr. Wilson being up the river—he informed Mrs. Wilson that she and of course all of us were on French territory; that King Glass had signed a treaty, ceding the sovereignty of his dominions to King Louis Philippe; and we might now look to the French for protection. He was told that it was doubtful whether the territory was really ceded, and that we did not want or need French protection. Lieutenant Darrican was so frank as to state that Amouroux procured the King's mark in the night, and called him out of his berth at two o'clock in the morning, to come up and ratify the treaty.

Measures taken by the Natives.

As soon as the character of the paper became known to the people, they all, with one accord, assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. They protested, in the first place, that the paper was improperly obtained; secondly, that King Glass, and the other two individuals who signed the paper, had no power to make any such treaty or cession of territory. This is true, and the French were well aware of it; for in all previous attempts to gain their object, they had called Toko, who is really minister of foreign affairs. The French knew very well, too, that the treaty could not be finally ratified, in a manner to give it validity, without the almost unanimous consent of all the principal men, expressed in general council. And, with one exception, all the head men in the territory can be assembled at the King's house in two hours, and in one hour, indeed, in case of emergency.

The events described above took place during the three days that Mr. Wilson was up the river; and when we reached home, we found the natives in anxious expectation, hardly knowing what to do. On the 28th of March, however,—the day the paper was ratified,—his Excellency, M. Bouet, the Governor of Senegal, and Commander of the French forces on the west coast of Africa, arrived in the river. It was hoped that a fair statement of the case to him, in the form of a protest and remonstrance, would procure redress, or at least prepare the way for other measures; and it was concluded best to send one accordingly. Such a document was prepared in the most respectful language, stating the circumstances under which the signatures of the King and the others were obtained, and protesting against the instrument, on the ground of unfairness and deception, and also on the ground that the individuals who signed the paper had no power to make such an instrument, even if they had understood it perfectly. This document was signed by every man of any consequence in the King's dominions.

Another paper was prepared and signed by the King and the other individuals who subscribed the treaty, and enclosed in the people's protest and remonstrance. In this paper they express surprise and sorrow, on hearing of the contents of the paper to which they had affixed their marks. They say that they were grossly deceived; that no part of that instrument relating to the cession of territory was made known to them; that it was an unofficial expression of friendship to Louis Philippe; that they had respectfully and promptly declined many former pressing solicitations to cede their territory; and this would have been as promptly declined, had they known the nature of the instrument. They then say, "Did this affair concern ourselves alone, we should not feel so deeply injured. But to be made the unconscious and unwilling instruments of betraying our country, gives us sorrow of heart which we can-

Digitized by Google

not express. We, therefore, appeal to your honor as a gentleman, and to your sense of justice as a governor, to return to us the instrument which has been so unjustly obtained."

While these things were under discussion and preparation, the natives received an invitation from Governor Bouet to go down to the French settlement, and partake of a dinner with him, and receive their "dashes." They unanimously declared that if they should attempt to eat his dinner it would stick in their throats.

At length the protests were sent. The Governor looked at them a moment, just long enough to see the subject, then tore them in pieces, and committed them to the winds and waves. He also pushed the bearer out of his way, told him to be gone, and bring him no more English books.

Interview with the Governor.

When we heard of this, Mr. Wilson and myself concluded to go down, and present the case of the mission to the Governor, and obtain a pledge from him that we should not be hindered or molested in our work as we have heretofore carried it on. And we thought that if the subject was introduced, we would make some explanations for the people. The Governor heard us, and promised more than we asked. But we gave him to understand distinctly, that we merely claimed to be let alone, and to have our supplies come here free of duty or encumbrance. We thought it best to take no writing, but leave the business to be closed by an officer of the American squadron, the next time a vessel shall come into the river. The Governor then said that the natives had evil counsellors, and had grossly insulted him, in refusing to come to his dinner; and he hoped that we should use all our influence with them to reconcile them to the French government. But he declined hearing a word from us, saying, "The business is done well enough, and the people shall suffer for the insult they have offered me." This interview took place yesterday on board the Nessius, a French brig of war, anchored off Gua Ben's town.

We know not whereunto this affair will grow. We hear threats of vengeance from the French; and the people are as determined on resistance as Boston ever was to British taxation. But their resistance will be passive. When the French raise their colors, the people will stand by and protest against the act. If the French persevere, they will probably go back to the River Moonda or Danger. But they are in trouble, and need your prayers.

LETTER FROM MR. WALKER, APRIL 5, 1844.

Additional information from the Gaboon.

The following extract contains the latest intelligence from this mission.

This morning his excellency, M. Bouet, "Governor of Senegal and Dependencies," left the river in the French brig of war Nessius. He has not raised the French flag in this place; but Lieutenant Darrican remains, and declares that the people shall come into his measures in some way. He says they shall not navigate the river or fish in it; and they shall come to terms at some rate. They have prohibited an English captain, now in the river, from taking a man belonging to this place out of the river, unless he first procures a certificate. But the natives have now done all which they can do. They have sent a very respectful petition and remonstrance to Louis Philippe, stating their grievances and asking redress. They have sent another to Queen Victoria of the same import, asking the interference of the British government in their behalf. These petitions were signed by more than a hundred men, and there is not, on that subject, one dissenting voice in King Glass's territory. They have also caused a number of letters to be written and sent, requesting the first British cruiser that gets the notice to come into the river and interpose in their behalf. We have not a doubt that one will be here soon, and the subject will be fully investigated. The result probably will be, that the French will desist from coercive measures and leave the people unmolested, until the affair is settled by the governments at home. We have now some hopes that they will have their rights restored to them. And we hope also that France and England will enter into a stipulation to leave the natives forever unmolested.

As some who read the foregoing account, may wish to know what influence our missionaries have exerted upon the counsels of the Gaboon people, it may be proper to state, that they have not interfered with the deliberations of the natives in any way whatever; nor have they given any advice as to the course which should be taken.

Digitized by Google

They witnessed, however, the signing of the petitions, and were also present when these documents were read, to see that they were correctly apprehended by those who subscribed their names.

Syria.

LETTER FROM MESSRS. SMITH AND WHITING, JUNE 6, 1844.

Introductory Remarks—Application from Hasbaya.

By no branch of the operations of the Board has the faith of Christians been more severely tried than by the mission to Syria. While the expenditure of labor and money has been great, the results have been much below what was reasonably anticipated. Still there can be no question that God has an important work for his church to do in this interesting field. The Arabs are a wonderful people. They have the elements of a noble character. Give them the gospel in its purity, let them feel the quickening power of the doctrines of grace, and they will rise to a place among the nations of the earth that few can hope to reach. They have many qualities, moreover, which fit them to become admirable missionaries. What other tribe or people could have upheld the system of the false prophet during twelve centuries? And why may not the same zeal and energy carry the gospel to the ends of the earth?

The purposes of God in respect to this mission have often been mysterious and perplexing. Still there is no reason for discouragement; on the other hand, we ought to prosecute the work which we have undertaken, with additional earnestness and vigor. And if we desire to feel the force of those inducements which grow out of unforeseen opportunities of making known the gospel, we have them in the present communication.

It is now several months since a considerable number of persons, residing at Hasbaya, a village at the foot of Mount Hermon, formally seceded from the Greek church, and, having declared themselves Protestants, applied to the mission for religious instruction. During the visit of Drs. Anderson and Hawes to Syria, they became acquainted with the beginning of the movement; until the present letter was received, however, no account of it had been sent to this country by the missionaries. "But we think it time," say our brethren, "to introduce our patrons and friends to this field which the providence of God has so unexpectedly thrown open to us.

Sometime in February last, we were visited by a party of about fifty men of the Greek community in Hasbaya. We first saw them at our Arabic service on the Lord's day. The next day they called upon us, declaring their intention to become Protestants, and asking for ministers and teachers. Having none of us visited Hasbaya as missionaries, and being personally unacquainted with the whole party, we were led to look for secular motives in accounting for this unexpected application. On inquiry they complained much of oppression, which they ascribed chiefly to a party in their own church that was in favor with the local government. This oppression they hoped to escape by becoming a community by themselves; and the fact that they had left home without paying their taxes, led us to apprehend that they might hope for some special protection from the demands of government. This is the amount of what we then found, or have since found, that was secular in their motives. At the same time it appeared that the selfishness and worldliness of their clergy, and their entire neglect of the spiritual interests of their flock, had weakened the attachment of the people to their church, and prepared them to forsake it without regret. This dissatisfaction with their ecclesiastical connection is not of recent origin. It has existed and been increasing for years. They had also long been acquainted, by report, with our doctrines and character; and many of our books had found their way among them from Beirût and Jerusalem, and also through the hands of our book distributer, who has often visited their village and spent a good deal of time among them. All which had prepared them to look to us for religious instruction.

We had much conversation with them; explained to them the simple and spiritual character of our church organization, and the entire invalidity of all worldly motives for changing their religious opinions or connections. We labored to make them understand distinctly that it was not our object to proselyte men to a sect, but to preach to them the gospel of salvation, and make them new creatures in Christ Jesus; that the mere changing of one denomination for another was of no avail; that it was not a step to be taken, in any case from party spirit; and that any protection which should exempt them from taxation, or place them in political relations different from those of the other Christian sects, they could never obtain. Our advice was that they should go home, make peace with their neighbors, and pay their taxes to government. To this they

Digitized by Google

readily assented; but at the same time they declared that to the Greek church they would never return, and that they must have some of us to be their spiritual guides. They would have had one of us return with them; but we absolutely refused to do so, or to send any of our native assistants. We told them, however, that if they would go home, pay their taxes, render to all their dues, and do what they could to cultivate friendly relations with their townsmen, and then write to us, we would send a confidential native assistant to teach them; and that if his report upon their case should prove satisfactory they might expect a visit from us.

After such an answer, we hardly expected that we should hear from them again. But in a few days we received a letter, informing us that they had done as we advised, and asking the promised visit, which they begged might be made as soon as possible. We now felt that, whatever might be the motives of these people in coming to us, here was a door opened for preaching the gospel which, as ministers of Christ, it was at once our duty and our happiness to enter. We accordingly sent, in the first place, two of our native brethren in whom we could confide, with the strictest charge to confine themselves wholly to the work of religious instruction, and to give no countenance to any expectations of worldly advantage. To this charge we have reason to believe they faithfully adhered, perhaps even beyond the letter of it. They did not leave Beirût, however, before a second visit was made us by the leaders of the party, more urgent than the first, which gave us another opportunity to make very full explanations upon all points of importance.

In the mean time they had borne a good deal of contempt from their townsmen, and every measure had been taken by their ecclesiastics to intimidate them; but all, except six or eight, had remained firm. As a token of adherence to the covenant they had made with each other, and to seal forever their separation from the Greek church, they had, in the midst of this opposition, publicly eaten meat in Lent. The greatest trial of their firmness was our long delay to visit them, while every body was jeering them with being a sect without a priest, and not being cared for by their pretended friends at Beirût.

This delay was occasioned partly by the pressure of engagements, growing out of the visit of Drs. Anderson and Hawes, and partly by the apprehension that too early a visit might excite the suspicions of the government, and thus defeat the object of our brethren and crush the hopes of these inquirers after truth.

Visit of Messrs. Smith and Whiting—Result.

At length two of our number were able to make the promised visit. We arrived at Hasbaya on the ninth of the last month, and took much pains to ascertain the true state of the case, in which we were materially aided by one of our native brethren from Beirût, who had preceded us about a week. The result was a strong conviction that we had been too slow to credit the sincerity of these professed Protestants. We do not, however, on the whole regret this distrust, as it has made us more careful, and occasioned an important trial of their faith and constancy.

In regard to the causes of this remarkable movement, after all our inquiries, we have been forced to the conclusion that they are inadequate to account for it, without ascribing much to the special providence of God. Any hopes of political advantage which these people may have had at the first, they seem to have abandoned; so that they have now no other expectation than to share the lot of the other Christian sects. Indeed, we have, from the beginning, explained to them that they may have to endure persecution before their rights are fully acknowledged, and yet their decision and numbers have steadily increased. They amount now to about one hundred and fifty men, besides women and children, being one third of the whole Greek community in the place. Among them are some of the most respectable persons in the village, and a large proportion of enterprising young men. They have succeeded in maintaining friendly relations with their neighbors of the Greek church from whom they have separated, to a much greater extent than one would have expected; and their love of peace, as well as boldness and decision, has gained them general respect. During our late visit among them we had daily meetings with them, as our native brethren had had before us, for religious instruction, which was listened to with a simplicity and an eagerness that were highly gratifying. Some have made considerable improvement in Christian knowledge, and many seem to have profited, in various respects, by the instructions they have received.

Digitized by Google

Not that we suppose the truth has, as yet, produced its full and saving effect upon their hearts; but it is pleasing to hear even the Greeks acknowledge that there is a decided improvement in their character; that the profane has left off swearing, and the drunkard abandoned his cups; and to see that the Lord's day is carefully observed for religious improvement. Their separation from the Greek church appears to be entire. We find no inclination for image or saint worship. Even the women have given up calling upon the virgin.

That they are sincere in their determination to adhere to the Protestant faith and to take the Bible alone for their guide, we have no doubt. Still their knowledge is very imperfect. They are in fact but just beginning to learn what pure Christianity is; and it is not to be supposed that they have as yet that deep, experimental sense of the value of the truth, which would enable them to bear violent persecution. We hope, indeed, that violent persecution will not arise while they are so imperfectly instructed and grounded in the faith. But it certainly is liable to come upon them; and for this reason, among others, we deem it our duty to improve the time, and give them instruction as fast as we can. For this purpose we intend that some one of our number, together with one of the native brethren, shall be constantly with them.

What will be the end of this matter we cannot confidently predict. We would neither be too sanguine ourselves, nor wish our patrons to be so. We must bear in mind that this is pre-eminently a country of sudden changes; and that events, political or religious, may occur to-morrow, that would put a new aspect upon the whole affair we have been describing. Still, it certainly is encouraging, and a subject of devout thankfulness, that so wide a door is opened to us for preaching the gospel; and that we have the attentive ear of a people, hitherto shut out from evangelical influences, and sunk in ignorance and superstition. We entreat our brethren and friends in our native land to join us in earnest prayers to God in their behalf, that he will be pleased to bless the work, and give the new creating Spirit, and so order events that none may have power to shut the door which his providence has opened.

A letter from Doct. De Forest, dated June 10, contains the following paragraph: "I have just returned from Hasbaya, having been two weeks among our friends there. The field appears white unto the harvest. The Protestants hold out and increase in numbers. There is not a breath of persecution. They are increasing in knowledge also, some of them quite rapidly. The school has forty or fifty scholars, and we must establish another soon. Our native ministry have done nobly as teachers there. I heard from Tannûs el Haddad,—who accompanied me and whom I left there five days since,—some of the best Scriptural arguments with opponents that I have ever heard. His Bible seemed to open almost of itself at the appropriate places; and his facility in quoting and referring to the passages which he needed, delighted and astonished me."

LETTER FROM MR. WHITING, JULY 8, 1844.

Further Intelligence from Hasbaya.

THIS letter contains some additional statements of interest; it is gratifying to find that the hopes excited by the occurrences already described, are not yet disappointed. There is much occasion, however, for unceasing prayer to God, that he will carry forward the work which he has begun to a glorious consummation.

We cannot but feel much anxiety for this little band of Protestants, imperfectly instructed as they are, and but feebly prepared to meet a violent storm of persecution if it should arise. Up to this time, however, although very strong efforts have been made to induce them to return to the Greek Church, they have, with very few exceptions, remained firm in their adherence to the truth. They have shown, moreover, a very gratifying interest in the instructions they have received from us, and this interest does not diminish, as it might be expected to do if it were based only upon the novelty of what they are learning. We are endeavoring to make them understand the great truths of the gospel; and we are not without the hope that these blessed truths are beginning to produce a deep and solemn impression upon some minds.

We have a very good school in operation in Hasbaya, taught by an energetic and promising young man, who is zealous for the truth, so far as he understands it, apt to learn and apt to teach. He has himself committed to memory the Assembly's Shorter Catechism, and is teaching it to his pupils. Many others, men and women as well as children, have learned, and are learning portions of Scripture and of the Catechism; while nearly all

Digitized by Google

show a commendable zeal and docility in receiving instruction, both in public and in private.

Mr. Adger, writing from Smyrna, July 15, says, "The Hasbaya affair becomes more and more interesting. The Protestants have remained firm through a fierce storm of persecution, during which forty of them were driven away from their village. It is a remarkable movement, different, however, from that among the Armenians; as in the times of the Reformation the work of God assumed a different aspect in France and Germany, from what it had in Switzerland. I believe it to be indeed a work of God, commenced by himself, without human agency; except that, in the beginning, a few books were circulated there."

Constantinople.

LETTER FROM MR. DWIGHT, MARCH 30, 1844.

Preaching of a Vartabed—Denunciation.

THIS letter contains a review of the most important events, which occurred at Constantinople during the three months preceding its date. The general routine of missionary labor has been much the same as heretofore; and the encouragement which our brethren are receiving, is undiminished. "There is abundant evidence," says Mr. Dwight, "of a constant extension of the reformation among the Armenians, silent, for the most part, but sure, and giving a bright promise of a full consummation of all our desires and hopes at no distant day."

I have had occasion several times to speak of the change that is gradually taking place in the style of preaching in the Armenian churches. Even many of the vartabeds who are inimical to us, now confine themselves to Scripture subjects, instead of bringing forward the legends of the saints, as heretofore. In one church in the suburbs of the city, the vartabed asked, in one of his sermons, "Why do you speak evil of those who read the gospel, as though it were a bad thing? The gospel is the standard of our faith; and happy would it be if you all read the gospel. Take care what you do. 'It is hard to kick against the pricks.' In opposing those who read, you may expose yourselves to injury. I would that you might cease calumniating, and set yourselves to reading the word of God."

While some preach in favor of the truth, however, others preach against it. On one Sabbath, recently, the Patriarch came out with a bold denunciation against all Protestants. He said, "When fishermen go out to take fish with a hook, they always employ a bait. They put something on the hook which is very attractive, and it might appear that it was love for the fishes, and a desire to satisfy their appetites, that led the fishermen to do this; but their real motive is not at all one of benevolence but of selfishness. They wish to take the fishes for their own bellies. It is precisely so with the Protestants. This bait is the gospel, and they profess to seek the good of the people; but their real object is to pluck up and destroy. May the curse of God be upon them, and may they all be destroyed!"

On the same day, in another church, the vartabed already alluded to preached an excellent sermon on repentance. He said to the people, "Repentance, to be acceptable, must be from the heart; and it implies the abstaining from all sin. The command of the Bible is, that we be holy like God. It is often said that this way is too narrow, and it is very hard to walk in it; but if you once make the trial you will be satisfied that it is a pleasant way. The entrance is narrow and difficult; but once enter in, and you will find the way full of delights." He also exhorted the people to study the Scriptures, and to pray for help from God *through the mediation of Christ.* At the close of his sermon, he made an extempore prayer, beseeching God to grant his Holy Spirit, and to move all hearts to repentance, to which all the people said Amen, some of them with weeping. The contrast between these two sermons was great indeed. The people are in a wonderful state of preparation for the preaching of the pure gospel; although some who heard the vartabed, went away saying that that was a Protestant sermon.

The papists have lately published two books,—one in the Armenian and the other in Armeno-Turkish,—against the missionaries. The volumes will be extensively read, and may do some injury. There will probably be a counterbalancing good, however, as more attention will be given to certain points which hitherto have not been made very prominent. The works referred to are said to be exceedingly weak in argument, and well calculated to deepen the abhorrence of papal abominations in all enlightened minds.

Interesting Conversion.

Some interesting cases of new inquiry

Digitized by Google

have lately come to my knowledge. One of the most remarkable of these instances is that of an Armenian female, who is probably not far from sixty or sixty-five years of age. She had been peculiarly bigoted, and had lived on a very abstemious diet and otherwise afflicted herself, and had spent much time in prayer and reading the Psalms and prayerbooks in ancient Armenian, which she does not understand. Lately when it was proposed to her to go and reside in a certain Armenian family, she had great difficulty in deciding the question, because she had heard that the family had become Protestant, and she was as afraid of Protestanism, as she would have been of the rankest infidelity. She was told by some friends, however, not to fear any contamination from going there, and therefore she went. For three or four days she listened attentively, and with great jealously, to every word, and watched every movement. She had, all her life, been accustomed to read the Scriptures in the ancient language. Now she heard them read, morning and evening, in the modern tongue, accompanied with earnest and solemn prayer. She heard also a familiar exposition of the truths of the gospel. After the third day every doubt was removed from her mind, and she entreated them to give her also a copy of the modern New Testament. For the first time in her life, she read the Scriptures in an intelligible language, and the Lord opened her heart by his Spirit. I called upon the family recently and found her full of peace and joy in believing. She said to me, "Formerly I thought that salvation would come from *doing* and *suffering* many things; but now, blessed be God, I have learned that Christ alone is my Savior." She is now earnestly endeavoring to lead others to that Savior, whom she has found to be so precious to her own soul.

LETTER FROM MR. DWIGHT, MAY 18, 1844.

Excursion into the Interior—Progress of Truth.

The following letter gives an account of a visit made by Mr. Dwight to a place in Asia Minor, at no great distance from Constantinople. The doctrines of the gospel, as explained and enforced by our missionaries, are evidently receiving more and more countenance from the Armenians in that community.

I lately spent a week in a very interesting and, I trust, profitable manner, among the Armenians residing in a town in the interior. I had not visited the place for three years, and I was delighted to find the most satisfactory evidence of progress in spiritual things. The number of those who desire to follow strictly the gospel of Christ has greatly increased; and although they suffer much reproach, and are constantly threatened with persecution, yet they remain firm and unwavering. Immediately on my arrival there, and before I had reached my lodgings, I met several with whose faces I was familiar, and who manifested the greatest joy in seeing me. I had not been long seated before several of them called to bid me welcome, and to have some religious conversation.

On the second evening after my arrival, I went by invitation to one of their houses, to preach to them the blessed gospel. I found a good number of males and females assembled in an "upper room," and to them I endeavored to make known the precious doctrine of justification by faith, without the deeds of the law. A very fixed and serious attention was given throughout, and there was some weeping. After I had finished, many questions were asked by different individuals present, on different passages of Scripture. Our Armenian brethren expressed, in a very marked manner, their great delight that I had once more come among them; and it was exceedingly interesting to hear them speak of the progress of the work of God, and of the wonderful effects of the truth on the minds of men. They related several remarkable cases of awakening and conversion, some of the individuals alluded to being present. One very ignorant man had his mind awakened by once hearing the Scriptures read in an intelligible language, accompanied by prayer. Another very rude young man, of great muscular power, being strongly opposed to the evangelical Armenians, took with him several "lewd fellows of the baser sort," and went out, one Sunday, with large sticks, to a place in the field where he knew that "prayer was wont to be made," determined to inflict bodily chastisement upon the brethren. On arriving there the leader of the meeting, who was the particular object of their hatred, fixed his eyes on this young man, and, calling him by name, held the New Testament up before him, and said, "Is there any thing wrong in this book that you wish to prevent us from reading it?"

Digitized by Google

The young man was immediately overcome; he threw away his weapon, and forthwith became a serious inquirer after the truth. He now appears to be a true disciple of Christ, and he, in turn, is persecuted by those who were formerly his companions in wickedness.

There is another very interesting young man who, for three years past, has been a constant attendant at the meetings, whenever they have been held; and if, by reason of opposition, they are suspended for a while, he always comes to the house where they are commonly held, and spends his time in reading. He is hated and calumniated by opposers more than all the rest; and yet he never speaks of his trials, but pursues the even tenor of his way, not turning to the right or to the left. Every member of his own family is violently opposed to him, except his father, who, though entirely worldly, does not join the rest in opposition, for he is dependent chiefly on this son for his daily bread.

On a subsequent evening I preached again to a room full of Armenians, on the subject of *not doing evil that good may come.* This meeting was in the house of a praying family, the man, his wife, and his mother, all rejoicing in the truth. Two days afterwards I preached again on the *nature and necessity of the new birth.* On each of these occasions, after the preaching, many questions were asked as to the meaning of different passages of Scripture, and again and again did they entreat me not to forget them in my prayers. I have rarely seen a more satisfactory exhibition of simple, primitive piety, seeking to know only the will of Chirst, and to do that which is pleasing in his sight.

During my stay, I had repeated private interviews with individuals and with small companies, in which I endeavored to encourage and strengthen them, and to stir them up to greater efforts for the good of their fellow men, and more especially those of their own nation. There are many indications for good, both in this place, and in the country around.

Home Proceedings.

MISSIONARY CONVENTIONS IN CENTRAL AND WESTERN NEW YORK.

In the month of July last, a series of *missionary conventions* was held in several of the most important places in Central and Western New York. The first meeting was held at Syracuse, July 17 and 18; the second at Oswego, July 19 and 20; the third at Buffalo, July 23 and 24; the fourth at Geneva, July 25 and 26; the fifth and last at Ithaca, July 30 and 31. Among the topics discussed at these meetings, the following inquiries appear to have received special attention: 1. What can be done to diffuse missionary intelligence in the churches, and especially to increase the circulation of the Missionary Herald and Dayspring? 2. What can be done to cultivate a spirit of prayer for missions, and to secure a larger attendance at the monthly concert? How may collections for the support of missions be made more systematic, regular, and thorough, in all the churches?

Dr. Armstrong gives his impressions respecting these meetings, in a report to the Prudential Committee, as follows:

"So far as I am able to judge, these meetings have, through the divine blessing, been successful, beyond my own anticipations, in giving a new impulse to the cause of foreign missions in Central and Western New York. They were attended by an aggregate of from one hundred and twenty to one hundred and fifty pastors, and by twice that number of warm friends of the cause, not residing in the places at which our meetings were held. In every instance, the interest felt in the discussions and objects of the meeting evidently increased up to the hour of adjournment. An earnest desire was expressed that similar meetings might be held next year, and that a number of places, not reached now, might then be visited.

"A corresponding committee was appointed by each convention, to serve as a nucleus of feeling and action in the missionary cause for the surrounding region, and to carry out, as far as possible, the plans of the convention in all the churches represented in it. Depositories were formed for the publications of the Board, and arrangements were made for an extensive circulation of the Dayspring. Pledges were spontaneously given, by pastors and others, to put into operation plans for making collections for the Board more systematic and thorough than they have been heretofore.

"Many went from the meetings with new impressions of the importance and the blessedness of cherishing a spirit of prayer for the spread of the gospel, and resolved to make efforts to render the monthly concert, in their respective churches, more interesting and effective. At Geneva and Ithaca, resolutions were adopted recommending to the friends of missions to observe each Sabbath evening, in their families, as a season of united special prayer for the families of missionaries and for the advancement of the cause of Christ in heathen countries.

"How far the impression made by these meetings

Digitized by Google

will be permanent, remains to be seen. The fact that they have been held, seems to have excited interest in various quarters; and inquiries have already been made, if similar meetings cannot be held in other parts of the country."

Subjoined is a list of the corresponding committees above mentioned, and of those persons who have offered to take charge of the publications of the Board. The depositary appointed at Ithaca has not yet been reported.

CORRESPONDING COMMITTEES.

Syracuse.

Rev. Dennis Platt, Manlius.
Rev. J. W. Adams, D. D., Syracuse.
Rev. R. F. Cleveland, Fayetteville.
Rev. A. C. Tuttle, Liverpool.
Azariah Smith, Esq. Manlius.
Pliny Dickinson, Esq. Syracuse.

Oswego.

Rev. R. W. Condit, Oswego.
Rev. Mr. Townsend, do.
George Seely, Esq. do.

Buffalo.

Rev. A. T. Hopkins, Buffalo.
Rev. V. D. Taylor, do.
Rev. S. M. Hopkins, Fredonia.
James Crocker, Esq. Buffalo.
Theodotus Burwell, Esq. do.

Geneva.

Rev. P. C. Hay, D. D., Geneva.
Rev. G. Abeel, D. D., do.
H. H. Seelye, Esq. do.

Ithaca.

Rev. W. Wisner, D. D., Ithaca.
Rev. J. C. F. Hoes, do.
Rev. S. Smith, Genoa.
Rev. M. Ford, Newark Valley.
J. B. Gosman, Esq., Ithaca.
Herman Camp, Esq., Trumansburg.

DEPOSITARIES.

Pliny Dickinson, Esq., Syracuse.
George Seely, Esq., Oswego.
James Crocker, Esq., Buffalo.
J. L. Bennet, Esq., Geneva.

Recent Intelligence.

Constantinople.—Mr. Goodell, in a letter dated August 7, says: "The apparent change, during the last six months, has been greater than we have witnessed during any other six months of our missionary life." And this change has taken place notwithstanding a very strong and violent opposition.

Under date of August 5, Mr. Dwight says: "Our Armenian services are now so full that I am obliged to open my study to accommodate the hearers. Two vartabeds were present yesterday, and had been two or three times before. We need this moment a regular chapel of a good size; and how are we going to get it?" The new Armenian Patriarch is a man with whom the missionaries have had frequent intercourse in former years. He seems to be very much in favor of schools and general education; and it is hoped that he may endeavor to introduce a new system of instruction into the schools of the capital.

Syria.—Mr. Thomson, writing from Abeih, July 7, says, after alluding to recent events at Hasbaya, "This work appears to go on prosperously. There are many in this neighborhood who wish to take the same course with those of Hasbaya. I do not see how we are to get through with all our work. Doct. De Forest requests me to say that we are suffering for the want of more help."

The Nestorians.—Mr. Perkins writes from Tabreez,—whither he had gone on business for the mission,—July 8. "Our labors and intercourse among the Nestorians are, I hope, assuming a more and more spiritual tone; and a number of the natives are becoming able, active, and faithful preachers among their people. The papists will doubtless continue to trouble us; but we trust that the good hand of the Lord will cause their wrath to praise him."

Mr. Perkins also says, in the same letter:

Since my arrival here I have learned that a celebrated evangelical Armenian bishop has been appointed Catholicos at Etchmiadzin by the Russian Emperor. The finger of God is very conspicuous in this providence. The enlightened views of this bishop caused him, long ago, to be removed from Georgia and detained in European Russia. Now he is restored by the Emperor to his native country, and elevated to be the ecclesiastical head of the Armenian church;—a position in which he cannot fail to exert a very commanding influence in favor of the reformation in progress among his people, especially in these remote regions.

Sandwich Islands.—Mr. Lyons, who is stationed at Waimea, on the island of Hawaii, says, under date of February 8, "A considerable number of fallen church members, having given evidence of their repentance, have been restored to the privileges of the church. A number also have been received on certificate from other churches. Fifty-five have been received on examination. Among these are some rather aged people. One man of grey hairs had resisted the Spirit through all the revivals, had lived in the midst of Romanists, and was surrounded by their influence. All at once he roused up, as out of deep sleep, forsook his sins, and turned to the Lord. He now appears to be an excellent man. Some young persons were brought into the church by this accession."

Mr. Rice, writing from Hana, East Maui, December 12, says that the Romanists are increasing in that part of Maui. The cause of truth, however, appears to be steadily advancing at that station.

Digitized by Google

BOMBAY.—Mrs. Allen, wife of Rev. David O. Allen, died at Bombay, June 11. She was formerly connected with the Borneo mission, where she was known as Miss Condit. She had been at Bombay only a few months. Her death was tranquil and happy.

CHOCTAWS.—The past year has been one of distinguished mercy to this mission. Additions have been made to the churches at almost every quarterly communion. Among the converts are some of the best educated men in the nation. The present number of members in the Choctaw churches is 546; being an increase upon last year of 87. The number admitted by profession has been nearly 100.

CHEROKEES.—The present number of members in the churches is about 240. Sixteen have been added during the past year, one half by profession. A letter from Mr. Worcester, dated July 18, describes a temperance meeting recently held among the Cherokees, as follows:

The backwardness of the season, in consequence of long continued rains in the spring, had rendered it an uncommonly hurrying time, and a meeting had been held in the same neighborhood a few weeks before, at which fifty-nine names had been added to the pledge. As it was, the assembly of people was estimated at from 500 to 800. Seventy-five names were added, some of which might be considered as a considerable acquisition. To these may be added fourteen names of children in our school, given in anticipation of the meeting. It is impossible to ascertain what number of names have been added to the temperance pledge within a year past; as nearly as I can estimate, it amounts to about 700. It is admitted on all hands that there is much less drinking than formerly.

DONATIONS,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 300 00

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, Theolog. sem. so. of inq. 8;
2d pres. ch. s. s. 35,55; 43 55
Cayuga, Fem. miss. so. 14 75
Chenango co. Rev. J. F. A. 3 00
Cortlandville, Pres. ch. (of wh. to const. Rev. JEREMIAH W. WALCOTT an H. M. 50;) 100 00
McGrawville, Pres. ch. 20 00
Sennett, Cong. ch. 28 62
Summerhill, Pres. ch. 17 00—226 92

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Truro, Cong. so. 5 25

Boston, Ms. By S. A. Danforth, Agent,
(of wh. fr. Miss M. B. H. 60.; m. box at Miss. House, 6,30; two chil. 2;) 404 59

Buffalo & Vic. N. Y. J. Crocker, Agent.
Buffalo, Rev. G. W. Heacock, 4; H. Parmelee, 3; Park pres. ch. 54; 61 00

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Westfield, 1st pres. so. wh. and prev. dona. cons. Rev. TIMOTHY M. HOPKINS an H. M. 10 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Gilsum, m. c. 90 0
Roxbury, m. c. 6 25
Stoddard, Contrib. 8 30
Swanzey, m. c. 15 41
Walpole, m. c. 12 25
Winchester, m. c. 13 52
64 73
Ded. exps. of aux. so. 1 60—63 13

Cnittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, Mrs. A. E. 5; L. K. 3; Misses K. 2; 10 00
Jericho Centre, A friend, 50 00—60 00

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Village, m. c. 50 00
Newburyport, A lady, 5 00—55 00

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Greens Farms, A friend, 3 00
Greenwich, A friend, 50; m. box, 5,87; 55 87
Southport, Cong. ch. m. c. 1 53—60 40

Geneva & Vic. N. Y. C. A. Cook, Agent.
Berkshire, Cong. ch. 28,48; Rev. P. L. 15; Mrs. L. 10; J. D. L. 5; 58 48
Burdett, Av. of ring, 1 00
Candor, A. Hart, 10 00
Centre Lisle, Miss. so. 3 00
Geneva, Pres. ch. PEREZ HASTINGS, wh. const. him an H. M. 100; H. Dwight, 50; 150 00
Hector, Pres. ch. 21 00
Mecklenburgh, do. 11 00
Newark Valley, Pres. ch. wh. and prev. dona. const. PETER WILSON an H. M. 71; Rev. M. F. 5; 76 00
Owego, Pres. ch. (of wh. fr. W. Platt, wh. and prev. dona. const. WILLIAM H. PLATT an H. M. 25;) 200 95
Richford, Pres. ch. 15 03
Rushville, Mrs. H. 1 00
Seneca Falls, Pres. ch. 50 00
Skaneateles, Pres. ch. to const. Rev. SAMUEL W. BUSH an H. M. 54 81
Spencer, Pres. ch. 14 50
Union, 1st cong. ch. Dea. C. 5 00
Walworth, Pres. ch. 5 00—676 77

Grafton Co. N. H. Aux. So. W. Green, Tr.
Hanover, Mems. of theol. so. in Dart. col. 20 00

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Durham, Rev. Dr. Williston, wh. and prev. dona. const. Mrs. ISABELLA M. WILLISTON an H. M. 50 00

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Long Meadow, Mrs. H., for Choc. hymn book, 50
Springfield, Cont. for do. 14 50
West Springfield, do. 15 19—30 19

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Profits of Herald agency, 1843 and 1844, 76 72

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
East Granby, Cong. ch. and so. to const. Rev. J. BOWEN CLARKE an H. M. 50 00
East Windsor, Theolog. ins. 65 00—115 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Boscawen, Mrs. M. A. G. 50 00
Dunbarton, 3 00
Epsom, Cong. ch. 23 00
Franklin, Cong. so. m. c. 25 00
Warner, do. 5 19—106 19

Michigan, Aux. So. E. Bingham, Tr.
Monroe, Pres. ch. 29 00

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Groton, A fem. friend, 5 00

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Holliston, Cong. ch. m. c. 18 00
Southboro', Mr. Rawson's so. 12 73—30 73

Middlesex Asso. Ct. H. C. Sanford, Tr.
Middle Haddam Landing, m. c. 10 00

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Fowlerville, Cong. ch. 37 36
Holley, 1st cong. ch. to const. Rev. JONATHAN COPELAND an H. M. 50 00—87 36

New Haven City, Ct. Aux. So. A. H. Maltby, Tr.
New Haven, Union m. c. 51,94; 3d ch. do. 8,55; Church-st. do. 9,52; Yale col. do. 21; union colored s. s. for Mr. Griswold, Gaboon, 29,81; a gent. 1; 121 82

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 144 03

Digitized by Google

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Brookline, m. c. 50 00
Milton, 1st evan. ch. m. c. and coll. 46 04
Roxbury, Eliot ch. and so. m. c. 33, 73; gent. 10; 43 73—139 77
Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Jewett City, P. F. for Choc. hymn book, 4 00
Mohegan, for do. 10 40
Norwich, for do. 33 67—48 07
Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
East Brewer, 2d cong. ch. wh. and prev. dona. const. Rev. ADONIRAM J. COPELAND an H. M. 8 00
Pilgrim Asz. So. Ms.
Kingston, Evan. cong. so. m. c. 5 80
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Epping, Cong. ch. and so. 15 00
Exeter, J. Kimball, 3 00
Kingston, Ch. and so. 9 25
West Chester, Gent. and m. c. 14 70—41 95
Sullivan Co. N. H. Aux. So.
Charlestown, Ortho. cong. so. 20 00
Taunton & Vic. Ms. Aux. So.
S. Attleboro', 1st cong. ch. 32,50; m. c. 45; 77 50
Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 607 25
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
North Killingly, 3 00
Windsor Co. Vt. Aux. So. Rev. E. C. Tracy, Tr.
Bethel, Cong. so. 12 00
Chester, m. c. 15,10; J. B. 2,50; 17 60—29 60
Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.
Worcester, Mrs. E. M. for Choc. hymn book, 1 00
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Biddeford, 2d cong. ch. m. c. 32 00
Saco, 1st par. la. sew. cir. for a child at Madura, 20 00—52 00

Total from the above sources, $3,783 04

VARIOUS COLLECTIONS AND DONATIONS.

A friend, for sch. in fem. sem. at Wailuku, 20; do. for Choc. hymn book, 69c.; do. for do. 50c.; Lt. Rogers, U. S. A. 2; 23 19
Amenia ville, N. Y. Cong. ch. 2 37
Andover, Ms. S. ch. 180; Chapel sew. cir. 20; chil. of Chapel mater. asso. for hea. chil. 2,25; W. par. juv. so. for *Joseph W. Barr* and *Sarah L. Holt*, Gaboon, 40; 242 25
Babylon, N. Y. Pres. ch. m. c. 6 19
Bedford, Ms. m. c. 54 84
Belleville, Ill. Rev. W. Chamberlin, 6 50
Bethel, Ill. Church, 10 00
Bloomfield, N. J. Pres. ch. (of wh. fr. a friend, for *Sarah Louisa Dodd*, Ceylon, 20;) 201 80
Brighton, Ms. Mr. Adams's so. coll. 147,50; m. c. 21,20; 168 70
Bryan Co Ga. Pocket money of a child, dec'd, 5 25
Castine, Me. Fem. asso. 31 87
Cazy, N. Y. J. C. Hubbell, 10 00
Chelsea, Ms. Winnisimmet ch. and so. m. c. 31 26
Connecticut, A friend, 50 00
Connecticut Farms, N. J. Miss E. Hait, 50 00
Darby, Pa. Pres. ch. 24 50
Doaksville, Ark. m. c. 2 25
Erie, Pa. 1st pres. ch. 60; juv. asso. 2; 62 00
Euclid, O. Pres. ch. 14 50
Fairview, Pa. Pres. ch. 1 62
Fentonville and Mt. Pleasant, Mich. Pres. chs. 5 00
Fort Towson, Ark. m. c. 16 62
Galway, N. Y. Rev. A. L. Chapin, 5; young la. miss. so. for Galway sch. Dindigul, 25; 30 00
Girard, Pa. Pres. ch. 12 38
Granville, Ill. do. 10 84
Hamiltonville, Pa. 1st pres. ch. W. Curran, 10 00
Hudson, Mich. 1st cong. ch. 5 00
Ithaca, N. Y. Rev. S. Parker, 10 00
Jackson, Mich. 1st cong. ch. m. c. 4 00
Jacksonville, Fla. O. Couger, 10 00
Kalamazoo, Mich Rev. C. Clark, 10 00
Lancaster, N. H. Rev. D. Perry, 10 00
Litchfield, Mich. m. c. 3 00
Marshall, Mich. Ch. 10 50
Masonville, N. Y. A lady, 3 00
Meadville, Pa. Pres. ch. 26 25
Monequot, Ind. do. 5 00
Mount Vernon, O. A friend, for bible in China, 3 00
Neshamony, Pa. Pres. ch. 62; coll. 11,81; 73 81
Newark, N. J. 2d pres. ch. young people's miss. so. wh. cons. Mrs. CORNELIA TOWNLEY of Hackettstown, N. J. an H. M. 100; Mrs. M. Crane, 80; a friend, 5; J. C. W. 50c.; a boy and girl, 1; Rev. Dr. Weeks, 3; a brother and sister, 1; 190 50
Newburgh, N. Y. Miss M. Wood, 9 00
Newfoundland, N. J. Pres. ch. 9 00
New Jersey, Miss Landis, 10 00
New Providence, N. J. Pres. ch. m. c. 10; Miss Riggs, 20; 30 00
Orange, N. J. 1st pres. ch. coll. 61,04; m. c. 32,71; 2d pres. ch. (of wh. fr. M. O. Halsted and fam. to cons. WILLIAM O. HALSTED an H. M. 100;) 198,75; 292 50
Philadelphia, Pa. 11th pres. ch. 139,08; m. c. 10,92; Cedar-st. pres. ch. youth's miss. so. 20; Mrs. M. Linnard, 5; 175 00
Pittstown, N. Y. Mrs. Van Name, 5 00
Poughkeepsie, N. Y. 1st pres. ch. 50 00
Prattsburgh, N. Y. R. Porter, to const. EDWARD R. PORTER an. H. M. 100; cong. ch. m. c. 10; 110 00
South Armenia, N. Y. Pres. ch. 35 25
South Woburn, Ms. Rev. G. P. Smith's so. wh. cons. STEPHEN CUTTER an H. M. 119 00
Stanstead, L. C. P. Hubbard, 10 00
St. Andrews, Canada E. Pres. ch. m. c. 32; Miss Young, for China, 6; less. dis. 1,52; 36 48
Sullivan, Me. Mrs. M. Sargent, 2 00
Union City, Mich. Mrs. M. Clark, av. of a ring, for *Richard and David H. Clark*, Ceylon, 16 00
Wading River, N. Y. Pres. ch. 2 56
Washington City, D. C. 4th pres. ch. miss. so. 30 00
Waterford, Pa. Rev. P. C. 10; Mrs. C. and son, 5,10; 15 10
W. Nassau, N. Y. Pres. so. 10 00
Wilmington, Del. Hanover-st. pres. ch. m. c. 63 70
Windham Centre, N. Y. Young people's so. 64

$6,262 19

LEGACIES.

Cornwall, Vt. Jeremiah Bingham, by D. Warner, (prev. rec'd, 284;) 712 42
Monroe, Ct. Miss Hepsey Hawley, (prev. rec'd 512,56;) 282,52; Mrs. Hannah Lewis, 36,92; less exps. 5,88; 312 86
Northampton, Ms. Lemuel Clark, by H. Ferry, Exr. (prev. rec'd 600;) 100 00
Plymouth, N. H. Miss Hannah Worcester, by Rev. S. R. Hall, 6 00

$1,131 28

Amount of donations and legacies acknowledged in the preceding lists, $7,393 47.

GENERAL PERMANENT FUND.

West Springfield, Ms. Timothy Allyn, by S. Lathrop, Exr. (prev. rec'd 2,881;) 393 05

DONATIONS IN CLOTHING, &c.

Albion, Choc. na. Provisions fr. C. F. Stewart, for Mr. Potter, 5 00
Fort Towson, Ark. Hauling, fr. Mr. Willard, for do. 2 50
Montpelier, Vt. A bundle fr. gent asso. 25 00
Philadelphia, Pa. A box, for Mr. Schneider, Broosa.
Springfield, Ms. A box, for Mr. Bliss, Trebizond.
Stockbridge, Ms. do. for Mr. Powers, Broosa.
Wethersfield, Ct. A box, for Rev. S. Hall, La Pointe.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. NOVEMBER, 1844. No. 11.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM THE EVANGELICAL ARMENIANS.

A LETTER, of which the following is an accurate translation, has been written by our Armenian brethren at Constantinople, and sent to this country. It will doubtless be read with pleasure by all the friends of missions, as it shows that the labors of American Christians in behalf of a most interesting people are not only not in vain in the Lord, but are duly appreciated by those who have been benefitted thereby. The translation was made by Mr. Dwight.

To the Members, Patrons, and Friends of the A. B. C. F. M.

Constantinople, Jan. 1, 1844.

Beloved Brethren in Christ and honored Friends.

We render daily thanksgivings and praise to God, our merciful Father in heaven, whose favors and mercies appear indeed very numerous in this sinful world, in these our days. It is he who has moved your pious hearts to care for those nations which are deprived of the knowledge of the truth, by making liberal donations; and to labor for their salvation with all earnestness. And our unhappy nation being one of this number, we have shared most freely, up to the present day, your kind spiritual labors.

By your Christian aid and direction Mr. Goodell, with great labor, has brought to the light a translation of the whole Bible into a language understood by all; by means of which the ignorant are instructed in the knowledge of God's word, and the wonderful works of God are declared by the lips of the people at large. And now, by giving wise explanatory lessons on the Holy Scriptures, he opens our minds, and helps to confirm our faith.

Mr. Dwight, without tiring, teaches and preaches, always, with forcible and sweet words combined; in love he invites sinners to Christ, fearlessly reproving sin; he comforts despairing souls by pointing them to the cross of Christ; he replies to opposers with wise and convincing arguments, and silences them by his short and learned writings.

Mr. Adger, overcoming the weakness of his body, labors with unwearied efforts to bring out continually useful books and tracts, adapted to promote the salvation of men. And especially, at the present time, by abridging and translating the History of the Reformation, he confirms us in the truth of the gospel, and he encourages us to strive to obtain a true Christian spirit, and to go forward with courage in the Christian warfare.

Mr. Hamlin, the beloved teacher, by his active habits, laboring unweariedly night and day, instructs his pupils in various branches of erudition from his well stored mind; and he trains them in the way of piety, inculcating the doctrines of the gospel. Mr. Wood, as a special helper, labors in love and with earnestness, together with Mr. Hamlin, for the

Digitized by Google

advancement and good order of the school.

Mr. Homes, with an ardent zeal, labors in various departments of the work of Christ; preparing religious books for the press, and finding the best methods of distributing them abroad through many countries; and sometimes also laboring by his exhortations, and sometimes by instructing young men, which is very acceptable.

These all—except Mr. Adger—are in Constantinople; and in different parts of Asia Minor are Mr. Schneider, Mr. Powers, Mr. Johnston, Mr. Jackson and Mr. Peabody, all laboring for the enlightening of our miserable nation, the result of your warm Christian love. What philanthropy! What noble beneficence does our nation enjoy from your benevolent society, though a large portion of our community are not yet sensible of it.

We have indeed strong hopes that by your piety, imitating the grace of God bestowed upon the churches in Macedonia, as mentioned by Paul, you will have compassion on us in our poverty, and help our pressing necessities even "above your ability." We ask for your constant prayers for us, that our faith may increase and strengthen every day, and that we may be excited to imitate your piety, and, being deeply imbued with a sense of Christian duty, may, in a brotherly manner, become partakers with you in laboring for the enlightening of our own and foreign nations.

We believe that our kind heavenly Father, who has so far enlightened our nation, will, in a short space of time, greatly extend the work; and that many of the wealthy from among our people, without hesitation, will devote their wealth to spreading the kingdom of Christ. When that time comes, our letters will only be for the purpose of making you partakers of the full joy of our hearts, and for securing the assistance of your tried counsels, for aiding in all ways in advancing the work of the Lord.

May the Lord of all mercy himself fulfil the desire of our hearts, and cause his marvellous light to shine in all hearts, through Jesus Christ our Lord. Farewell.

ALL THE EVANGELICAL BRETHREN
OF THE ARMENIAN NATION.

The prospect of a more effective co-operation on the part of the Armenians themselves, above referred to, is peculiarly animating. In other fields also we may hope, at no distant day, to see many gladly sharing with us the responsibilities and the sacrifices of the missionary work.

LETTER FROM MR. HAMLIN, JULY 8, 1844.

Interesting Conversions.

MR. HAMLIN remarks, addressing Dr. Anderson, "Many interesting events, some of them joyful and others painful, have occurred since you were here." Among the latter, he mentions the death of a number of the Armenian brethren, "who departed in peace and hope." After mentioning several changes in the seminary at Bebek, he proceeds to communicate the following facts:

Some delightful and wonderful changes have taken place since you were here. I will mention a case which will rejoice your heart, as it has filled us with satisfaction and encouragement. It relates to a family in which there has been a wonderful revolution, as you will see.

One of the daughters has for two years been interested in the truth, and, I hope, she is renewed in heart. She gives increasing evidence of a deep, living, abiding love of divine truth, and is incessant and fearless, yet not imprudent, in her efforts to bring others to the knowledge of the gospel. A brother has been friendly and enlightened for a longer time, but he has not been so stable. He has recently seemed to receive a new baptism from above; and if he holds on his course, I shall regard it the period of true conversion. But the most interesting case of all is that of another brother. This young man, during the three years of my intercourse with the family, never manifested the slightest interest in spiritual things. He is naturally very amiable, and as careless as he is amiable. But this spring he began to manifest some interest in attending our Sabbath services; and, for a time, was very constant, until he went into the interior for a season. Here he met with pious Armenians from Constantinople, and began to have conversations, prayer meetings, and reading of the gospel with them.

At length this young man came home, as I have reason to believe, a new man in Christ Jesus. He came directly to my house, alone—a thing which he never did before, having called only with his brothers—and his whole soul was full. I was astonished, and could hardly repress the question, "Is this man filled with new wine?" He had learned the new song at all events; but my unbelief was not prepared to credit the reality of the change. The evidence, however, has been constantly increasing that this is a work wrought by the divine Spirit.

Digitized by Google

Still more remarkable is the change in another member of the family, who has stood aloof from us, though without manifesting any opposition. He is wholly changed and hardly a vestige of his former self remains. The transformation in him, however, has been more gradual, in one respect. He had been under serious impressions during the winter, and he had manifested a very different spirit for some months. His wife is also favorably disposed to this great revolution which has taken place in her husband; and I hope that she may be led to the saving knowledge of the truth.

Smyrna.

LETTER FROM MR. ADGER, JULY 15, 1844.

Death of a pious Armenian.

THIS letter—addressed like the preceding to Dr. Anderson—gives an account of the death of an Armenian brother, whose labors, had he lived, would probably have been very useful to his nation. While we mourn his death, however, we cannot but rejoice in his evident preparedness for the presence of his Savior.

We have experienced a great loss in the death of Baron Mugudich Thomasean, (Baptist Thomson,) who recently died at Constantinople. He had suffered very much for a long time; and on my return from Syria in May, I found him quite anxious to return home. We consented to his being transferred to Constantinople, where he was still to translate for me as much as he might be able. I followed him thither after an interval of about ten days, and heard, when I first landed, that he had just departed this life. He was taken ill while at Mr. Dwight's room in the khan, with one or two of his brethren, talking with them with all his characteristic ardor and zeal and affection. They conveyed him to the house of some of his relations, as he could not reach his home, and there he died, after a few days' suffering.

His death was quite unexpected by me, and I miss him very much. He was a very valuable translator, though his peculiar power was in conversation. He had been very active in visiting among his people, so far as his being unmarried and a stranger—both serious obstacles in his way—permitted him to get access to them. And when he removed to Constantinople, I hoped to hear of his becoming a great blessing to the Armenians there by his active labors. But his work on earth was all to be done in Smyrna; and when he left me it was, though I knew it not, only to go home and spend a few days with his mother and sisters,—whose pride and idol he was,—and to hold a few interesting and encouraging and comforting interviews with his beloved brethren, and then to wing his way to the Savior's presence.

He had been connected with us as a translator for about five years. He came with a good character from Constantinople, chiefly on the recommendation of an Armenian brother, who is now in New York. He had been with me about six months, when his mind passed through a great and sudden change, and he appeared to awaken to a sense of the supreme importance of the gospel to himself and to his countrymen. He earnestly begged me to pray for him, and showed the liveliest interest from that time forward, in the study of the epistles of Paul,—several of which we read very closely together,—also in the communication to others of the truths he was himself acquiring. His conscience became then, and remained to his dying day, very tender in regard to a participation in any customs of his church which might seem to him contrary to the Scriptures. He very soon obtained a clear view of the plan of salvation by grace, and upon this theme he always delighted to converse. I have had as much interesting and refreshing communion with him, concerning the glory of Christ and the preciousness of a hope in the Savior, as I ever had with any person in the world. It seems to me that I have never met with any one who had clearer views or a more lively faith.

I have said he was very zealous in endeavoring to disseminate the truth by conversation with others; and I would here add, that he always paid particular attention to the young, attracting the boys of the Armenian academy of Smyrna to him, and striving to interest their tender minds in the instructions of our divine Master. He acquired over several of them, as well as over others of maturer age, a great personal influence; and I am looking for the appearance of fruit from the seed thus sown by him. He was naturally eloquent; or perhaps it was grace which made him so. He had remarkable sweetness in prayer, and with it great fervency. Timid at the beginning, his feelings gradually rose above his fears, and poured themselves forth in

Digitized by Google

such words of power and beauty as always amazed me. And I have heard one who was often with him in his visits among his countrymen, say, that his power of bringing illustrations and examples to convince and persuade those who objected to his doctrines, was very remarkable. He was also my chief assistant in revising the translation of the New Testament; and he was at work, up to the time of his departure from Smyrna, upon a translation of the Old Testament into Modern Armenian from the Turkish of Mr. Goodell. This last work and furnishing a portion of the matter for the Magazine—which by your advice and that of the brethren at Constantinople we determined to resume—were to have been his employment at Constantinople, in addition to more active labors among the people. The last thing which he did in Smyrna, was the translation for the Magazine of an extract which you remember allowing me to make from your sermon on Reformations. He said with great satisfaction, when he brought it to me, just as he was leaving, "This will encourage our brethren to pray."

He said to Mr. Dwight just before his death, uttering with great difficulty one word at a time, "I know that I am a great sinner; but I think I can say 'My Savior is mine and I am his.'" His mother testifies that he died rejoicing. His decease, I am sure, afforded a pleasing testimony to not a few individuals of the value of the Christian hope. His place will not easily be supplied.

In a postscript to the foregoing letter, dated August 9, Mr. Adger mentions the following incident: "There came a vartabed to Smyrna, a short time ago, from a place not far from Tarsus, where there is a large body of Armenians. He had met with our books in that country, and the perusal of some of them had induced him to come this way to learn more about us. He spent some days here, and then proceeded to Constantinople, where he is now. A few Sabbaths ago he was at Mr. Dwight's preaching service, and sat down with the hearers in the most public manner. I assure you I was much cheered to hear him tell how his attention had been first awakened by reading this and that book,— prepared by my helpers and myself, five, six, or seven years ago, —and met with by him, hundreds of miles distant, in places where I have never been."

It is apparent that those of our brethren who devote a portion of their time to the preparation of books for the Armenians, though they see less fruit of their labors, are nevertheless doing an important work.

Syria.

LETTER FROM MR. THOMSON, AUGUST 8, 1844.

Persecution at Hasbaya—Opposition of Ecclesiastics.

THE members of this mission, while they have dwelt with much satisfaction upon the recent movement among a portion of the inhabitants of Hasbaya, have evidently anticipated the storm which has now burst upon them. The chief solicitude of our brethren has been to prepare these new inquirers after the truth, by instructing them in the doctrines of the gospel, for such an event. How well they have succeeded in their purpose, time only can show. The first shock of persecution has certainly been received with as much firmness and courage as could have been expected.

The following letter, though written in unfavorable circumstances, presents a very full view of the nature and extent of the opposition, which the Protestants of Hasbaya have been called to encounter. The history of the transaction, as it will be read with interest by all, is given without abridgement. After alluding to a previous letter, Mr. Thomson proceeds to speak of his visit to Hasbaya as follows:

I found the people in a state of the utmost excitement. About thirty horsemen, including five or six priests, had arrived the day before; they were sent by the Greek Patriarch to bring back the Protestant community to the Greek church. They had intended to quarter themselves upon the principal Protestants and not to leave the houses of the latter, until they had accomplished their object. Our friends having been apprised of the stratagem, before the deputation reached the place, shut up their own dwellings, and went to the house which the mission has hired. When the horsemen alighted at the doors of our people, therefore, they found them shut; and, after waiting some time, they were compelled to seek quarters among their own party.

Not discouraged by this repulse, however, they set about their mission with the utmost zeal. No measures, fair or foul, were left untried. Entreaties, threats, bribes, reproaches, and actual violence, were all employed. The deputation were countenanced by the Emirs, and led on by the "Society of Young Men," of which you have no doubt heard. The confusion and distress were indescriba-

Digitized by Google

ble. At length an order from the Pasha of Damascus, procured through the English consul, commanding the Emîr to protect the Protestants, compelled him to change his conduct, so far at least as to restrain the violence of the persecutors; in a day or two the deputation left. They had succeeded, before they left, in drawing away about twenty of our people, old and young. Of these, however, some have already returned; and others send us word that as soon as they can escape from their friends, they will be with us.

But after the deputation had gone, the same course of conduct was continued by the five Greek priests of the place, aided by the society above mentioned, and countenanced by the Emîrs. Our people were repeatedly beaten, spit upon, turned out of their houses, and everywhere exposed to an intolerable flood of abuse. Nor would the reigning Emîr take a single step towards restraining the violence of their enemies. Many of them were in constant fear in respect to their lives. Thus we continued, meeting the people every evening for religious worship, and spending the day in conversation with those who came to our houses, until the 29th of July, when we had become more tranquil, and had the prospect of better times.

Second Outbreak—Conduct of the Emîr.

My own health and that of Tannûs el Haddad, who was my assistant, had greatly suffered from confinement, anxiety, and loss of sleep. The two previous days had been extremely warm—a suffocating sirocco having blown furiously all the time—and we were both on the bed, with the prospect of serious illness before us. As Hasbaya is naturally a hot place, being shut in on every side by high hills, I resolved to try a ride on the mountains. Not having slept the night before, and not even trying to sleep on the night of the 29th, we mounted our horses a little after midnight, and reached a village called Jibbata, after having visited several fountains and castles, also the lake Phiala, on our way. Though we had been on the road eighteen hours, we felt much revived by the cool air of Mount Hermon.

At Jibbata I was startled by the appearance of a messenger from Hasbaya. He brought a hasty note from Shaheen, the head of the Protestants, imploring me to return instantly, wherever I might be overtaken by the messenger, and at whatever hour of the day or night. The Society of Young Men had risen in arms and sent Shaheen a written order to leave the place by three o'clock, or they would kill him. It was exactly midnight when the messenger reached me. In a few minutes I was on my horse, and, by riding hard, I reached Hasbaya about nine o'clock in the morning. I had left my companions far behind, and entered the place alone. The town seemed deserted; the shops were shut, and neither friend nor foe appeared in the streets. When I reached our house, I learned that our people had all fled; and that the other party had subsequently made a warlike excursion to the Hûly against the Arabs; so that there were really very few people in the place. After taking some refreshment, and consulting with Tannûs, who had now arrived, I went to the palace of the Emîr, where I found a large number of Emîrs and of the elders of the town collected. The Emîr gave me the following account of the events which had occurred, during my thirty hours' absence.

In the morning a Moslem from Beirût, sent to Hasbaya to collect debts, went into the market and demanded a small sum of money from one of the leaders of the young men's party. The latter refused, and a quarrel ensued. The Christian cursed the Moslem and his religion, the Sultan, and Mohammed himself. The Moslem of course complained to the Emîr, who sent for the offender, and cursed him in turn, with his father and his religion, &c. &c., and ordered him to prison. The man declared he would not go, fled out of the palace, gave the alarm, and in a few minutes the shops were shut, and the young men were under arms, and encamped on the hill above the town. The first thing, which they did was to send down the written order to Shaheen to leave the place, above referred to. At the same time they sent round word to all the other Protestants, that if they attempted to leave the place, they would waylay and murder them. Our people fled to the house of Shaheen, as soon as the riot occurred, not knowing either the cause or what to expect. When the order came for Shaheen to leave, they all entered into a solemn covenant to stand faithful to each other until death; if one left, all were to leave. Shaheen then went and shut up the establishments which he had farmed of the government, and delivered the keys to the Emîr, informing him that he should leave; which he accordingly did in the afternoon. His companions, having sent out spies to

Digitized by Google

see that the roads were safe, also left,—some by one way, some by another,—and all met together on the mountains, west of Hasbaya.

In the meantime the young men drew up five demands, which they sent down to the Emîr for him to accept and seal, as the conditions upon which they would return to their duty. These demands were as follows: 1. The banishment of Shaheen; 2. The deposition of the kadi and the appointment of one of their number in his place; 3. The government scribe and treasurer must be of their party; 4. The payment of their taxes and debts without *hovalies* being sent upon them; 5. The Emîr must not imprison or punish any of them, until after trial and conviction before their kadi. There is a difference of statement as to this last demand. Our native friends say that the Emîr is not to punish at all, but that the young men will themselves execute the sentence of their kadi. I have stated it as I understood it from the Emîr. *He actually accepted and sealed these conditions!* And the young men, having settled matters to their satisfaction, marched against the Arabs; from which expedition they came back a short time after I returned, firing, shouting, and dancing, having caught and bound some eight or ten of these sons of the desert.

Alarm of the Emîr—Distress of the Protestants.

Some of the older and more sober part of the people had become alarmed. Finding that all the Protestants would leave, they at once perceived that this would bring down upon them the anger of the government. The Emîr also shared in the same danger, and became anxious to prevent such a perilous termination of this intrigue. He sent a request to Shaheen, therefore, that he would not go until after I returned. But Shaheen felt no confidence in his sincerity, and saw no security against the violence of these madmen in arms, and he resolved to leave. The Emîr, in conversing with me, dwelt much upon this circumstance and tried to throw the blame entirely upon Shaheen. He declared, again and again, that there was not the slightest cause for the flight of the other Protestants, and that they wished to involve him in trouble. But our poor friends say in justification, very properly, "How can we remain? The first demand which you have sealed banishes the man upon whom we mainly depend; the second puts a kadi over us who is our enemy; and the fifth ties up your hands from protecting us, even if you were disposed to do so."

The Emîr was evidently very anxious about the course matters had taken, and begged me to arrange them in some quiet and satisfactory way, so that there should be no complaints against him to the government. I told him that I had not called to lodge any complaints against any one, but to bid him farewell. We had come to Hasbaya, at the earnest and persevering request of these people, to be their religious teachers. They had now been driven out, and I should follow them; whenever they should return and make a similar request, we should again come among them as their teachers. *They all said we should be most welcome!* The Lord lay not this sin to their charge.

I then called the attention of all present to the important fact, that whatever consequences, to the Emîr or to others, might result from the flight of Shaheen and his friends, we were in no way involved in these serious responsibilities. The whole affair had taken place in our absence, without either our advice or knowledge. To this all assented, and, after informing the Emîr that I should leave our house and furniture under his protection, I left the palace amidst a profusion of friendly adieus and choice Arab compliments.

I had intended to sleep the first part of the night, and set off to join our friends about twelve o'clock. But the wives, mothers, sisters, and daughters of those who had gone, came in with messages and charges to and concerning their friends; and so the evening passed away. Pressing her babe to her bosom, one said, "I have nobody in this world but God and the father of this little boy. If anything happens to him, I shall demand him at your hands." Another charged me to take care of her son, who was but a youth, and not used to walking over these rough mountains. But though all were anxious about their friends, they appeared to have no fear for themselves, though left among their enemies, and some of them so poor as not to know how or where they should find their daily bread. At eleven o'clock we bade them farewell, with many prayers and tears, and set forward to join Shaheen and his company. I had received a letter from them in the evening, informing me where I should find them, and begging me to come to them immediately. I reached their camp at day-break, threw myself on the ground, and slept until sunrise, not

Digitized by Google

having closed my eyes for three nights, all of which had been spent in riding or hard work.

I found these poor people on the open mountain, without tent, or bed, or covering of any kind, half perished with cold and very hungry. I had directed my servant to purchase what bread he could carry with him; this they devoured like the locusts. We then set forward towards Abeih; but our progress was rather slow. The heat of the day was equal to the cold of the night, and some of the company climbed to the top of Lebanon with great difficulty. We reached Mukhtara after dark, and were nobly entertained by Sheikh Said Jemblat. He made a feast for the whole company, and expressed the liveliest interest in their cause. I had been of some service to this young Sheikh, in making his peace with the government, after the last Druze war; and now that he is restored to his home and his authority, his generous gratitude knows no bounds. The next day I divided the people into two companies, and sent one party to Mr. Whiting at Aitath, and took the other with me to Abeih. They will remain with us for a few days, until some satisfactory arrangement can be made for their safe return.

It is to be hoped that this storm of persecution will soon pass away. At no previous period in the history of this mission, could our brethren have met such an emergency with so much encouragement. Mr. Thomson remarks, in closing his letter, "Allow me to notice, with gratitude to God, the continued interference of his providence in behalf of this people. The cause of religious toleration was never so ably and so zealously advocated as at the present time. The Lord's hand is most manifestly stretched out for the defence of his own cause. We are called upon to be steadfast in faith and instant in prayer." Will not the friends of missions remember their brethren in Syria? Will they not pray especially that these interesting inquirers after the truth may be kept from returning to the errors which they have renounced, and directed to Him who is "the way, the truth, and the life?"

Mountain Nestorians.

LETTER FROM MR. LAURIE, JUNE 28, 1844.

Outbreak at Mosul—Causes.

THE following letter describes a recent popular commotion at Mosul, the residence of Mr. Laurie and Doct. Smith. It illustrates the jealousy and bigotry of the Mohammedans, in many parts of the Turkish empire; and though the era of legalized persecution has virtually closed, the intolerant spirit of Islamism, especially in the more remote provinces, is by no means subdued Nothing but stern necessity will induce the Sultan to respect the rights of conscience. That this necessity is laid upon him, may be regarded as one of the signs that God is opening a door of entrance for his people into all lands.

Doct. Smith, I believe, has given you an account of the commotion at Mardin, a few weeks since, when the Moslems rose, and would have torn down the chapel, recently erected there by the Roman Catholics, had they not been restrained by the Governor. For some time past, the Italian padres in Mosul have had it in contemplation to enlarge, and otherwise improve, the little chapel which they have hitherto used. So long ago as last winter, the French consul informed me that he was making out a plan for the proposed church; and the Romanists in the city, so far as I have conversed with them, have used language calculated to convey the idea that such an edifice was to be erected. I make this statement to show how the Mohammedans were excited to do as they have done, although it is literally true that the buildings now destroyed were only intended as dormitories or rooms for the padres. In my visits to that part of the city, I have found the general topic of conversation, for some time past, to relate to the designs of the padres in building a church, buying old houses that stood in their way, burning lime, &c. &c. Now you know that the Mohammedan law forbids so much as the opening of an additional window or door in a Christian church; and special permission must be procured before they can even venture to repair the damages that time and the weather may have made in the roof. You know also that before the severities inflicted by Mohammed Pasha, Mosul was noted for sedition. Franks too are objects of peculiar suspicion. I never knew till lately that Mohammed Pasha had issued private orders to the Mussulmans that no one should visit the Franks, especially the French consul; and that he rebuked in person all who violated the injunction. Dervishes too from India are telling the people that from the coming of a single family the power of the English has grown up and increased there, till they have acquired dominion over the whole land. It is said too that the drago-

Digitized by Google

man of the French consul publicly declared, that for twenty-five years the Ottoman Porte had been under the feet (literally, slipper) of the French. This is the report universally credited among Mussulmans. Whether it be true or not, I cannot say; for though the kadi proclaims it, and thereby excites the mob of bigoted Moslems, we must still doubt its truth, when we know that in the very presence of M. Botta, men stood and swore, before the Pasha, that the French consul had cannon and cannon balls concealed in his house, and that he had spent the whole of the preceding night in making cartridges! To add to the combination of unfortunate circumstances, a French secretary of legation and suite are now in Mosul, on their way from Constantinople to Teheran. And the people, not knowing their destination, foolishly imagine them the forerunners of the army that is to wrest the sceptre from the Turks, and place it in the hands of Europeans.

Mr. Laurie adds, for the purpose of accounting still more satisfactorily for the outbreak described below, that the present Pasha of Mosul is less energetic than his predecessor. Several facts are mentioned, which show that he is not very well adapted to the government of a people like the inhabitants of that city.

Pasha and French Consul attacked—Threats.

Day before yesterday, considerable excitement was manifested by the Mussulmans living near the French consul, with reference to the building of the padres. Respectable Mohammedans sent messages to the Franks, the purport of which was that they had better pull down the edifice, to avoid an uproar among the more ignorant and bigoted of the people, who seemed to be determined on mischief. The Pasha promised to go and examine the building, and take care that the Mohammedan laws were not violated. Yesterday morning he came, accompanied by thirty or forty of the regular soldiery. Mons. Botta, who was on his way to the palace, turned back when he heard of the Pasha's intention, to accompany him to the spot. They arrived there, and, as near as I can learn, the mob, abetted if not headed by the kadi and others, destroyed the buildings in process of erection, and spoiled the chapel which they had previously used. One of the padres imprudently ventured to rebuke the mob, and they at once threw a volley of stones at the French consul, who had come to rescue the padre. The latter they stabbed in the shoulder. Doct. Smith was called to dress the wound yesterday; he pronounced it dangerous, and is now absent, attending the patient. Mons. Botta received a slight scratch in the back of his hand from a dagger, and had his coat sleeve torn; some say that his hat was knocked off by a stone. One of the suite of the secretary of legation, who is on his way to Teheran, had his arm bruised by a stone, and the Pasha himself did not escape without sundry blows. All this while, however, he never told his men to fire; but retreated to his palace, and would fain congratulate himself that he was the means of preventing the effusion of blood.

To-day the people are still in commotion. They seem determined on taking the life of the native Christian who is the dragoman of the French consulate; for it has long been a grievous offence to them, to see a Christian rayah, enjoying such exemption from taxation, and amassing wealth under circumstances more favorable than those of his Mohammedan lords. The dragoman of the British consulate shares in the same odium; and Mr. Rassam was reviled, and had several stones thrown at him, as he passed through the street.

In concluding his letter, Mr. Laurie remarks, "We would be thankful that no such uproar has occurred in connection with our labors; and while we know not the future, we would bless God for the belief that we are on the Lord's side."

LETTER FROM MR. LAURIE, JUNE 29, 1844.

Further Particulars respecting the Outbreak.

At the commencement of the letter from which the following extract is taken, Mr. Laurie mentions several facts in illustration of the influence which a physician may secure, even over those who are unfriendly to his ulterior objects. Among other things he says, "One of the patients remarked, the other day, that the Romanists were exceedingly hostile to us, and circulated various reports against us. But now that Doct. Smith attends on their wounded padre, the current has changed. The padres yesterday brought other wounded men to be benefitted by his prescriptions;—and all this though there is a physician in the city, educated in Italy, and of their own faith."

Digitized by Google

The bigoted portion of the Moslem population seem exceedingly excited. In their rage they ask how it happens, that every dog of a Frank can go to the Porte and secure a firman; while their own moollahs, who went there to complain of grinding oppression, were utterly disregarded. They say that there is no Sultan; if there were he would have regarded their complaints. To-day, as I understand, the kadi has sent to demolish the whole establishment of the padres. And the Mussulmans, in the height of their bigotry, demand the ground from the Pasha, to be appropriated to the erection of a mosque!

In my last letter I might have stated that, while the Pasha and the French consul were viewing the building, the mob was driven back by a police officer, armed only with a stick, till he was stopped by Keimal Effendi, the Turkish commissioner. To-day I hear that he has reaped the fruits of such ill-timed leniency. Some thirty or forty of his own faith have gone to his house, and, amid much confusion, charged him with being a Christian; and he was actually compelled to exonerate himself from the charge. Nor has the Pasha fared any better. The same charge was made against him, and he was compelled to repeat the formula, "There is no God but God, and Mohammed is the Apostle of God," to satisfy their clamors.

The people still insist on the death of the French dragoman, and threats are rife against all the Franks. Indeed there is some danger that this sheet will never reach you; as the Mohammedans are exceedingly enraged, and they are also afraid of the effect of the complaints which they may suspect it to carry from the consuls to their ambassadors. They speak of expelling every Frank from the city. But while it is vain to put confidence in princes, God reigns, and reigns here; and he will make all things conspire for the promotion of his kingdom.

Bombay.

TOUR OF MR. HUME IN THE SOUTHERN CONCAN.

Introductory Remarks—Character of the People.

It was stated in the Herald for August that Mr. Hume, early in the present year, made an excursion to Goa, returning through the Southern Concan. An account of his visit to Goa and its vicinity was then published. A description of the tour through the Southern Concan has since been received, and some extracts from it will be found below.

The Southern Concan extends from the Goa territories to Bombay, and from the sea to the Ghauts;—being about two hundred and thirty miles in length, and from thirty to fifty in breadth. Several streams descend from the mountains, and, having crossed the country, fall into the numerous bays with which the coast is indented. On these bays, and also at the head of navigation on the rivers, there are places of considerable importance, whose trade is chiefly with Bombay.

The population is principally composed of Hindoos and Mohammedans;—the former speaking Mahratta, the latter Hindostanee. Most of the Mohammedans are also able to understand Mahratta; they are generally found in the places of business, not a few of them being employed on board the vessels and boats of the natives.

The journal of Mr. Hume contains a very full account of his conversations with the brahmins and other opposers of the gospel; some of these conversations are transferred to the following pages. Of others it may suffice to say, that they disclose objections which are not peculiar to this part of India; and indeed some of them may be heard without going to heathen lands. In one instance a Hindoo said, "We deny that all are sinners." Another asked, "Where is hell?" A third inquired, "Where is God?" A fourth said, "If God is merciful, why does he leave men in their present miserable state?" Another asked, "How do we know what Jesus Christ did? Our Shaster says one thing, yours another, and that of the Mohammedans still another." One contended that man is a part of God, confidently adding, "I am God." But the most common refuge of the individuals who engaged in discussions with Mr. Hume, was to throw off all blame from themselves, by making God the only responsible author of everything bad, as well as of everything good. Mr. Hume justly remarks, "Were Hindooism nothing but a system of idol worship, it would be comparatively easy to grapple with it. But Hindooism! It would require an age fully to tell what it is. Truly it is the master-piece of the prince of darkness. It is a mass of absurdities, contradictions, and impiety."

Throughout this region there is not a single missionary. Few portions of the heathen world present a population so intelligent, and consequently there is a wide and most interesting field for missionary tours. The brahminical class is very numerous; they are generally able to read, and they have done much to teach the other classes to read. The brahmins of the Southern Concan are a

Digitized by Google

fine looking, intelligent, and interesting race of people. They possessed much influence in the time of the Peshwas; and many of them are now found occupying important situations in various parts of India. Being so numerous, the pride of caste does not exert upon them the same influence that it does where they are fewer in number, and are looked up to by the simple people around them with fear and veneration.

It has been thought by some that there is less hope of the conversion of brahmins than of others. But thus far, on this side of India, the number of brahmin converts has borne a good proportion to that of the other classes. The brahmins, it is true, are more proud; but they are also less ignorant and stupid. They are better able to understand the force of argument. And if converted they may, as a general thing, be expected to become far more useful. There is less danger of spurious conversions among them than among others. They have less to hope for, and more to lose, by a profession of Christianity. They have more decision of character, and they can more readily understand what conversion is; and when converted they are less likely to be lukewarm Christians than the more ignorant classes.

Mr. Hume was strongly impressed by the marked superiority of the population in the Southern Concan, when compared with the inhabitants of Goa and its vicinity.

In passing from the Goa into the English territories, one is at once struck with the change in the people. The Romanists have all been left behind. The mongrel language, so long heard, gives place to pure Mahratta; and the missionary immediately finds himself surrounded by an intelligent Hindoo audience, all of whom can understand his addresses, and a large portion of whom are anxious for, and able to read, the books in his possession.

Malwun—Achera—Idolatry supported by Government.

Mr. Hume was at Malwun on the 14th and 15th of January. He describes his labors there as follows:

Seven different schools came with their teachers to apply for books. One is supported by Government, the others by the inhabitants of the place. While addressing the scholars, I had also a good audience of others, who were standing by and listening to all that was said. This is a large place, and I have had excellent opportunities for distributing books and preaching the gospel to the people.

On the following day Mr. Hume was at Achera.

On arriving here I was taken to the temple of Rameshwur, in connection with which there is a stopping place for travellers. I soon perceived by the music, the number of persons present, and the superior appearance of the place, that the idol god is accustomed to receive far more attention than falls to the lot of most of his class. A person, apparently of some importance, accompanied me about the premises, showing the palankeen for the god, the arrangement for bathing him,—which is done daily,—&c. &c. I soon learned the reason why this dumb deity is kept in such style. The government allows four thousand five hundred rupees annually for the support of the temple. The grant was made by the native government, and the English continue the allowance. Many of the Hindoo temples throughout the country receive support from Government to a greater or less extent. The grants to the temples in this vicinity are unusually large.

It is much to be regretted that the English government does not disown all connection with the idolatry of India. "Those attached to these temples," says Mr. Hume, "and who are paid by Government for devoting themselves to the service of their respective idols, feel that they have, in some sense, the sanction of Government, and thus do not fail to turn this to account for increasing their influence among the people."

This morning several of the people came and proposed that I should go into the principal temple, near by, to address them and distribute books. I cheerfully complied with their wishes, and found a fine, large, open place, sufficient to accommodate a good congregation. All seemed much pleased with the prospect of hearing what I had to say, except one brahmin, a person of considerable intellect and somewhat advanced in life. He appeared not at all pleased that Hindooism should be exhibited as a false system of religion, and I fully expected opposition from him.

To an interesting audience of some sixty persons, I spoke for some time of the necessity of an atonement for sin, and of the insufficiency of all those atonements which hold so prominent a place

Digitized by Google

among the heathen; of the necessity that man should be renewed and made holy, in order to fit him for the presence of a holy God, &c. During this time the person above referred to sat very uneasy, and at length interrupted my remarks.

In this instance, as in others, the question arose, "Who is the author of Sin?" The brahmin contended that every disposition, whether good or bad, comes from God; and that in his sight there is no difference between sin and holiness. After a discussion of considerable length, the brahmin withdrew; questions were then asked by others in the most friendly manner, apparently for the purpose of obtaining information. The visit of two missionaries in 1834 was distinctly remembered.

Muntsa—Rajapoor.

At Muntsa, January 19, Mr. Hume made the following entry in his journal.

I stopped over night at Tamana, a small place, containing but few persons able to read. The chief temple has an annual allowance from Government of one hundred and fifty rupees. The god, say the people, was not brought into the image by the brahmins, as is generally done. The image indeed was not made by man at all, but sprang suddenly from the earth in its present form.

Among those who received tracts at this place in the evening, was a young brahmin from a neighboring village, in whom I felt much interest, and to whom I gave a copy of the Compendium of the Bible. Early the next morning he came again, attended by several of the people of his village, and wished to know whether he could not obtain the book referred to in the tract, as containing the promise of the Savior who was to come into the world. In view of the interest manifested by him, I felt much pleasure in complying with his request, and presented him with the book of Genesis, and a copy of the New Testament. He promised to read them carefully, and to call and see me when he should come to Bombay.

The next important place to which Mr. Hume came, was Rajapoor; respecting which he says, January 22,

This is one of the largest places in the Southern Concan. For two days I have here had the privilege of declaring the gospel to large companies of all classes. Many Mussulmans have applied for books, who gave a more willing ear to the truths of the gospel than is generally done by this class of the population.

In my intercourse with the Hindoos I have had many proofs of their dreadful spiritual blindness. Of a company who came to me on the Sabbath, several defended idolatry on the ground that all which we see around us is a part of God. One intelligent old brahmin, taking the lead in the discussion, maintained, with much apparent sincerity, that we are all a part of God; that it is God who speaks by us and thinks within us; that the human mind is divine. I asked him whether God could be guilty of falsehood. To this he replied in the negative.

Miss. But men tell lies do they not?

Brah. Yes.

Miss. But if it is God who speaks when they tell lies, then it is God who is guilty of falsehood. In this way you make God guilty of all the sin which is committed; on which supposition he would be a most depraved, wicked being.

The old brahmin, turning to those about him, said, "It is all true. He has proved his point."

The way was now prepared for an exhibition of the doctrine of human responsibility, the necessity of being purified from sin, &c.

An Intermitting Spring.

Before leaving the place, I visited an intermitting spring, about a mile to the east of the town, the waters of which are supposed to come from the Ganges. It flows only during the dry season, at which time it is resorted to by numerous pilgrims. The tradition is that a certain cultivator, who had frequently gone on a pilgrimage to the Ganges, at length became so old that he could go no longer. One day during the hot season, while employed in his field, he began to reflect that he should never again be able to visit the sacred stream. This so much affected him that he forgot his work, and in despair cast himself down on the ground, crying out that Gunga had forsaken him. He continued to call, "Gunga," "Gunga," until he was about to die from heat and exhaustion, when Gunga took compassion upon him, and burst forth a flowing stream in the place where he was lying. It is now pretended that annually, during the hot season, Gunga comes to visit the place, and, for two or three months, pours forth its waters to wash away the sins of those pilgrims who come here for that purpose.

Digitized by Google

Should any one remarkable for wickedness come to bathe, Gunga immediately ceases to flow, shrinking, as it were, from coming in contact with such persons. The last Peshwa, Bajee Rao, once came in state from Poona to bathe here; but, to his astonishment and shame, Gunga withdrew at his approach. For several days he remained, entreating Gunga to return, promising to expend great sums in feeding brahmins, &c. But his prayers and vows were all in vain. The same thing occurred the next year, and the third also. At this the Peshwa, being much enraged, withdrew above the Ghauts; and as soon as he heard that Gunga had again begun to flow, after his departure, he set off with all possible haste, hoping to take Gunga by surprise, and thus to accomplish his object. But, as before, the water ceased to flow as he approached. He repeated the attempt seven times, but all in vain.

Some fifty brahmins are supported by the contributions of pilgrims who visit this place.

People in America may think the foregoing a foolish story, hardly worth relating. But among the superstitious Hindoos, such things have great influence. The fact that the water flows in the hot season, and ceases to flow when the rains begin, fully establishes, in their view, the truth of such traditions. How can they doubt whether this is Gunga or not, when they actually see its waters with their own eyes? Did it possess no more virtue than an ordinary stream, why should it not, like other streams, either flow constantly, or dry up in the hot season? Here is a standing miracle, they think, an undeniable proof of the truth of Hindooism!

Poorla—Strange Delusion—Concluding Remarks.

At Poorla, five days later, Mr. Hume made the following entry in his journal.

Addressing a company of Hindoos, I asked them how sin was to be removed. One of them replied, "By the repetition of the name of God all sin will vanish." This he said would be the case, whatever the views and feelings of the person might be. "It matters not with what motives a person steps on fire; if he steps on it, that is sufficient, it will burn him. He need not even know that he is stepping on fire; it will still burn him, and he will learn that it is fire from its effects. So with the name of God. Let it but be repeated a sufficient number of times, and the removal of sin is the certain consequence."

There are many popular stories among the Hindoos designed to give currency to this abominable doctrine. Thus, a man called his son by the name of a certain god. Afterwards, falling sick with fever, he kept calling on his son to bring him water, and to assist him in various ways. For a long time he did nothing but call his son. In this way, by repeating the name of the god, he acquired great merit, and secured his salvation. It is an almost universal custom among the Hindoos to name their children after some of their numerous deities. Thus they are sure to be frequently repeating the name of a god, and to acquire merit without any trouble. Sometimes the names of two gods are given, by the frequent repetition of which a larger amount of merit is acquired.

After visiting several other places, Mr. Hume returned to Bombay, February 12. He closes his journal with the following general remarks:

As a general thing, those whom I met on my tour listened quietly to the proclamation of the gospel. Oftentimes I was much affected by the deep interest manifested, and the apparently heartfelt assent given, by large and intelligent companies of people, to the great doctrines of human depravity, the necessity of an atonement, the new birth, and the utter inability of man to secure his own salvation. While they admitted these things, and, doubtless, oftentimes felt them to be true, I trembled lest they should do violence to their consciences, by refusing to act in view of them, and thus aggravate their condemnation. I returned home, feeling more than ever the responsibility of the work in which we are engaged, and the indispensable necessity of the Holy Spirit's influences in order to success. Paul may plant, and Apollos water; but God alone can give the increase.

OBITUARY NOTICE OF MRS. ALLEN.

The last number of the Herald announced the unexpected death of Mrs. Allen. Since then a full account of her last hours, published in the Oriental Christian Spectator, has reached this country. The facts stated in the following notice have been principally drawn from this source.

Digitized by Google

It will be remembered that, in company with Mr. and Mrs. Nevius, Miss Azuba C. Condit—a sister of Mrs. Nevius, afterwards Mrs. Allen—went out as an assistant missionary to Netherlands India. They left New York in 1836. After having resided at Batavia for some time, they proceeded to Borneo, where it was proposed that they should permanently devote themselves to the missionary work. But the impaired health of Mrs Nevius soon obliged them to leave this station, and Miss Condit thought it her duty to accompany her sister. It was her intention, however, to return to Borneo, or join some other mission, as soon as practicable; but she was not able to carry this intention into effect till she arrived at Bombay, in the latter part of last year. On the 12th of December, she was married to the Rev. David O. Allen, a member of the mission in that city. She now rejoiced in the prospect of laboring permanently in the cause of female education; and in this new accession to their number the mission also rejoiced. But their hopes were destined to a speedy extinction.

Mrs. Allen enjoyed her usual health from her arrival in Bombay till near the end of May, when she became slightly indisposed. Medical advice was obtained, and the means apparently suited to her complaint were used, but with little effect. She daily became weaker, and her state was soon such as to make her friends feel anxious about the result. There were times, indeed, when they thought she would recover; and even upon the last morning of her earthly sojourn, they indulged the hope that her sickness would issue favorably. But it soon became evident that her end was near. She died on the 11th of June, at two o'clock in the afternoon. Her funeral was on the following day; it was attended by a large number of friends, Europeans and natives.

The state of Mrs. Allen's mind, in the prospect of her decease, may be inferred from the following statements, published, as already intimated, in the Oriental Christian Spectator.

From the commencement of her illness her thoughts were much occupied on spiritual subjects, and she several times expressed her wishes concerning certain things in the event of her death. The view which she had of the nature and result of her disease, was more unfavorable than that of her friends; while they were indulging the hope that she would soon become better, she had given up all hope of recovery and spoke of her dissolution as being near. For this great change her own views and feelings were quite prepared. She was resigned to the will of God, and had great peace of mind and joy in the Lord. She said that she had felt, at the beginning of her illness, some fear of death and too much desire for life. But the Lord had given her such views of divine things, such assurance of his favor and love, and such a foretaste of heavenly blessedness, that all love of life and all fear of death were gone. Death appeared as a welcome messenger, sent to call her to the presence of her Savior. She often repeated such passages of Scripture, and such parts of her favorite hymns, as expressed her views and feelings.

To the members of the mission and others who at different times came in, and of whom several were natives, she spoke in the language of comfort and consolation, or of warning and exhortation, as she thought the spiritual state of each required. As one instance of this, she called a native girl to the bed-side, told her she was expecting soon to die, that her faith and hope were fixed on Jesus Christ, and how happy she felt in view of death and the happiness of heaven. She then entreated the girl to repent of all her sins and to seek for pardon and salvation through the Redeemer; she dictated to her a short but most appropriate prayer, and hearing her say it over till she could repeat it from memory, entreated her to use it daily. Several natives were much affected by what she said to them, and they appeared to be impressed by seeing her in such a calm, peaceful, and joyful state of mind, though in hourly expectation of death. One man who saw her several times in the last days of her illness, and who was present when she died, remarked that he had seen many people die, but never saw any death like hers; and he requested to know the chapters in the Bible which were read to her, and the passages repeated to her and which she repeated, and which gave her so much comfort. Several of these were shown to him, and it is known that he with several others was, the day after her death, carefully examining them. Thus was she able to give a striking testimony before Christians and heathen to the power of divine grace in giving support, comfort, and joy, in the view of death and in the hour of dissolution.

The night before her death she perceived, as she thought, some indications that her dissolution was near. She believed that the hand of death was already upon her and that she should not live till morning. The same peace of mind continued, or rather appeared to increase, as death approached. When her mind wan-

Digitized by Google

dered, as it sometimes did, her thoughts and affections, as her language showed, were still heavenward. Once, when in this wandering state of mind, she sung accurately and in a sweet tone of voice the second stanza of the hymn called, "The dying Christian to his soul," slowly repeating after a short pause the words, "Tell me, my soul, can this be death? Can this be death?"

The next morning she continued in the same peaceful and happy state of mind as on the previous day. Though not perceiving symptoms of her dissolution being very near, she yet believed her illness would soon terminate in death. And it soon became evident that she was not mistaken in respect to her state, as various symptoms showed that death had begun to do its work, and that she must yield her mortal part to its power, though in respect to her immortal part and in anticipation of a glorious resurrection of her mortal part now to return for awhile to the dust, she could say, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." To those who stood near her she remarked that she was certain that what she then felt must be the work of death. Then looking upward she said,

> Jesus, to thy dear faithful hands,
> My naked soul I trust;
> And my flesh waits for thy command
> To drop into the dust.

After repeating some directions concerning things to be done after her decease, she requested that she might be commended to God in prayer. When this was done, she offered a short prayer herself, in which she praised the Lord for all his past mercies to her, especially for the comfort she had experienced in her sickness, and for the consolation she now enjoyed when the hand of death was upon her, and she closed by committing her departing spirit to the Redeemer. Soon after this she "fell asleep," and her spirit departed to be with the Lord, to behold his glory and to serve him forever in his temple above. "Precious in the eyes of the Lord is the death of his saints."

Ahmednuggur.

LETTER FROM MR. FRENCH, JULY 1, 1844.

Schools—Preaching—Out-station.

In the present communication, Mr. French gives a sketch of his labors at Sero or during the first half of the present year. In the character and results of these labors, there has been little that is marked or peculiar. The seed has been sown, but the former and the latter rain has been withheld.

The boarding school is prosperous, though it has somewhat diminished in size. At present there are but twelve boys; no new ones have been received for several months. Some of those who have been longest with us, have made very pleasing progress in their studies, and especially in their knowledge of the Scriptures. I have now two day-schools which afford me some encouragement, especially the one in this village. It has grown up under adverse circumstances, but by the persevering faithfulness of the teacher—the most promising that I have had—and by my own constant supervision, I trust it will gain a permanent footing and become an instrument of much good; though, looking at the past, I ought not perhaps to be very sanguine in my hopes.

My Sabbath congregation has increased a little since the village school was opened, as the larger boys are required to attend. For the last few weeks I have preached in the bazar, about twice a week. My audience varies from five to forty or fifty. They usually listen to my instructions with candor. Wherever I take my seat, I am almost always welcomed and treated with respect. I see no particular results of these labors; still I feel encouraged. The word of God will not fail of accomplishing its end. With this confidence I take courage, even in the day of small things. It would be delightful to receive, like our brethren at the Sandwich Islands, a refreshing from the presence of the Lord, and to welcome hundreds and thousands to the fold of Christ. But till the time to favor this Zion shall come, it becomes the servant of the Lord to be at his post, wielding the sword of the Spirit, and confidently looking for the triumphs of the cross.

In the closing paragraphs of his report, Mr. French describes the establishment of an out-station by a native helper.

Since the first of May, Dajeba and his family have resided at Ranjungow, ten miles from this on the Poona road, where I have had a school most of the time since I came to this place. As the people of that village seemed to entertain kind feelings toward us, and had repeatedly given good attention to our instructions,

Digitized by Google

it was thought that Dajeba might be more useful there than at Seroor. Thus far the trial has been favorable. The brahmins belonging to a large temple located there hate him, and would gladly destroy his influence and drive him from the place. But he appears to have the confidence of the other classes, who treat him with kindness and respect. He has a little congregation, sometimes amounting to twenty or more, almost every night at his house, to whom he declares the gospel of Christ. I hope his light will so shine there that some benighted souls will be led to the Lamb of God. One circumstance increases his influence with the people. I procured some cholera medicine for his use, which he has administered in a few instances with good results. The consequence is that the people go to him for relief from their ailings, even of the most trifling kind.

The occupancy of an out-station by a native helper is a new thing in this mission; and though the experience of two months is favorable, I am by no means sanguine in my expectations that the plan will succeed. The best of our converts are frail and erring, and need our constant supervision; and when they demean themselves with all propriety, they are exposed to that neglect and abuse from which a white face usually exempts us. This out-station, therefore, is to be considered as an experiment. Christians will not fail to remember this and all our operations at the throne of grace.

Ceylon.

OBITUARY NOTICE OF MR. APTHORP.

To the list of those who have been recently summoned to relinquish the missionary work by death, the name of Mr. Apthorp must now be added. He was attacked by the typhus fever, May 25, and died on the 8th of June. Until within a few months he was stationed at Varany; but a change of location having been recommended for the benefit of Mrs. Apthorp's health, he left his former field of labor, and removed to Oodoopitty, near the sea. The necessary buildings at the new station had not been completed, when his death occurred.

Mr. Apthorp was born in Quincy, Massachusetts, on the 31st of May, 1798. After teaching school and being engaged in mercantile pursuits for several years, he entered Yale College in 1825, where he continued till his graduation in 1829. He pursued his theological studies at Princeton during the three succeeding years. He became hopefully pious in 1827; and it was not till September 1830 that he devoted himself to the missionary work. He sailed from Boston for Ceylon, July 1, 1833, and arrived in the following October. The subjoined description of his views and feelings, in the near prospect of death, is taken from a letter of Mrs. Apthorp.

I have observed, for some time past, a steady improvement in the spirituality of his temper and in his devotedness to God, and this has been especially the case for the last six months. I was brought very low in January by sickness, and my affliction seemed greatly blessed to him. The fires then kindled upon me were, by the blessing of God, the means of purifying him, and preparing him for that holy service to which his divine master intended so soon to call him. It was his daily practice to talk with those about him concerning the necessity of salvation through Christ. I have known him talk to his workmen for an hour or two at a time; and it was seldom that he spoke to any one on business without concluding by recommending Christ to him as a Savior. I was often impressed with the fervency, humility, and child-like spirit manifested in his daily prayers, and especially the singleness of eye which he had to the glory of God in the superintendence of the buildings at Oodoopitty. It was his daily petition that we might not build a house to ourselves, but to the praise and glory of God; and he repeatedly said to me that it was a comfort to think that the house was not for us only, but that he was doing a preparatory work for the Lord; that it was to remain for successive generations, to aid in carrying forward his work.

A few days before he was confined to his bed, he received a letter from a member of the society of inquiry at Princeton Theological Seminary, requesting him to renew his correspondence with them, in order that he might stir them up to the performance of their duty. The last day that he used his pen he said to me: "I must write to that society at Princeton; but what can I say to them? They have the Bible, and if Christians will not obey that, they will not hear though one rose from the dead to preach to them. If the condition of the heathen, as exposed to the eternal wrath of Almighty God, and the dying love of Christ to sinners, are not sufficient to induce Christians to do their duty, then I have no hope that any stories concerning the bodily sufferings which the heathen may endure—such as the burning of

Digitized by Google

widows, swinging on hooks, their degradation, &c.—will have any more effect in leading them to do their duty. That is an unhealthy state of the church which needs such motives. It is not a state in which the cause of Christ, either at home, or in heathen lands, can prosper. Not until Christians shall settle down on the broad, firm basis of denying themselves, and acting from pure love to Christ and his kingdom, can missions flourish."

I then asked him how he felt in view of the great change which seemed to be near at hand. He replied, "I have no doubts as it regards the safety of my state. My faith rests firmly on the Rock. My piety has never been that tender, deep-toned consecration to Christ, which I wished it to be, and which it ought to have been. I have often excused myself in consequence of the manner in which I was brought up. I lived where there was no vital piety, but where all was dead and cold as death; but it was wrong for me to excuse myself on this account. I have not lived to Christ as I ought. This troubles me; *this troubles me;* nothing else troubles me." I then began to repeat to him, "Rock of ages," &c., and he repeated it himself; it was a favorite hymn of his. From that time his mind seemed wholly occupied in setting his house in order.

On Friday, when I gave him some nourishment, I asked him concerning the state of his mind; he replied, "I do not feel—as some Christians have said they felt—that I am going to heaven with the full blaze of its glories shining upon me; but I have a strong confidence in God. I feel that my faith rests upon the Rock; I have no doubts or fears."

He was much engaged in prayer, and he embraced all classes and conditions of men in his petitions. His prayer for seamen was truly affecting. He prayed that they might no longer be corrupters of the heathen, but the messengers of salvation to the ends of the earth. He prayed for Roman Catholics, Mohammedans, and all classes of men; and at one time he remarked in Tamil, "*We must pray for every thing.*" He talked and prayed much in Tamil; sometimes he addressed himself to the impenitent in Tamil, and at other times to church members, almost always following what he said, both in Tamil and English, with an appropriate prayer. At one time he said, "My friends, look to Christ; love him; trust in him; walk according to his commands." On Friday he prayed in a most affectionate and affecting manner for the girls of the Varany boarding school. He prayed that the Savior would take them in his arms and bless them, and kiss them with the kisses of his love, and seal them as his. At one time his mind seemed to dwell on the awful state of the finally impenitent, and he said, "Who can tell or understand what it is to endure the wrath of an Almighty God *forever?*" And after speaking awhile of their awful and eternal condemnation, he prayed earnestly for impenitent sinners, that they might see their danger, and be brought to Christ. He prayed earnestly for the people of Oodoopitty, that whether he lived or died, they might have the gospel preached to them, and be brought to accept of it. He prayed for the members of our mission who are at sea, and for those who have returned to their native land, and for their children. He said of the church members, "We receive them into the church hoping that they are Christians, and from what we suppose to be satisfactory evidence that they are such; then let us treat them as such. They are feeble, sickly sheep, the weak lambs of Christ's flock; they should be borne with, therefore, and dealt with gently and tenderly."

He continued to speak until within about an hour of his death. Some of the last words I heard him articulate, were, "Precious Savior; come, come quickly."

Siam.

GENERAL LETTER FROM THE MISSION, JANUARY 11, 1844.

Obstacles—Use of Narcotics.

THE present letter is devoted almost entirely to a consideration of some of the obstacles which prevent the evangelization of the inhabitants of Siam. The picture is truly appalling; nothing but the grace of God can cure such evils as are here described. Will not the friends of missions remember this wretched people in their supplications, and beseech Him who heareth prayer to stay the work of death?

1. Nearly or quite all the male subjects of this kingdom are strongly addicted to the use of tobacco, in some or all of its forms. They begin to smoke before they are weaned. You may see infants now at the breast, anon puffing with a cigar, and then chewing a compound cud of betle, seri-leaf, lime, and tobacco. Although the females do not often smoke tobacco, they very generally chew it in

Digitized by Google

in the form of the foregoing compound; and this practice they commence about as early as the males do their smoking. Thus this powerful narcotic begins to exert its baneful influence upon this people, at the very dawn of their rational being; and it grows with their growth, and strengthens with their strength. They know of no time when they were free from its influence. In this respect they are very different from the consumers of tobacco in Christian lands. The latter learned to think and exercise their rational faculties many years before they allowed this narcotic to exert any influence over them; and whatever may be its effects upon their subsequent life, it seldom imparts a narcotic tinge to all their thoughts. But the minds of the Siamese have been formed wholly under the enfeebling influence of tobacco, and their thoughts are held fast to it as by a spell. The males, especially, would almost as soon think of living without air, as without cigars. Hence it is painful for them to attend our meetings, where they cannot be allowed to smoke. It is to be feared also that their minds, while thus employed, are often so occupied with a desire for this indulgence, that there remains little or no place for the word of God; and that if the Holy Spirit alarm their consciences, they will go to their false comforter, and smoke themselves into a state of quiet and unconcern. Have we young converts, whom we long to have become fruitful branches in Christ? We are exceedingly tried, and filled with fears at seeing them so manifestly the bond-slaves of tobacco. In like manner are we tried with the lads in our school, and with the workmen in our employ. Is there any people so universally and strongly addicted to tobacco as this?

2. The eating and smoking of opium, which were greatly checked a few years since, by the edict of the King, appear now to be fast reviving again. Although the law still makes this a contraband article of trade, and threatens all consumers of it with confiscation of goods and an ignominious death, the law is not enforced as it once was. There seems to be a secret willingness on the part of government men, that opium should be smuggled into the country, at least to an extent sufficient to satisfy the cravings of the many who are already addicted to its use. If so much be connived at, have we not fearful reason to think that this river of death, already broad, will continually widen; and where will be the end of the calamities it will produce?

3. Guncha, a plant possessing many of the properties of opium, is grown abundantly in Siam, and may always be purchased at the shops with very little expense. Many who are too poor to buy opium, resort to this weed for their stimulant and opiate, and smoke it till they become intoxicated, stupid, and mad. Its effects upon the human constitution appear to be quite as bad as those of opium. Its first effect is to produce great mental exaltation; so that the ignorant often think its victims supernaturally aided and influenced. It produces inebriation of the most cheerful kind in those who are naturally mild, but rage and fury in those who are naturally quarrelsome. This state of inebriation lasts from three to four hours, and it is then followed by deep sleep. A prolonged use of it produces the most wretched nervousness, lung complaints, dropsy, melancholy, and madness. Since the check given to the consumption of opium, about five years since, the people have fallen into the use of this poison in great numbers, and multitudes are no doubt ruined by it.

Intemperance—Gambling.

4. The practice of using intoxicating drinks is increasing among this people at a fearful rate. When Protestant missions were first established in Bangkok, about ten years since, it was a very rare thing to see a man drunk, excepting among the Indo-Portuguese. The Siamese sacred books strongly condemned the use of all intoxicating liquors, and the people appeared to be remarkably abstemious. But now the enemy has come in like a flood. There is not an hour of any afternoon when you may not, by going out into the highways and lanes of this city, see many victims of intemperance, reeling, railing, swearing, quarreling, fighting, and insulting all whom they meet, with a shamelessness in respect to their own persons, and recklessness in respect to the feelings of others, that cannot be named. Consequently crime, poverty, and wretchedness of all kinds, are greatly increased. The public appetite for spirituous liquors is very strong, and the demand for something that will intoxicate very great. Hence their distilleries are increased in number and extent; some thirty or more are now in vigorous operation. The material from which they manufacture their spirit is chiefly the cane-molasses, which, by the rapid

Digitized by Google

growth of the foreign sugar trade with Siam, has become very abundant. They know not what use to make of their refuse molasses, other than to mix some of it with their lime mortar, and to convert the remainder into liquid death. But with all the facilities they have for manufacturing it, they do not near supply the home consumption. It is imported from China, Batavia, Singapore, and Europe, in no inconsiderable quantities. And all this does not suffice. The poorer classes make intoxicating drink from the juice of the palmyra and fermented rice. An officer of government informed us, not long since, that he could not prevent his slaves from getting drunk; that he had flogged them almost to death for it; but so strong was their appetite for the poison, that they would convert their daily rice into spirit, and intoxicate themselves therewith.

The manufacture and traffic in ardent spirit is all farmed out by Government. The whole kingdom is divided into spirit districts. These are leased annually to the highest bidders, who pay their license money into the King's treasury. This district, including only Bangkok and its suburbs, is taken by one man, who pays annually about $96,000 for the privilege of monopolizing all the spirit trade within these limits.

5. The alarming evil of spirit drinking is attended by its twin sister, gambling. This work of ruin is all accurately farmed out by Government, and is a source of considerable revenue to the royal treasury. The whole country is divided into gambling districts, each of which is taken by the highest bidder. These farmers are generally princes, noblemen, and officers of Government. They subdivide their farms into numerous lots, which they lease to the best advantage. All gambling out of the regularly licensed places is promptly put down, as it would reduce the profits of the system. Each master gambler, or undertaker, has the privilege of fixing the terms of every company and private license within his lot. But Siamese subjects have, in the course of every year, some six or eight holidays, in which they are all allowed to gamble, free of duty, and where they please. On such days, there is an extraordinary devotion to this vice, as if every man, woman, and child were determined to make the utmost of his liberty.

It becomes each farmer's personal interest to do all he can to increase the gambling business, and for each undertaker to induce as many as he can to visit his bewitching shops. Hence all possible kinds of gambling are invented and put into requisition, from the simplest playing with cowries, to the immense lottery establishments. Consequently the people have become intoxicated by it, and are, to a very alarming extent, neglecting all other business for this. The mercantile interests of the kingdom, which a few years since were quite fair, are greatly neglected; and it is thought by our foreign resident merchants that if there be not a speedy reformation in respect to gambling and its associate vices, the country will soon be ruined.

LETTER FROM MR. BRADLEY, FEBRUARY 29, 1844.

Threatened Rupture between the King and the English.

THE following communication gives a brief history of an affair that may be followed by serious consequences. It is hardly to be presumed that the English government will pass by such an occurrence without giving the subject their prompt attention. Should reparation be demanded for a supposed indignity, it will remain to be seen whether the King of Siam, with the recent war between England and China fresh in his memory, will grant that reparation, or commit his cause to the arbitrament of the sword. In either event important results may ensue.

There has recently been a serious rupture between the head of the British mercantile house of this city and the King of Siam. As it will probably exert some influence, for good or for evil, upon our work of evangelizing this people, you will not be uninterested in hearing the particulars of the affair. I will state the case as I have heard it from many quarters, and, as I suppose, on good authority.

The chief bone of the contention was a steamer which came up the Menam, January 11, astonishing thousands of spectators. She was fitted up and brought out to Siam, in consequence of a proposition to purchase such a vessel. But the King would not consent to purchase her on any terms, which the head of the British mercantile house would listen to for a moment. The latter insisted that the King had ordered the vessel, and that he could prove it by the testimony of every member of his cabinet, if they would testify to the truth; and that the price he had set upon her would but lit-

Digitized by Google

tle more than pay her first cost and the expense of bringing her to Siam. The King on his part says that he had no intention of ordering so large a steamer, (two hundred and eighty tons,) but acknowledges that he did request Mr. H. to purchase him a small steamer. He pleads too that the price asked for this vessel (£30,000) is most exorbitant; and that her chief owner in Liverpool did not consider—as he learned by some unaccountable means—that they could bind him to take her by any order he had given. And it proves to be true that Mr. H. was directed by a letter from the owner, that if he could not sell her for a certain price in Siam, to take her to some other place for sale. By some means the King got hold of this fact, and used it as a proof that he was at liberty to purchase the vessel or not as he pleased.

There is also a lot of cannon, (two hundred pieces,) which has played an important part in the contention. Mr. H. says he bought them at the King's order, and that they are precisely, in respect to size, price, &c., as specified in the order. The King insists that they deviate greatly from his order, and refuses to take them.

Mr. H., having waited long in vain for a settlement of the matter, at length—about fifteen days ago—found his patience nearly exhausted, and ventured probably to speak unadvisedly of his majesty and his kingdom. He was quickly reported to the King as having threatened that he would take the steamer up in front of the royal palace and fire upon it. There were many other items in the charge which I have not time to name. The consequence was that the King was enraged, and greatly alarmed withal; for he had imbibed fearful ideas of a "*fire ship*," and had not even then ventured to look out upon the one which had come into port. He managed to decoy Mr. H. into the palace of his prime minister, and then held him in custody as a prisoner, until he had delivered up all the powder on board the steamer, and in his go-downs, with all his gun-carriages, whether on ship-board or on shore. Mr. H. says they have misconstrued his language entirely; that he did not threaten what he was charged with threatening; but only said that he would take the steamer up in front of the palace and fire a salute for his majesty the King of Siam, and for her majesty the Queen of England. This interpretation is not received at the palace at all. The King proposed to forgive Mr. H. the insult offered him, provided he would make a written confession that he had done wrong. As Mr. H. utterly refused to do this, the King, feeling that he could not honorably or safely do less, told him to close up his business here speedily, and leave his country forever. In the mean time, it is said, he issued a decree, forbidding all further trade at Mr. H.'s house. Mr. H. immediately set himself about closing up his affairs; and in less than a week from the time of the rupture, he actually embarked in the steamer for Singapore; leaving his clerk to attend to some matters of business, yet unsettled. The steamer sailed on the 24th instant.

The universal understanding among the officers of Government and the people seems to be, that the King has actually driven Mr. H. from his country; and the impression also appears to be that Mr. H. will proceed immediately to Calcutta, to lay his grievances, with many others which he interprets as fractures of the English treaty with Siam, before the general government. There is now manifestly a feverish excitement among all classes of the kingdom, as to what will be the final result. They know not but Mr. H. will soon return with vessels of war to involve their country in a contest, not unlike that of England with China, which has just closed. Who can tell what will be the end of this disturbance?

I am happy to inform you that the missionaries are still in good favor here. The people apply to us freely for books and to hear the gospel preached. It may truly be said that every house in Bangkok is open to receive us. On the day the steamer sailed, I was summoned to visit the brother of the Praklang, for the purpose of prescribing for him; he was sick with the intermittent fever. He and many others of noble rank have learned the power of quinine, and will have it at all events. It does truly work wonders here in the cure of intermittents. This one article is giving us more fame than all our other medicines or medical practice. It is only within the last year that they have begun to credit what we have told them of its virtues. They now wonder at their former incredulity.

West Africa.

OBITUARY NOTICE OF MR. CAMPBELL.

The death of Mr. Campbell was announced in the September Herald, but the letter which was written by his associate, Mr. Bushnell, containing

Digitized by Google

the details of his sickness and death, has but just reached this country. Mr. Campbell, it will be remembered, sailed from Boston for the Gaboon River, January 1, 1844. He arrived at Cape Palmas in good health. But while he was waiting for an opportunity to proceed to the mission which he expected to join, he was seized with the acclimating fever, April 10, and, after an illness of nine days, died at the Episcopal mission-house, near Cape Palmas. The funeral services were conducted by the Rev. Mr. Hazlehurst; from whom and from his brethren of the Episcopal mission, as also from Governor Russwurm and Doct. McGill, Messrs. Campbell and Bushnell experienced much kindness.

Mr. Campbell was born in Flemon county, Kentucky, in 1812. His parents subsequently removed to Georgetown, Ohio; at this place he made a profession of religion, having been hopefully converted to God, it is supposed, in childhood. He was a graduate of Miami University; his theological studies he pursued at Lane Seminary. He commenced his preparation for the ministry with the fixed purpose of devoting himself to the missionary work. His attention was called to this subject, some ten years ago, by the example of Doct. Williamson in going to reside among the Indians as a missionary, and also by an extract from the travels of Denham and Clapperton, which seemed to bring before his mind, with great power, the importance of sending the gospel to benighted Africa.

The following brief notice of Mr. Campbell is from the letter of Mr. Bushnell, dated April 25. The individual to whose death allusion is made in the first paragraph, is the Rev. William G. Crocker, a missionary of the American Baptist Board of Foreign Missions, who embarked for Africa in company with Messrs. Campbell and Bushnell, but died at Monrovia, two days after they reached that place.

Death came as a thief in the night; but it did not surprise him, for he was ready. He conversed but little during his sickness, but he ever expressed a strong and unwavering confidence in Christ, and entire resignation to his will. At one time I inquired, "Are you willing to die?" He replied, with emphasis, "Yes; I rejoice to depart, while I mourn for you who remain. But, brother, do not give up the work; be not discouraged, though two who started with you, having as fair prospects of life as yourself, are so soon taken away."

Mr. Campbell was eminently fitted for the missionary work. His piety was of the most active and self-denying kind. He sought not his own but the good of others. His remarkable simplicity of character, amiable manners, and affectionate disposition, soon secured the confidence and won the esteem of all with whom he came in contact. But the most prominent trait in his character was his single devotion to the cause of missions. About nine years since, the Macedonian cry from the interior of Africa was wafted to his ears. He listened, and his heart was moved with compassion, and he responded, "Here am I, send me." He immediately left his farm, where he was the stay and support of aged parents, and commenced a course of study preparatory to the ministry. From that time to his death, he ceased not, day and night, in private and in public, to plead the cause of the heathen. The speedy conversion of the world to Christ was his all-absorbing theme. During his course of study, he commenced a thorough examination of the heathen world, which resulted in the construction of a large missionary map which many have seen. He selected Africa for the field of his labors, not from any preference, but because he considered it one of the most destitute fields, and one to which but few missionaries were willing to go. He received notice of his designation to Africa by the Prudential Committee with joy, and immediately commenced preparations for his departure.

He cheerfully separated from his aged parents and a large circle of friends; and I have never seen him more joyful than when we had embarked on board the Palestine, and were rapidly leaving our native shores. On our arrival upon the coast of Africa, his ruling passion was developed by the deep interest he manifested in the natives who frequented our vessel; for he embraced every opportunity to speak to them in the name of Christ. During his residence at Mt. Vaughan, nothing but the earnest solicitation of friends, and a sense of duty to himself, restrained him from visiting the native towns, and preaching the gospel to their wretched inhabitants. But his work on earth is finished. He has done what he could.

My earnest prayer is that the death of our brother may not discourage others from coming to this land; but rather may his mantle fall upon many of the sons of the church, who will go and do likewise. Mr. Campbell remarked, just before his death, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." May it indeed be so in respect to Africa!

Digitized by Google

LETTER FROM MR. WILSON, MAY 8, 1844.

Aversion of the Natives to the French.

THE following extract from a letter which has just been received from the Gaboon, contains the latest intelligence respecting the instance of French aggression which was described at length in the last number of the Herald.

Mr. Walker wrote to you some time in the early part of April, giving the details of the difficulties between King Glass's people and the French. Since then nothing of very special importance has occurred. The people have forwarded a protest to Louis Philippe against the claims of the French authorities here to exercise jurisdiction over their territory, and an appeal to the English government for their interference; both were signed by more than one hundred persons. Until they hear the result of this protest and appeal they will remain passive. In this they act in accordance with our advice. Thus far no forcible measures have been resorted to, and the country remains in the same condition as formerly. Indeed the French are not prepared for the outbreak which they apprehend will take place, as soon as the people come to understand that they have signed a paper which cedes their land to the French crown; when they were told that it was only a letter of friendship to Louis Philippe; and for the present they are trying to conceal this fact from the natives.

Some weeks ago a large party of armed soldiers were landed at King Glass's town, from two French men-of-war anchored off the place, to demand satisfaction for one or two beacon-posts—set up to survey by—that had been thrown down and destroyed on the beach; and although they received the most satisfactory assurance that it had not been done by the countenance of the King or of any of his head men, they nevertheless seized all the best boats and canoes of the natives, carried them off, and still detain them in custody. A few days since a proposition was made to deliver up these articles, if the people generally would add their signatures to the paper which had been obtained from King Glass. This offer they treated with contempt; and they feel not a little exasperated against the French at the present time. What course things will take, should their appeals to the French and English fail, cannot be foreseen. Their present feelings would lead them to retire from the river and seek ample revenge for this breach of justice. Indeed we have been told repeatedly, that it is out of regard to our advice that they remain quiet under existing circumstances. But they cannot contend with the French; and the probability is that they will be obliged, in the absence of English interference, to seek some other home on the coast.

Mr. Wilson continues to entertain the favorable opinion respecting the healthiness of the Gaboon River, which he has hitherto expressed. "We think the climate here," he says, "more favorable to the health of Europeans than that of the other coast."

Sandwich Islands.

LETTER FROM MR. LYONS, FEBRUARY 8, 1844.

THE present communication contains the annual report of Mr. Lyons. The extracts which are given below, relate more particularly to the condition of the schools and churches in that part of Hawaii where he is stationed. It will be perceived that the statements are less cheering than some which have been brought to us from this field. The influences of the Spirit have not been granted unto it as in past years; while the emissaries of the Man of Sin have been unwearied in their efforts to obstruct the progress of the truth. The report in respect to the schools under the care of Mr. Lyons is perhaps as favorable as we ought to have expected. Those who are acquainted with the embarrassments which hinder the introduction of a thorough system of education into some parts of our own country, will not be surprised at the difficulties which are encountered at the Sandwich Islands.

State of the Schools.

Twice a year I collect the teachers together at Waimea to give them instruction in those branches, or parts of branches, in which they are deficient. It is also necessary for them to review frequently what they have once studied; for I find that after a while they forget what they formerly knew, though they are constantly teaching it in their schools. That they should retrograde, is not strange, as they have no time for study. Out of school hours they must provide for their families, build their houses, &c. When night comes on, they are more disposed to sleep than to study; or if they wish to study they have no light perhaps; or the house is so full of confusion that it is impossible to attend to a book.

Digitized by Google

The Hawaiian mind, moreover, is slow of apprehension. Every thing needs to be explained in the simplest manner before it is comprehended. This people seem to possess no independence, no originality, no self-progressive capacity. They require constant assistance. Hence the work of preparing teachers is very laborious. Every process must be explained. Every sum in arithmetic that requires much exercise of thought, they must be told exactly how to do. And when they have performed one sum, and the next requires to be done in the same way, even then they must be told again. Nor will it do to show them once or twice, but they must have line upon line. Such is my observation; it may be different with some of the youthful minds in the seminaries and boarding schools.

The whole number of teachers is thirty, of whom only one is a graduate of the seminary; they have been mostly trained at the station. They are for the most part good men, officers in the church, and several of them are the superintendents of the districts in which they reside. When they are in my school, I devote pretty much all my time to them, from morning till night; as the season for remaining in the school must be short, in consequence of the cold and destitution of Waimea. If they remain long they become sick. One thing that makes me patient and cheerful in teaching them, is that they manifest a strong desire to learn and bring all their intellectual energies to the work.

Besides this school, I have instructed a class of youth in anatomy and geography. An attempt has also been made to instruct a class of adults in church history. But in this I have not been very successful, for want of regularity in attendance. Adults have other things to attend to besides instruction. I hope, however, to accomplish something in this school hereafter.

Both children and adults have received some instruction in music. But in this branch I receive but little encouragement for want of proper materials. The natives are not naturally singers, and it seems almost impossible to make singers out of them.

Our domestic school forms another item in this department. It consists of four native girls, of whom Mrs. Lyons has the principal charge. Of two girls who were formerly members of this school, one has died, a girl of about twelve years of age, leaving good evidence that she loved the Savior. She united with the church a few months before her death. Her last expiring breath was spent in warning a relative to flee from the wrath to come. The other girl has married. She is also a member of the church, and is a leading personage among the females of her district. Thus the Lord smiles upon this little family school.

In relation to the common schools of Waimea, Mr. Lyons says, "There have been three or four examinations during the year, which indicate progress on the part of some of the children." He adds, however, that the schools of this district cannot be regarded as prosperous. One of them has become nearly extinct in consequence of papal influences, and another is beginning to suffer from the same quarter.

The schools in Puako and Kawaihae are better attended; and yet these have lost many scholars by reason of the efforts of Romanists. The impressions of Mr. Lyons in regard to the progress made by the pupils in those districts, are less favorable than they were formerly. The introduction of an efficient system of education must be the work of time and persevering labor.

Condition of the Churches.

During my tours, east and west, I felt that the churches had pre-eminent claims on my time and labors. Among my labors in this department were preaching, personal conversation with church members in respect to their spiritual state, discipline, examination and reception of candidates to the church, administration of the Lord's Supper, consultation with the elders, &c. Of the four churches in Puako and Kawaihae, two have received considerable accessions; the third has remained about the same; the fourth, while it has received some additions, has nevertheless been somewhat diminished in consequence of the introduction of popery, which has at length succeeded in establishing itself in this portion of my field. As to the twelve churches in Hamakua, they have all been pretty well sifted the past year; in consequence of which they have never, perhaps, appeared better than they do now.

In my last report I stated that many of the fallen church members had professed repentance, and been restored to the privileges of the church. I did fondly hope that their repentance was sincere. But in a majority of cases the result has shown that I was mistaken. Most of them remained in the church for about a year, and then, as their sins could no longer be concealed, they made their second exit. Some, however, among

Digitized by Google

those who were restored, appear pretty well. But as far as my observation extends, when a Hawaiian church member begins to fall, there seems but little hope of his recovery. Hence the most prudent way is to be very slow in receiving back those who profess repentance, after they have fallen. Among the fallen ones in Hamakua, is the superintendent of one of the churches. I exceedingly regret his defection. He appeared to be a very excellent man, and had sustained the above mentioned office for several years, apparently without a blemish. He professes repentance; but his earthly glory has departed. Many of those who have apostatized the second time, have gone to the Romanists, determined to live and die there.

During my last tour in Hamakua, I had personal conversation with pretty much all the members of the church. And I must confess that I now feel more convinced than ever that among them there are many true disciples of Christ. They appeared for the most part as well as the church members at Waimea, who enjoy the almost constant instructions of the pastor. And this certainly speaks well for the influence which the native helpers exert over their respective churches.

Liberality—Additions.

The churches have done something for Christ's kingdom. One church has rethatched its meeting house; two or three others have furnished their meeting houses with seats and mats. Others still have resolved on building new places of worship and furnishing them with seats, pulpits, &c. Something has been contributed for the spread of the gospel in idolatrous lands. But, as I have said in previous letters, the people are extremely poor; hence their contributions are small.

A considerable number of fallen church members, having given evidence of their repentance, have been restored to the privileges of the church. A number also have been received on certificate from other churches, and fifty-five have been received on examination. Among these are some rather aged people. One man of grey hairs had resisted the Spirit through all the revivals; he lived in the midst of Romanists, and was surrounded by their influences. All at once he roused up, as out of a deep sleep, forsook his sins, and turned to the Lord, and he now appears to be a very excellent man. Some of our youth also are found in this accession. As to children, but little confidence can be placed in their professed conversion. With very few exceptions, they all go back. Nothing else could be expected from their manner of living, the influence of parents, &c.

The names of one hundred and thirty-eight members which were on my records last year, must now be stricken off; those who bore them are numbered among the dead. Among them is the deaf and dumb man of whom I spake in my last report. He came to a tragical end, a few days since. He was thrown down the pali of Waipio by a goat, and killed immediately. Two others—a man and his wife—were drowned. The wife was first seen struggling for life amid the waves of the ocean; the husband plunged in after her to save her, and both were seen no more. More than eight hundred of my church members are now no longer numbered among the living. Happy are they if they have gone to join the throng of the redeemed in heaven!

LETTER FROM MR. RICE, DEC. 12, 1843.

Schools on East Maui.

Mr. Rice is laboring as a teacher at Hana, on the island of Maui. He has been connected with that station about three years. The following extracts relate to the condition and prospects of the schools on East Maui.

After being about four months at Hana, I commenced a school for the benefit of the native teachers, connected with Hana station, between fifty and sixty in number. This school, with a few modifications and interruptions, has been in successful operation ever since. My general plan has been, after each examination of the schools throughout the field, to have all the teachers come together at the station, and spend from three to six weeks in receiving instruction and advice, calculated to qualify them for their work of teaching youth and children. Then they return to their schools for another term, during which time I have a school of young men and lads, selected from all parts of the field, who are many of them to become teachers and assistant teachers, as necessity may require; and some of whom may be qualified at a proper time to enter the mission seminary at Lahainaluna. The general course of studies has been reading, writing, arithmetic, mental and written geography, sacred geography, Scripture lessons, besides oral instruction and

Digitized by Google

advice on different subjects, as occasion seemed to require. It is quite probable that this school will become an Island school, as soon as proper accommodations can be supplied, a school house built, &c.

Besides my labors at the station, it has been my practice to make frequent excursions among the people, from five to twenty-five miles distant, visit the schools, converse with the children and parents, &c. There are thirty-three schools which I am in the habit of visiting in this way, in which are taught more than one thousand seven hundred children, a large proportion of whom are able to read in the New Testament, which is the only reading book used by the better readers. A large number also of these scholars have made considerable proficiency in arithmetic, writing, and geography. These schools are less fluctuating than common schools in western New York, owing, no doubt, to the effect of the school law, which requires all the children from four to fourteen years to attend school five days per week. There are, however, seasons when the schools are considerably diminished for a short time.

A few of the children have gone to the Romanists of late, who, by the way, are increasing in numbers on this part of Maui. It cannot be supposed that those who profess to be Romanists here, know very much about the papal religion; for there is no priest on this island. They are in fact those who love darkness rather than light, and who choose that religion for a cloak to their filthy practices. It is not easy to judge of their actual success; but should a priest come among them, no doubt many would be at once baptized.

Efforts have not been wanting of late to revive some of the superstitious customs of this people, such as sorcery, or praying persons to death, and making offerings to sharks to procure relief from distressing sickness. But it seems hardly possible that such efforts can become general where the word of God is freely circulated and read, as it is here.

Mrs. Rice has classes of females four days in the week. On Monday she teaches married women; on Tuesday, small girls; on Thursday, young women. Instruction is given to these classes in the Scripture, while needle-work and other useful employments receive some attention.

In the conclusion of his letter, Mr. Rice remarks, "It does not come within my province to speak particularly of the state of the church. But I may express my satisfaction in seeing the cause of truth steadily advancing. Those who have professed the love of Christ, exhibit, in many instances, the sincerity of their professions by well ordered lives and a hungering and thirsting for Christian knowledge."

Oregon Indians.

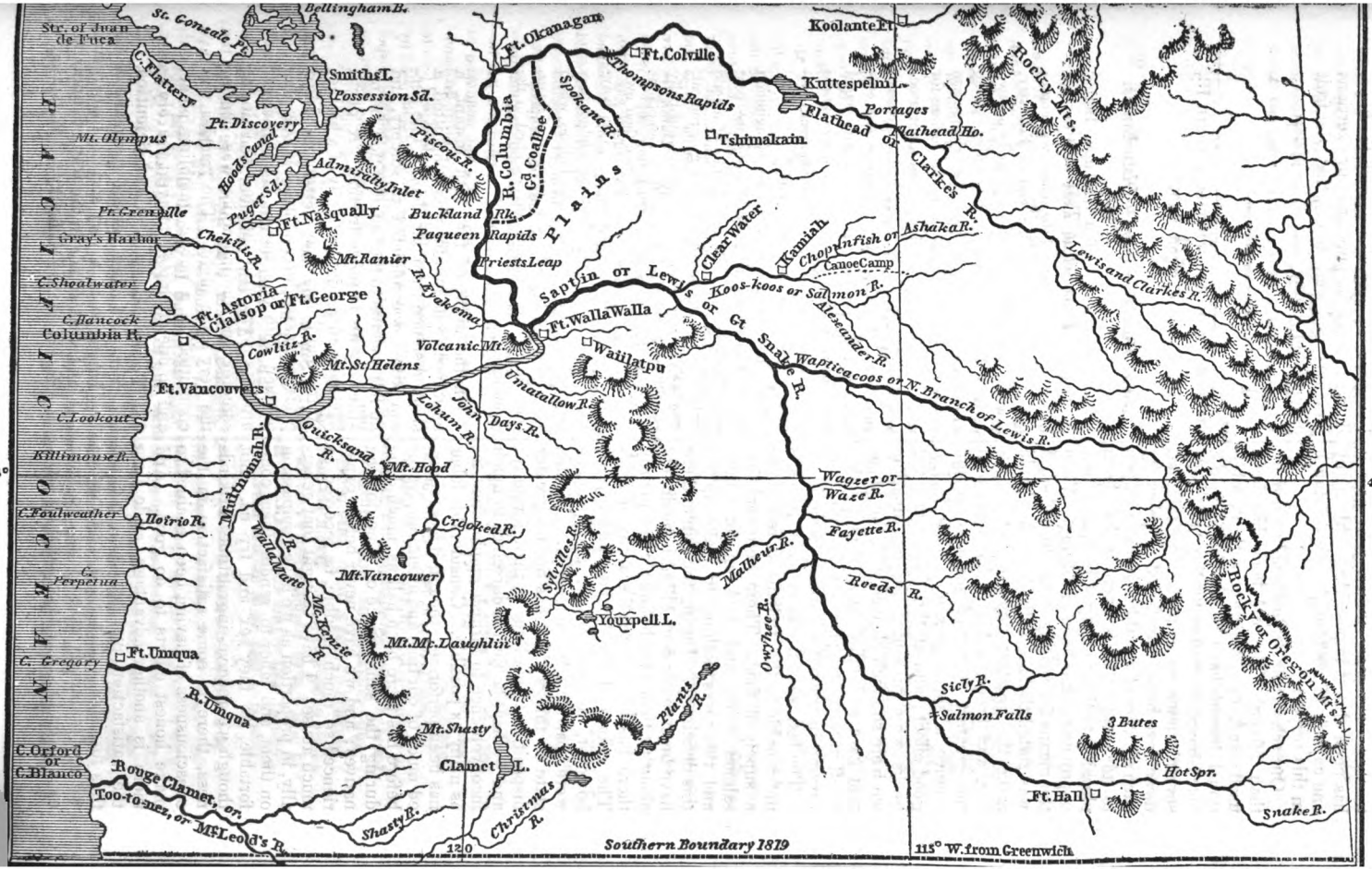
LETTER FROM MR. EELLS, MARCH 23, 1844.

Prospect at Tshimakain.

Mr. Eells, in connection with Mr. Walker, continues to prosecute his labors at Tshimakain, near Fort Colville. Nothing of peculiar interest has occurred in the history of this station, within the last few months. Although our brethren appear to have been diligent in their work, no special blessing has followed their efforts. A letter from Mr. Walker, dated March 27, describes the treatment which Mr. Eells and himself have received from the Indians, in language similar to that contained in the following communication. "It seems to be a fixed opinion among them," says Mr. Walker, "that if you give once, you are under obligation to continue giving, and to double the amount every time." This disposition has probably been cherished by Romanists and other opposers of the missionaries; but the root of the difficulty is in their depravity. "During the five years that I have been among this people," says Mr. Walker, "I never yet have found one who, in the strict sense of the term, could be called honest. Nor have I found one whose word could be depended upon, when his interest was concerned. They often make misrepresentations which can be accounted for only by supposing that they love to lie, or that the habit of falsehood has become so inveterate, that it is easier to lie than to speak the truth. And they have no more confidence in each other than we should expect liars to have." But our brethren are not discouraged by these obstacles, for they believe that the gospel can make these Indians new creatures in Christ Jesus.

Since my last letter, no important change has taken place in our plans or labors. A larger number of natives have resided in our neighborhood during the last winter than there were during the two previous winters. To these we have endeavored to preach the gospel according to our ability; but that is very feeble. To say nothing of other deficiencies, our want of a more perfect command of the language is a very serious hinderance; and what stands in the way of surmounting it, is the difficulty of obtaining a

Digitized by Google



Digitized by Google

teacher. For more than a year past it has been almost impossible to obtain any one capable of rendering much assistance in this respect.

Our school has seldom numbered more than fifteen. The old book has been used; and, in connection with it, additional lessons have been written upon a black-board, and after having been read several times so as to become familiar, these have been transferred to paper by such as were of suitable age to use a pen to advantage. This exercise has been pleasing to those engaged in it, and their improvement has been gratifying. When the means for writing were furnished, it was stated that the individual who should make the greatest improvement in writing, and preserve his or her book with the greatest degree of neatness, should receive a small present. This had a good effect; and at the close, when the books were presented for examination, we were so much pleased with the apparent care and effort to do well, that a small present was placed with each book, varying in amount according to merit.

The last season was in some respects unfavorable to the Indians in relation to a supply of food. There were very few salmon dried and laid up for winter and there was nothing to make up for this deficiency. During the winter there have been fewer deer killed immediately about us than ever before; consequently there has been a great scarcity of food. The efforts of Mr. Walker and myself, however, to raise wheat and potatoes were particularly successful. In this state of things there has been a greater disposition to work for us than formerly; and we have subjected ourselves to much inconvenience to furnish employment for as many as possible. Considerable labor has been performed, though it has required much of our time and attention. Never before has there been half as much done during the same space of time for the natives; and we have never before experienced so much trouble, or received so much abuse. I have thought that generally, in proportion as we have compassion on them, and labor to render them comfortable, do they vex and try us. But though we receive ingratitude for kindness, there is some satisfaction in the consciousness of having been enabled to make honest efforts to do good. And there is another advantage, aside from the satisfaction just named. We are thus furnished with a ready answer, when we are tauntingly asked what we have ever given the Indians or done for them. I suppose we may also cherish the hope, if our motives be pure and our exertions judicious and well timed, that the fruit of our labor in due time will appear.

LETTER FROM DR. WHITMAN, APRIL 13, 1844.

Report from Waiilatpu—Disturbances.

Doct. Whitman is still at Waiilatpu. During the first part of the winter, there were but few Indians at this station, and the school was consequently suspended. By the end of February, however, nearly all had returned; and from two to three hundred have since attended public worship on the Sabbath. No marked change has occurred in the regard shown by the Indians for religious truth; Doct. Whitman thinks, nevertheless, that there has been a gradual increase of knowledge. He also says, "There is less evidence than formerly of an attachment to papal forms, notwithstanding an apparent desire on the part of some to make use of the differences between us to secure some selfish end."

There have been several causes of agitation and disquiet among the Indians during the past year. Among them is the introduction of a code of laws by the Indian agent of our government. The natives now resort to this code principally for the purpose of supporting their complaints against the whites, while offenders from their own ranks are suffered to go unpunished. The Kayuses—among whom Doct. Whitman is laboring—have had a quarrel with the Snake Indians, which has resulted in the loss of a number of lives. Other instances of violence are described in the following extracts.

On the night of the 11th instant, a most barbarous murder was committed, a short distance from our door. The person killed was addicted to sorcery, and he fell a victim to that superstition, being killed by his intimate friends. A death having occurred in the family of a brother of the murderer, at a distance from this place, a messenger was immediately dispatched with the news. The younger brothers were also directed to kill the sorcerer, and the injunction was obeyed the very same night. The murder was committed in a public gambling place, and no one attempted to avert the blow; on the contrary, all fled and permitted the deed to be done without molestation or hinderance.

This superstition has so strong a hold on the minds of the natives, that it is

Digitized by Google

almost impossible for us to make any impression in opposition to it. They believe that their friends are as literally destroyed by sorcery, and with as much malice prepense, as if they were actually shot or stabbed. Hence they feel that it is perfectly right to kill in retaliation, as the practice of avenging blood has come down from father to son.

An affair of some interest took place a short time since, at Willamette Falls, between the settlers and some Indians of the Mohala tribe. The latter speak the same language as the Kayuses, and are said to have been separated from them in their ancient wars with the Snakes.

It was reported that Doct. White had offered a reward of one hundred dollars for the arrest of a certain Indian. With this understanding Mr. La Breton and a black man went to take him, as he came from the opposite side of the river. They found him alone, his companions being separated from him a short distance. When he saw that he was likely to be taken, he drew a pistol and was making ready to defend himself, when La Breton told the black man to fire, which was promptly obeyed, and the Indian fell. In a moment, however, he rose, not being hurt, and discharged one pistol at the colored man, but missed him. He then, with another, closed with La Breton, and, at the same time, discharged the contents of the pistol into his hand, so that they passed up the arm and destroyed the elbow joint. With the other hand La Breton threw the Indian down, and the colored man forced one end of his rifle through the scull. The other Indians now commenced firing with their guns and arrows. The people flew to their houses for their arms at the same time, and returned the fire with some effect.

La Breton was taken to Vancouver, but in such a state that amputation was not attempted, and he died. Mr. Rogers was also wounded,—it was supposed but slightly, with an arrow,—but, his case becoming alarming, he went to Vancouver, and died with the arrow point still in his arm.

So early a falling out between the whites and Indians is greatly to be deplored; inasmuch as the white settlements, though now considerably numerous, are poorly prepared for self-defence. This occurrence is the more to be lamented, as the Kayuses and Molalas, who are so much alike in their daring habits, may form an alliance, which would result perhaps in a general conspiracy among the Indians.

Choctaws.

GENERAL VIEW OF THE MISSION.

From communications recently received, it appears that the labors of our brethren in this interesting field have been followed by more than ordinary success, during the last year. Numerous additions have been made to the different churches; the schools have been prosperous; temperance has made considerable progress; while good order and a proper respect for law have been steadily gaining ground in the nation. There seems to be a resolute determination on the part of the Choctaws, to strive after self-improvement; and an increasing disposition to rely on their own resources and endeavors is observable. There is also a confidence in the missionaries, together with a just appreciation of their motives and labors, which is very gratifying.

Of the four female boarding schools which the Choctaw government resolved to support, some two years ago, and which it has since placed under the direction of our missionaries, two have already gone into operation; and the other two will be opened as soon as teachers shall be ready to take charge of them. The desire of parents to secure an education for their children is becoming stronger and stronger among all classes; even in the most unenlightened portions of the community, there has been a great change in this respect.

Wheelock.

The following extracts from a letter of Mr. Wright, dated July 23, will give a correct idea of the progress of religion at this station.

The past has been a year of spiritual blessings. In no year, indeed, since the Choctaws came to this country, have we been permitted to witness greater displays of the power and grace of God in the salvation of sinners. Upon the church, or rather upon some portions of it, a spirit of grace and supplication has been poured out. And a prayer-hearing God, who has never said to the seed of Jacob, "Seek ye my face in vain," has heard; and in answer to prayer has turned not a few from darkness to light. Thirty-four, since my last report, have professed their faith in Christ and subscribed with their hands to be the Lord's. There are perhaps as many as twenty more who manifest much seriousness; some of whom, it is hoped, have been renewed by the Holy Spirit, and who will probably unite with the church at the next communion season in August.

About twenty of the converts are from

Digitized by Google

a neighborhood, six or eight miles northwest from Wheelock. Most of the people in that neighborhood, till within the last three years, appeared almost inaccessible to any efforts for their good. They were addicted to ball-playing, gambling, dancing, and drinking, and manifested great indifference to the gospel. Mr. Israel Folsom, soon after his conversion, had his benevolent feelings drawn out towards this people, and, anxious to do something for their spiritual good, commenced a Sabbath School among them. Although it was well attended from the first, yet so averse were many of them to any religious exercises, that but a part would come in, from time to time, till after it had been opened with singing and prayer. It has been kept up with unabated interest till the present time. They have built a convenient log school-house, and for some time past have sustained the school by their own exertions, employing and paying their teachers. Early in the present year some who attended, began to manifest a desire to hear the gospel; and now quite a number give evidence of having felt its saving power upon their hearts. The attention still continues; and it is hoped that many more of this interesting people will yet be gathered into the fold of the great and good Shepherd.

Mr. Wright has six places for preaching; at none of them is he able to preach oftener than once a month. He is assisted, however, by lay helpers.

Sabbath School instruction has not only been continued where it was formerly enjoyed; but it has been extended to several unenlightened and neglected neighborhoods. And about one hundred and twenty have been added to the number of learners. There are now seven Sabbath Schools connected with Wheelock. All of these, with the exception of the one at Wheelock, are taught on Saturday as well as on the Sabbath. On the former day, writing and arithmetic are taught. In the seven schools above mentioned, there are from three hundred to four hundred learners. The number who can read and write their own language is constantly and rapidly increasing. If no untoward event shall happen to retard the progress of improvement, the Choctaws as a nation will, at no distant day, become a reading people.

Stockbridge.

Mr. Byington, under date of July 31, says that he has visited from house to house less than heretofore, when he had an assistant missionary. The public dispensation of the truth has been blessed to the good of some who have heard it. "Our Sabbath school at this place is prosperous; we have two Bible classes in English, and one in Choctaw. We have four Choctaw teachers, two males and two females." There is also another interesting Sabbath school in a distant neighborhood, in which one of the Choctaw judges, who is also an officer in the church, resides. This individual holds religious meetings upon the Sabbath; a few residing near him have been recently awakened. "There is a growing interest in the subject of education." "The cause of temperance has been well sustained in this part of the nation. I do not remember that I have seen a person intoxicated within the last six or eight months."

Pine Ridge.

From a letter of Mr. Kingsbury, dated August 5, it appears that God has granted his reviving influences to this station during the past year. "It has been in some important respects a favored year." At the above mentioned date, however, the prospects at most of the preaching places were less encouraging than they had been. One of the most serious hinderances to the spread of the gospel, in all that region, appears to be the want of an adequate supply of preachers.

There was a public exhibition of the new female seminary, July 24, which was quite satisfactory to the examining committee and to a respectable company of spectators. The progress of the pupils seems to have been as good as could have been expected.

Norwalk.

In respect to the state of religion at this station, Mr. C. C. Copeland—who is laboring there as a teacher—writes, July 1, that it is such as to afford the friends of the Choctaws much encouragement.

The truth is sought with eagerness on every hand. The Oklahanali Saturday and Sabbath school is very prosperous. They have four or five regular teachers, and I have never witnessed such intense anxiety to know and understand the truth at any other place. The change among the Sixtowns' people is like a resurrection from the dead; for there was not probably a more degraded clan among the Choctaws than they were twelve years ago. Now they are foremost in their search after knowledge and truth.

The school at this station has been prosperous. Some of the more advanced pupils have been transferred to Spencer Academy.

Digitized by Google

Good Water.

Mr. Hotchkin who has charge of this station, writes as follows:

The past year has been one of distinguished mercy and goodness to the mission among the Choctaws. God has been pleased to pour out his Holy Spirit; and we can truly say that the streams of mercy have not ceased to flow for more than a year. The missionaries call it "the year of jubilee." Additions to our churches have been made at almost all our quarterly communions. The change in some neighborhoods has been most happy. Among the converts may be found some of the best educated men in the nation; some of them, we hope, will be pillars in the church and examples of every good word and work.

A female academy is in successful operation at this station. Five of the pupils were admitted to the church on the last Sabbath in June. "They have taken part in the female prayer meetings, and their deportment during the term was consistent with their profession."

Mount Pleasant.

A school was commenced at this station by Mr. Potter, who acts as teacher and catechist, in February last, under favorable circumstances. The Chief, Colonel Isaac Folsom, twice addressed the parents and their children on the subject of education. Mr. Potter says that the children showed their interest in the school, "by a cheerful and diligent attention to books, which surpassed anything I have ever seen in the States." Several heads of families are eagerly striving to learn their own language; some adults have commenced the study of the English.

From thirty to fifty meet for public worship on the Sabbath. "A number manifest an interest in the subject of religion; they converse willingly and freely in relation to it, and they say that they earnestly desire to become Christians. But there is a great want of the means of grace here. The hallowed influences of the church and its ordinances are not felt. No missionary comes here to present the worth of the soul, the necessity of religion, and the claims of the Savior. I have several times spoken to some of the missionaries on the subject; but each has already as much as he can do, and perhaps more than he ought to do." Mr. Potter is fifty-five miles from the nearest of the stations occupied by his brethren.

Summary.

The number of members embraced in the several churches is as follows: Wheelock 148; Stockbridge 66; Pine Ridge 168; Mayhew 37; Chickasaw 127;—total 546. The increase of church members over the number reported last year is 87. The number admitted on profession has been nearly 100.

Cherokees.

GENERAL VIEW OF THE MISSION.

Churches—Temperance—Schools.

THERE are five churches under the care of this mission. As the Prudential Committee have not been able, until recently, to obtain a missionary for Dwight, that important station has remained destitute of a stated preacher during the last four years. The missionaries at the other stations have preached there, and administered the ordinances, from time to time, as they were able. The church at Honey Creek is under the care of John Huss, a native preacher; than whom, probably, no preacher in the Cherokee nation gives more promise of usefulness. The following extracts are from a statement recently made by the missionaries:

During the year past, there have been added to our churches, eight members on profession of their faith, and eight by recommendation from other churches; and one backslider has been restored to fellowship. The whole number of members is about two hundred and forty.

Something has been done, the past year, to promote the distribution of the sacred Scriptures among the people. The Cherokee Bible Society and its auxiliaries have collected, we believe, a little more than one hundred and fifty dollars; of which our congregations have contributed more than their full share.

In relation to the cause of temperance also, it may be proper to remark that we scarcely know a member of any of our churches, in good standing, who does not belong to a temperance society. We believe the same to be true of professors of religion in other denominations; and that it is now generally considered among the Cherokee people, that the use of intoxicating drinks, or the traffic in them, is inconsistent with a Christian profession.

Yet we are constrained to say that the members of our churches do not manifest that desire for personal improvement in religion, that zeal for the glory of God, and that anxiety for the conversion of sinners, which we wish. Though but little gross immorality is manifest, calling for the discipline of the church, yet great stupidity and indifference prevail. We

Digitized by Google

are loudly called upon to wrestle with God for the outpouring of his Holy Spirit, and also for more laborers in this part of his harvest. The continued political troubles of the year past have tended to divert the minds of the people and retard the progress of religion.

In addition to what is said above in relation to temperance, Mr. Worcester, in a letter dated July 28, states that during the past year, as nearly as can be ascertained, about seven hundred persons have joined the Cherokee temperance society, thus pledging themselves to entire abstinence from all intoxicating drinks. This society now embraces about twenty-three hundred members, about two thousand of whom are Cherokees.

In addition to the schools sustained by the funds of the Cherokees, there are several under the care and instruction of the mission, having, it is supposed, about one hundred and seventy pupils. Sabbath schools have also been taught at the different stations. In one neighborhood, ten or twelve miles from Dwight, a Cherokee, for more than a year, has collected the children and youth on the Sabbath, prayed and sung with them, and given them such instruction as he was able to impart.

Ojibwas.

LETTER FROM MR. AYER, JUNE 1, 1844.

New Station at Red Lake.

THE plan for establishing a new station at Red Lake has been mentioned in previous numbers of the Herald. The following letter of Mr. Ayer announces the actual commencement of missionary operations in that secluded corner of the world.

We arrived here on the 7th of October, having had a tedious journey from La Pointe of seven weeks. We took up our residence in a building of bark and poles, constructed on the plan of Indian bark dwellings. We commenced a log house twenty-two feet by thirty; this we expected to complete by winter. But cold weather setting in three weeks earlier than usual, we were unable to finish it; and, therefore, threw up hastily a small log hut as an addition to our bark dwelling. In this manner we have spent the winter.

Owing to the great expense of transportation, we brought no provisions with us, except what we used by the way. We purchased some corn of the Indians for a part of our bread stuffs. We also raised about one hundred and fifty bushels of potatoes and a good quantity of garden vegetables; but winter coming on earlier than usual, as already stated, about half of our potatoes, and some of our garden vegetables, froze in the ground. Our hopes with regard to obtaining a supply of fish were disappointed in the same way. Soon after the season for taking fish had commenced, the lake froze and put a stop to further operations.

About three weeks after our arrival we commenced a school, composed of children from five or six families near us. We continued it about three weeks, when the Indians left us to go forth to their winter hunt, and also for the purpose of taking buffalos on the great prairies, three or four days journey to the west of us. It was about the middle of November when they went, most of them were absent all winter. This is an unusual occurrence, however; indeed I was told that nothing like it had happened for the previous fifteen years.

The Indians here live principally on fish and corn. They had an ordinary supply of corn; but owing to the freezing of the lake so early, they took not more than one-sixth the usual number of fish. They wisely stored a part of their corn for their spring use, and sought a scanty subsistence by the chase.

Red River Settlement—Prospect.

Such was the scarcity of bread stuffs at this new station, that Mr. Ayer made a journey to a settlement on Red River to obtain flour. He stood in need of other facilities for the prosecution of his labors which could not be procured at a nearer point.

The settlement is about four hundred miles from this place by the route which we travelled. Two thirds of the way are across a vast, beautiful prairie, watered by eight or ten small rivers. We saw not more than a dozen human beings during the whole distance. The settlement was commenced by Lord Selkirk, and it was at first composed of colonists from England, Scotland, with a few from Canada. It has now about four thousand inhabitants, principally English, Scotch, Canadians, and half-breeds.

There is a high school at this place, conducted by Mr. McCollum, a gentleman of much intelligence and piety. The Scotch Presbyterians and English Episcopalians meet together for worship; the former having at present no pastor of their own order. There are about forty

Digitized by Google

Scotch families, residing mostly in one neighborhood. They manifested a lively interest in our welfare, and in the object which we desire to promote among the Indians. We met with them twice for prayer and mutual exhortation. I think our meetings were profitable, as well as pleasant.

The Episcopal clergyman, Mr. Cochran, is a missionary from England, and has been laboring at the settlement about fifteen years. His efforts have been blessed in the conversion of many. He has an interesting school of Indian children and half-breeds. He administered the sacrament, on the Sabbath which we spent there, to about one hundred and twenty communicants.

We were treated with very great kindness and attention by the acting governor, Mr. Finlayson. At our departure, he furnished us with a very abundant supply of provisions for our journey. Having accomplished the object of our visit, we started for home on the 21st of December. We were about twenty days on the way. Our guide left us on the plains, eight days before we reached home; but God was our guide and brought us safely to the end of our journey. Our path, however, was completely obscured in many places by a deep fall of snow; so that we were lost two or three times.

While the Indians were with us last fall, we assembled a few of them on the Sabbath. Since their return we have held religious services with them, whenever we could gather them together. Like other pagans they are very indifferent to religious instruction, and seldom come to meeting voluntarily, but wait for a special invitation. But I think these Indians, as a class, are less disposed to cavil against religion, and have fewer prejudices against schools, than any other wholly uncivilized band with which I am acquainted.

The highest chief sends two of his sons to the mission school, and the one next in authority sends a daughter. Other leading men are willing to have their children instructed; but the distance at which they live, prevents their availing themselves of the offer of the missionaries.

Proceedings of other Societies.

Domestic.

AMERICAN BAPTIST MISSIONS.

Appeal for the Karens.

THE following extracts are from a letter of Messrs. Mason and Bennett, Baptist missionaries at Tavoy. The statements contained in it are of a very cheering character.

Your prayers for the turning of the Karens unto God are on the eve of being accomplished. An era is now opening on the Karens, like nothing so much as the emancipation of the slaves in the West Indies. They have been a people scattered and peeled, meted out and trodden down. Even under the English Government, they have been placed in subjection to inferior Birman rulers. But God has sent us a new commissioner to these provinces who, like Cyrus, has let his people go free. He declares that the Karens shall be put on an equality with the Birmans, and he is making such substantial changes, as show that he is in earnest. He is appointing them officers of all grades among themselves; and when he looks out for persons qualified to fill offices, where are they to be found, where are those who can read and write?—is the inquiry. Here they are, and here alone, among the people of God! "It seems,—says one of the brethren,—like a kind of judgment day in Mergui; for the kingdom and the dominion is literally given to the saints of the Most High." Last year, one of us had to see the Christian females insulted, and public worship disturbed by an impudent, drunken head man and his followers; but "this year, your district—continues the same brother—is placed under a Christian head of the chiefs, with a writer and two peons (constables)." Chetthing, the Karen who accompanied Mr. Wade to America, and whom many of you have seen, is appointed the head of a large district in the province of Maulmain; and other Christians have been appointed to similar charges in Mergui. "We have no idea," to adopt the language of a correspondent, "of getting Christians put into office that they may use their civil authority in making converts to the Christian religion; but to prevent ungodly head-men from using their civil authority to prevent men from becoming Christians. All the aid we ask of government in our work is the equal administration of justice, equal and free tolerance to all religions, or, in other words, that its influence be not thrown into the scale against Christianity and in favor of idolatry, as has been done heretofore."

The commissioner says, "I am determined to bring forward the Karens;" and adds,

Digitized by Google

addressing the missionary, "You see to their spiritual interests; I will take care of their temporal ones." He asks us, however, for educated men, men that can keep accounts, and men that can survey land; for he intends to survey their country, and bring them into civilized habits; and most gladly would we respond to the call, but we have not such men to give. The best of our people are not half sufficiently educated for the stations to which he has already appointed them, and we have serious apprehensions of a disastrous reaction through their incapacity. The cry from the Karens of every quarter now is, "Teach us, give us school-teachers." Every chief in Mergui, one of the Christians writes, wants a school and school-teacher among his people. Twenty-five men, principally chiefs, have recently signed the total abstinence pledge in Mergui, and promised to abandon all their customs that are inconsistent with Christianity; and the Spirit of the Lord is evidently moving upon the hearts of the people generally. There has been a preparation for it. The work of God has been moving on, in an incipient state, for more than a twelve-month. He has been preparing the hearts of his people for a blessing. True, as he is wont, he is giving it to us in a way that we least expected. The great and strong wind, the earthquake and the fire have passed before us; and now, the still small voice strikes our ears, and we hide our faces in our mantles.

Encouragement.

"Say not ye," brethren, "there are yet four months and then cometh the harvest. Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." From the north one brother writes: "God is about to accomplish great things for his own name's sake. Let us learn to expect great things of the Lord, and he will be sure to cause it to be to us according to our faith." From the south another writes, "We have a fine time for preaching here now, and I trust good is being done. Numbers have professedly resolved to become Christians. I have had an opportunity of preaching the gospel to more influential men since my return to this place, than I ordinarily could have had by travelling the whole season; and that not only once or twice, for a few minutes or hours, but almost every day to the same individuals, at least in some cases. This, you know, is just what we were talking about, as being essential, while I was in Tavoy. Little did I then think that the scene would be so soon realized. To God be all the praise! We have reason to hope and believe that bright days are coming for the Karens. One man said to me this morning, "I have among my children and relatives fifteen houses, and I am going home to tell them they must all learn to read, and become Jesus Christ's diciples." This man has been a daily attendant at my house, and appears well. I have known him ever since I have been in this region, and have known him to be one of the strongest Boodhists on all the Tennasserim. This is only one case out of several who are daily attendants at my house." Another writes: "The Tennasserim Karens, of both tribes, may now be considered as a part of Immanuel's land. Nearly all the head men alluded to by Mr. Wade gave some evidence of conversion, some of them decided evidence of having passed from death to life; also many of the people who came with the Saukai's. A light has dawned upon that dark stream so bright that it dazzles our eyes. It is not on account of our goodness, but all for the sake of Him who bled on Calvary, that God is turning and overturning, that He whose right it is to reign, may reign."

Miscellanies.

A NEW WORK RELATING TO MISSIONS.

The Doer of the Word a Missionary. Boston: Crocker & Brewster. 1844. pp. 200.

The anonymous author of this volume accounts for its preparation by saying, that he once hoped to spend his life as a foreign missionary, but was not permitted to realize his anticipations. "Subsequently it pleased the Lord to put him out of his stewardship as pastor of a beloved people; still the fire would burn upon the altar once consecrated to the work of teaching and spreading the gospel. And as the author could not speak with his tongue, he felt inclined to put his musings on paper, the better to give shape and succession to thoughts which would rise in his mind. When this had been done, he presumed to put them in a little book, that they might also pass before the minds of some others."

The topics discussed in this volume have evidently been the subject of considerable reflection; and whatever benefit others may receive from these "musings," the author himself must have derived much pleasure and profit from them. The volume opens with the position that the gospel is *a missionary dispensation.* The duty of engaging in missions is next argued from the union of Christians to the Savior. The last command of Christ—its nature, extent, and authority—is then examined at considerable length. The four succeeding chapters are on Constancy in Benevolence, Systematic Beneficence, and the Tythe-

Digitized by Google

Offering. The subject of "laying up for children" is next considered, and the writer, with certain qualifications, takes ground in opposition to the opinions which are commonly held at the present day. The last three chapters are on the Doer of the Word in Poverty, the Divine Promises as viewed by the Doer of the Word, the Doer of the Word finishing his Course. The discussion of the foregoing topics, especially in the temper which characterizes every page of this production, cannot fail to exert a very salutary influence. Were the views entertained by the author to become extensively prevalent, the missionary enterprise would receive a powerful impulse. The style and spirit of the writer may be inferred from the following extract:

Systematic beneficence secures a healthful vigor to the entire energies of the man. This benevolence, discharging the functions of a prime moving principle, gives tone to decision and elasticity to action. Whoever acts on this plan has an element of man's original nature stirring within him; nay, something like God himself, renovating the enervated powers of his fallen condition; and increased efficiency must be the result. When our plans involve a system of practical charity, they have a life preserver attached to them, and can more effectually buffet the surges of adverse circumstances;—a kind of insurance policy, not to defend from the divinely commissioned elements, and yet to secure from losses in bad enterprises. For he who labors to honor the Lord with his substance will not, knowingly, embark in unlawful pursuits. The young man who launches upon the stormy sea of life, with fixed determination to "lay in store" for charitable purposes, as the Lord shall prosper him, secures a conscience which will be more quick and sensible to direct him clear of the reefs and breakers against which avarice and ambition so often dash and split. Labor, prosecuted with such ends in view, secures a health-giving influence to all our employments; no morbid infection from our daily toil to vitiate our moral feelings, nor goading conscience turning our successes into tormenters. Devotion to the object will diminish the rigor of effort. Our religion, being practical, will even facilitate the labor of our hands. And this is a thought which should be dwelt upon with some particularity. Piety looses all its loveliness, if not its whole value, when it fails to shed a daily influence on the conduct. Religion used as an outer garment, or kept as a Sabbath day apparel, is surely not the religion which makes the possessor more lovely under every phase of condition. While a piety which daily breathes good will to men and sustains an unabated flow of beneficent action, keeps all the avenues of the heart open. The man of true Christian benevolence has an object worthy the soul he possesses; and how can he be otherwise than alive to think, to feel, and act, on all subjects involving religious duty? With him love will not be a jewel, kept in the casket, to be exhibited occasionally for display. No! it is the elastic main-spring of the soul, ever pressing outward to keep the active powers in exercise, and directed to the grand object of its being.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

AHMEDNUGGUR.—Mr. Burgess, in a letter dated July 15, says, "One individual was baptized last Sabbath, and there are a few other inquirers and candidates for baptism."

MADRAS.—Mr. Winslow, under date of July 11, writes as follows:

There seems to be but little change of a general and marked character among this people; but the diffusion of light in various ways, particularly by the press and by schools, has very evidently prepared them for change. There are several vernacular newspapers at Calcutta, Bombay, and Madras, conducted by Hindoos and other natives, which frequently attack the more absurd customs of the people—such as swinging on hooks, going on long pilgrimages, &c.—with much success. On many other points truth is elicited. There are also vernacular newspapers conducted on Christian principles, which are doing much good; —the Morning Star at Jaffna, the Dnyanodaya at Ahmednuggur, and the Aurora at Madras; also one at Maulmain and another at Vizagapatam. We find the Aurora a very useful means of sending out light and truth. What is principally needed is the life-giving Spirit.

Mr. Winslow writes again, July 20:

The change in almost all parts of the country, within twenty years, and especially in regard to the number of the truly pious of both sexes in the army and in the civil service, has been almost incredible. For this we have reason to thank God and take courage. This has made the situation of missionaries much more comfortable than it once was; for it gives them efficient protection almost everywhere.

At our last quarterly communion we received two members into the church; two other candidates we thought it best to defer.

MADURA.—This mission has been called to encounter another severe trial. The health of Mr. Crane has become so much impaired that his physicians advise him to return to the United States without delay. The mission say, "You have been informed that Mr. Crane was appointed to perform the many and arduous duties of Mr. Dwight. These duties, together with watchings and fatigue during the days of sickness, brought upon him a disease which we, for many successive weeks, expected would result in his following our beloved brother to the grave. But the Lord has spared him, not to labor as he once did, but to follow in the pathway which God in his providence has pointed out, and to wait the effects of another climate on his health. His disease is an affection of the heart, which can neither be cured here, nor give promise of his living for a year, or even a shorter period. Such being the case, we gave our willing assent to his return to America."

Digitized by Google

CHOCTAWS.—Mr. C. C. Copeland, in a letter from Norwalk, dated August 16, writes as follows:

The people in this vicinity are embracing the truth, so far as they understand it. On the 10th and 11th instant we held a two days' meeting, during which we celebrated the death of our divine Redeemer. Fourteen were added to the church, making twenty-eight who have joined in less than three months.

To-day we have had a temperance celebration. Speeches were made on the subjects of temperance, industry, education, and religion. A dinner was prepared for all who were present, whether white, red, or black. Some five or six hundred attended the meeting; sixty-seven were added to the total abstinence pledge.

CHEROKEES.—Doct. Butler, writing from Fairfield, September 2, says, "Two persons were added to this church a week since by profession, and one by letter. Some eight or ten more are either entertaining hopes or inquiring.

OJIBWAS.—Mr. Sproat, who is stationed as a teacher at La Pointe, says, under date of August 22, "The last fortnight has been a time of bustle and excitement, it being the season of the annual Indian payment. Messrs. Stuart and Hulbert are here, and express great satisfaction in view of the gradual improvement of the Indians, which, they say, is plainly perceptible from year to year.

DONATIONS,

RECEIVED IN SEPTEMBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. (of wh. fr. Schenectady, K. R. V. A. 10;) 339 00

Addison Co. Vt. Aux. So. A. Wilcox, Tr.
Bristol, Rev. Mr. Brown, 1 00

Barnstable Co. Ms. Aux. So. W. Crocker, Tr.
Provincetown, 1st cong. so. 4 15
West Barnstable, Ch. and so. 25; m. c. 15; 40 00—44 15

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Canaan Four Corners, N. Y. Cong. so. 11; L. F. G. 3; 14 00
New Marlboro', N. par. 30; S. par. 15; 45 00
Williamstown, Cong. ch. and so. 25, 85; a widow's mite, 5; 30 85—89 85

Boston, Ms. By S. A. Danforth, Agent, (of wh. fr. a friend, by T. F. 100; L. Crosby, 40; Old South s. s. for *Thomas Vese*, Ceylon, 20;) 258 20

Brookfield Asso. Ms. A. Newell, Tr.
Southbridge, Mr. & Mrs. Carpenter, for *William Lyman*, Ceylon, 20 00
W. Brookfield, m. c. 10 00—30 00

Buffalo & Vic. N. Y. J. Crocker, Agent.
Alden, Pres. ch. coll. and m. c. 8 42
Buffalo, 1st pres. ch. Miss M. Cotton, 10; Miss J. Brush, for *James Fitch Cogswell*, Ceylon, (prev. ack. 5;) 10; 15 00
Fredonia, 1st pres. ch. s. s. juv. miss. asso. wh. and prev. dona. const. Mr. REDDINGTON an H. M. 9 00
32 42
Ded. dis. 8—32 34

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
Burke, m. c. 5 00
Peacham, J. W. CHANDLER, wh. cons. him an H. M. 100 00
St. Johnsbury, 2d cong. so. m. c. 74 29
Waterford, Ch. and so. 14 00—193 29

Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.
Charleston, J. Adger, 50 00

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Sherman, Cong. ch. m. c. 5 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Fitzwilliam, Gent. to const. Rev. HORACE HERRICK an H. M. 50 00
Keene, W. Lamson, 30; A. Kingsbury, 10; 40 00
Winchester, Ch. and cong. 50; H. Kingman, 50; to const. HENRY KINGMAN an H. M. 100 00—190 00

Caittenden Co. Vt. Aux. So. W. I. Seymour, Tr.
Burlington, S. Hickok, 25; m. c. 1, 50; indiv. 50c. 27 00
Williston, Gent. 31,80; la. 12,20; m. c. 2; 46 00—73 00

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Auburn, Cong. ch. m. c. 7 75
Baldwin, Two ladies, by S. S. R. 8 00
Harrison, Cong. so. 6 25
N. Yarmouth, 1st par. la. for *G. B. Cressey*, Ceylon, 16 00
Poland, m. c. 7 63—45 63

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Belleville, m. c. 13 00
Newburyport, United m. c. 29 38
West Amesbury, Rev. H. B. Smith, 1 00—43 38

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Middleton, m. c. 15 00
Salem, S. so. m. c. 11,37; Crombie-st. ch. 13,07; 24 44—39 44

Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.
Stamford, Two chil. av. of self-denial, 1 00

Franklin Co. Ms. Aux. So. L. Stone, Tr.
Charlemont, La. 14 88
Conway, Gent. wh. and prev. dona. const. JOHN CLARY and ASA HOWLAND H. M. 75; m. c. 34; av. of "firstling of a flock," for ed. in Asia, 4; J. S. for do. 1; a lady, 1; 115 00
Heath, Gent. and la. 24 00
Leverett, Cong. so. 5 00
Shelburne, Gent. 76,06; la. 66,60; 142 66—301 54

Geneva & Vic. N. Y. C. A. Cook, Agent.
Candor, Pres. ch. 22 08
Clyde, Pres. ch. to const. Rev. S. I. M. BEEBE an H. M. 50 00
East Bloomfield, 1st cong. ch. 50 00
Geneva, Pres. ch. H. H. Seelye, 500; C. A. Cook, 25; 525 00
Guilford, Pres. ch. 13 00
Rushville, Cong. ch. 23 03
Skaneateles, Pres. ch. 2 00—685 11

Grafton Co. N. H. Aux. So. W. Green, Tr.
Bethlehem, m. c. 11 04
Bristol, Mr. and Mrs. Morton, 10 00
Campton, m. c. 5 61
E. Hanover, m. c. 25 00
Franconia, m. c. 8 50
Lyme, Cong. so. 100; T. L. Gilbert, 10; fem. benev. so. 8; 118 00—178 15

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Pres. ch. 26 54
Durham, D. Coe, to const. MARY I. CLARK of Plainfield, Ms. an H. M. 100 00—126 54

Hampden Co. Ms. Aux. So. C. Merriam, Tr.
Agawam, Ch. and so. to const. Rev. Rev. RALPH PERRY an H. M. 50 00
Cabotville, Gent. 27,28; la. 33,72; m. c. 16; a friend, 5; do. 6; 88 00
Chicopee, Coll. 34,75; m. c. 6,58; 41 33
Chicopee Falls, Coll. 100 00
Feeding Hills, Ch. and so. 27 16
Ireland, Coll. 9,04; E. Smith, 25; 34 04
Longmeadow, Gent. 49,50; la. 30, 18; S. C. B. 3,75; 83 43
Ludlow, Gent. 15,05; la. 59,84; m. c. 28,97; a lady, 5; wh. const. Rev. J. W. TUCK an H. M. 108 86
Monson, Gent. 50; Centre m. c. 19, 79; 69 79
Montgomery, A friend, 5 00
Springfield, 1st cong. so. m. c. 181, 93; South so. coll. 125; m. c. 59; union m. c. 16,37; 373 30
Tolland, Ch. and so. 20 75
Westfield, m. c. 24,20; a friend, 5; 29 20
West Granville, coll. 37 16
West Springfield, Coll. wh. const.

Digitized by Google

Aaron Day an H. M. 151,23; m. c. 39,47; Wells Southworth, wh. const. him an H. M. 100; 290 70
Wilbraham, N. so. coll. 32; a friend, 25; S. so. coll. 30,90; 87 90—1,466 62

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Amherst, N. ch. 73 50
Belchertown, J. Walker, 20; juv. so. 1; 21 00
Easthampton, S. Williston, 421 54
Northampton, W. H. Stoddard, for Choc. hymn book, 5 60—521 04

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Canton, m. c. 15 05
East Windsor, 2d so. coll. 26,09; s. s. 8,05; 36 14
Hartford, 1st so. 6,69; West so. m. c. 8,80; 15 49
Simsbury, Coll. 31 44
Suffield, 1st cong. so. la. 44,45; s. s. for Sandw. Isl. miss. 2,37; 46 82—144 94

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
A mechanic, 100 00

Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.
Pelham, J. Tyler, to const. Mrs. Esther C. Bidwell of Alleghany, Pa. an H. M. 100 00

Kennebec Co. Me. Conf. of Chs. B. Nason, Tr.
Hallowell, Cong. ch. and so. 71 00
Waterville, Cong. ch. m. c. 50 00—121 00

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
North Edgecomb, m. c. 5 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Kent, 42 32

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, John-st. ch. for Choc. hymn book, 26 00

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Boscawen, Rev. Mr. Buxton & Mary Clark, 20 00
Plainfield, West cong. so. 16 42
Tamworth, Cong. ch. and so. 26 00—62 42

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.
Framingham, A fem. friend, 50 00
Hopkinton, La. miss. so. prev. ack. 50; wh. const. Rev. David Long of Milford, an H. M.
Natick, Juv. so. for *Erasmus D. Moore*, Ceylon, 20 00—70 00

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Rochester, Fem. miss. prayer meeting, 10 00

New Haven City, Ct. Aux. So. A. H. Maltby, Tr.
New Haven, Church-st. ch. m. c. 6,31; 3d ch. do. 8,41; union do. 43,58; 58 30

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Tr.
Branford, Gent. 20 37
Clinton, Young la. sew. cir. 17 20
Madison, m. c. 28 13—65 70

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
West Haven, A friend, 1 00

New London & Vic. Ct. Aux. So. C. Chew, Tr.
Colchester, Rev. D. G. Sprague, 10 00
Stonington, 1st cong. ch. m. c. 8; 2d do. m. c. and com. 16; Miss M. Wheeler, for Choc. hymn book, 15; 39 00—49 00

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr. 145 28

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Dover, m. c. 6 48
Roxbury, Eliot ch. and so. m. c. 27 80—34 28

Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Greenville, (of wh. for Choc. hymn book, 7;) 64 61
Norwich, Mrs. Perkins, for do. 1 00
Preston, Long so. ch. for do. 9 00—74 61

Orange Co. Vt. Aux. So. H. Hale, Tr.
Bradford, Gent. 43,12; la. 15; m. c. 15; 73 12
Chelsea, Cong. ch. 50 00
Williamstown, Cong. ch. and so. 26; A. Smith, 10; 36 00—159 12

Orleans Co. Vt. Conf. of Chs. T. Jameson, Tr.
Barton, A. Pierce, 4 00
Craftsbury, Fem. so. 22; a fem. friend, 2; indiv. 2,25; m. c. 2; 28 25—32 25

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, S. par. E. Whitman, 40 00
N. Middleboro,' Gent. and la. 16 37—56 37

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. s. s. (of wh. for *Joseph Garland*, Ceylon, 20;) 40;
Hammond-st. cong. ch. 32,63; s. s. for sem. at Bebek, 1,01; 73 64
Brewer, B. F. C. 1 00
Monson, m. c. 12 25
Whitneyville, A friend, 1 00—87 89

Pilgrim Aux. So. Ms.
N. Marshfield, A friend, 35

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Exeter, 1st and 2d chs. m. c. 79 00
Hampton, Cong. ch. and so. 25 57—104 57

Rutland Co. Vt. Aux. So. W. Page, Tr.
Brandon, Ann. coll. 55,10; m. c. 25, 70; D. M. J. 50c. 81 30
Castleton, m. c. 27 58
East Rutland, m. c. 24 28
Pawlet, A friend, 10 00
West Rutland, Cong. ch. 27 00—170 16

Somerset Co. Me. Aux. So. C. Belden, Tr.
Norridgewock, 1st par. 20 00

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Gilmanton, 1st ch. 3; Rev. J. Lane, 10; Mrs. S. T. Hale, 3; 16 00

Sullivan Co. N. H. Aux. So.
Croydon, Cong. ch. and so. 25 00
Newport, David B. Chapin, wh. const. him an H. M. 100 00—125 00

Taunton & Vic. Ms. Aux. So.
Mansfield, m. c. 10 00

Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.
N. Coventry, Gent. 4,92; la. 5,85; 10 77
Tolland, m. c. 6 81
Vernon, 2d so. gent. 194 00—211 58

Washington Co. Vt. Aux. So. J. W. Howes, Tr.
Barre, La. 4 46
Berlin, Rev. J. Hobart, 5 00
Waitsfield, Cong. ch. and so. 47 12—56 58

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Austinburg, 3; Geneva, 6,10; Ashtabula, 35; Tallmadge, 8,45; C. Sackett, 10; A. C. Wright, 10; Akron, 16; Guyahoga Falls, 7,31; Hudson, 11,25; S. Tracy, 10; Western. col. Rev. C. Pitkin, 10; Twinsburg, 4; Nelson, 5,85; D. Everett, 10; Aurora, 1, 60; Rev. J. Seward, 3; Windham, 15; Rev. J. Hough and Mrs. H. 10; J. A. 10; Edinburgh, 2; Charlestown, 5,25; Streetsboro', 3; Solon, 3,50; Unionville, 4,75; Burton, 11,03; Chatham, La. 8,25; Hinckley, 1; Lyme, 7; J. Stebbins, 10; Ded. c. note, 1; 241 34

Windham Co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro' East, m. c. 16 51
Grafton, By D. Wright, 10 00
Halifax, m. c. 20 00
Putney, m. c. 7; I. Grout, 10; 17 00
Saxton's River, Coll. 8 50—72 01

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
South Woodstock, m. c. 13 09

Worcester Co. Ms. Central Aux. So. A. D. Foster, Tr.
Worcester, Daniel Waldo, wh. const. him an H. M. 1,000; Miss Elizabeth Waldo, wh. const. her an H. M. 500; Miss Sarah Waldo, wh. const. her an H. M. 500; Mrs. Elizabeth Salisbury, wh. const. her an H. M. 1,000; S. M. Burnside, 25; 3,025 00

York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.
Sanford, J. Frost, 2d, 5 00

Total from the above sources, $10,230 44

VARIOUS COLLECTIONS AND DONATIONS.

A friend, for *Mary Otis*, Ceylon, 100; do. 1; 101 00
Amsterdam Village, N. Y. Pres. ch. s. s. for *Chandler Bartlett*, Ceylon, 5 00
Andover, Ms. Chapel cong. 18,25; Rev. Dr. Edwards, 30; 48 25
Appomatox, Va. Ch. m. c. 8 30
Ararat, Pa. Ch. 4 00
Athens, Pa. Pres. ch. m. c. 11 00
Babylon, N. Y. Pres. ch. coll. and m. c. 34 32
Baltimore, Md. 5th pres. ch. and s. s. (of wh. for two boys at Ceylon, 40;) 141 00
Belfast, Me. 1st cong. so. 46 00
Bennington, Vt. G. Lyman, wh. and prev. dona. const. Rev. Thomas Wright of Wolcott, N. Y. an H. M. 25 00
Bethlehem, N. Y. Pres. ch. 30; J. Clemence, 10; 40 00

Digitized by Google

Bluehill, Me. Rev. J. Fisher, 1 00
Brecksville, O. A. Adams, to const. Rev. SAMUEL BISSELL of Twinsburg, an H. M. 50 00
Bryan Co. Ga. A friend, to cons. Rev. JAMES R. ECKARD of Savannah, an H. M. 50 00
Bucksport, Me Cong. so. m. c. 50 00
Burlington, Iowa, do. 8 00
Cairo, N. Y. Mrs. N. Prout, 5 00
Canandaiga, N. Y. W. Hubbell, wh. and prev. dona. const. WALTER J. HUBBELL an H. M. 50 00
Carlisle, Ms. m. c. 17 10
Champion, N. Y Fem. char. so. 10 0 0
Chelsea, Ms. Winnisimmet ch. m. c. 28 47
Chicago, Ill. 1st pres. ch. 54,97 ; ded. dis. 80c. 54 17
Colchester, N. Y. Pres. ch. m. c. 11,36 ; a friend, 10 ; 21 36
Dundaff, Pa. Pres. ch. m. c. 25 00
Dundee, Ill Cong. ch. 72
East Bennington, Vt 2d cong. ch. 22 00
East Cambridge, Ms. m. c. 6 07
Flag Creek, Ill Cong. ch. 31
Fulton Co. N. Y. A friend, 3 00
Gainesville, Ala. Pres. ch. to const. Rev. J. L. KIRKPATRICK an H. M. 200 00
Gettysburg, Pa. Pres. ch. m. c. 33 00
Harford, Pa. Cong. ch. 21 00
Hartford, N. Y. Rev. J. B. Shaw, 5 00
Ithaca, N. Y. Capt. Johnson, 2 , a child, 6c. 2 06
Jamaica, N. Y. Pres. ch. m. c. 20 38
Jefferson, N. Y. 1st pres. ch. 21 00
Keesville, N. Y. Chil. of mater. asso. for *Abraham Brinckerhoff*, Ceylon, 20 00
Kingsboro', N. Y. Dr. Yale's so. 49,04 ; A. Judson, 30 ; 79 04
Le Roy, N. Y. Pres. so. 58 ; av. of beads, 3,25 ; 61 25
Lexington, N. Y. Pres. ch. m. c. 10 00
Lisbon, Ill. Indep. cong. ch. 7 00
Lowell, Ill. La. benev. so. 5,10 ; Miss L. Cook, for *Edward P. Elliott*, Ceylon, 5 ; 10 10
Macon, Ga. H. Mead, 20 00
Manlius, N. Y. Pres. ch. coll. 65 ; m. c. 35 ; 100 00
Milford, Pa. Rev. W. Belden, for *William Magie Belden*, Ceylon, 20 00
Miller's Place, N. Y. m. c. 15 00
Morania, N. Y. Cong. ch. m. c. 6 00
Mt. Hope, Ala. W. K. Moore, 2 00
Newburyport, Ms. Unknown, by S. Tenney, 75 00
New Lisbon, N. Y. Rev. A. D. Hollister, 10 ; m. c. 50c. 10 50
Newport, R. I. A friend, 10 00
New Rochelle, N. Y. Madras fem. asso. for sch. in Madras, 25 00
Northern Liberties, Pa. 1st pres. ch. 17 51
North Granville, N. Y. m. c. and special effort, 29 00
Northville, N. Y. Cong. ch. 13 66
Pembroke, N. Y. Pres. ch. 3 00
Philadelphia, Pa. Fem. union miss. mite so. 40,75 ; Rev. Dr. Ludlow, 5 ; a lady, 10 ; S. H. Perkins, 7,50 ; 63 25
Pontiac, Mich. 1st pres. ch. la. benev. so. 25 00
Prospect, Ms. 1st ch. m. c. 61 00
Providence, R. I. Richmond-st. ch. and cong. wh. const. ROYAL CHAPIN and JOSEPH CARPENTER, H. M. 500 ; B. Dyer, to const. JOHN D. POTTER of Brooklyn, Ct. an H. M. 100 ; 600 00
Rockford, Ill. Cong. ch. 15 00
Rootstown, O. G. Case, 10 00
Savannah, Ga. J. Stoddard, for Choc. hymn book, 5 00
Scienceville, N. Y. Pres. ch. m. c. 2 00
Southport, W. T. Cong. ch. 8 00
South Woburn, Ms. T. S. Williams, for Choc. hymn book, 5 ; inf. s. s. for do. 1,20 ; 6 20
Staten Island, N. Y. s. s. 2 50
St. Catharines, C. W. Pres. ch. and so. wh. and prev. dona. cons. Rev JOHN W. BAYNES an H. M. 15 00
Succasunna, N. J. Pres. ch. m. c. 10 00
Syracuse, N. Y. Mrs. P. E. C. 7 80
Troy, N. Y. Mrs. M. C. Edwards and Miss A. J. Champion, for *George Champion*, Ceylon, 20 00
Truxton, N. Y. S. Hutchinson, 30 00
Upper Aquebogue, N. Y. Cong. ch. m. c. 40 00
Walton, N. Y. Columbia so. fem. benev. so. 11 62
Washington, D. C. 2d pres. ch. miss. so. 40 00
West Bloomfield, N. J. Pres. ch. 75 77
Western, N. Y. Miss S. W. Brayton, 10 00
West Newton, Ms. B. Eddy, 5 00
Williamsburgh, N. Y. 1st pres. ch. 13 ; m. c. 20 ; 33 00
Wilmington, Del. Hanover-st. pres. ch. m. c. 19 00

$13,048 15

LEGACIES.

Cornwall, Ct. Rev. Herman Daggett, by J. Miles, Ex'r. (prev. rec'd 2,161 86 ;) 146 00
Fairfield, Ct. Mrs. Sarah Ann Burr, by H. M. Smith, 200 00
Hardwick, Vt. Elnathan Strong, by J. Shedd, Adm'r. 537 50
Hartford, Ct. W. par. Mrs. Hannah Gridley, by S. Terry, 100 ; int. 23,39 ; (prev. rec'd 822,67 ;) 123 39
Holden, Ms. Jonathan Flagg, by S. Flagg, Ex'r. 200 ; dis. 7 ; 193 00
Hollis, N. H. Ralph W. Jewett, by C. P. Farley and L. Jewett, Ex'rs. (prev. rec'd 150 ;) 150 00
Mason, N. H. Miss H. Lawrence, by T. Wheeler, Ex'r. for ed. and sup. of *Hepsibah Lawrence*, Ceylon. 150 00
Middletown, Ct. William Plumbe, by W. Southmayd, Jr. Adm'r. (prev. rec'd 680,63 ;) 65 66
Montreal, L. C. William L. Coit, 1,500 00
Putnam, O. Mrs. Eunice Buckingham, by A. Buckingham, S. Sturges, and C. C. Converse, Ex'rs, 1,000 00
Woodstock, Ct. Alvan Peake, by M. Lyon, 2d, and G. Rawson, Ex'rs. 440 ; dis. 14,89 ; 425 11

$4,490 66

Amount of donations and legacies acknowledged in the preceding lists, $17,538 81. *Total from August 1st to September 30th,* $24,93 28.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. A box, by R. K. Viele, for Mr. Pohlman ; do. fr. Mr. Steele, for Mr. Steele, Borneo.
Belchertown, Ms. A box, fr. juv. miss. so. for Stockbridge, 13 00
Brattleboro', Vt. W. par. Paper, 1 00
Brentwood, N. H. A box, fr. la. benev. so. for Mr. Boutwell.
Chatham, Ms. Half barrel, fr. cong. char. asso. for Mr. Peet, Siam, 20 81
Chatham, O. Clothing, fr. la. sew. cir. 12 75
Conway, Ms. A box of books, fr. J. Williams, for Oroomiah.
Cummington, Ms. 1st par. Clothing, &c. fr. fem. benev. so. ; E. par. do. fr. la. sew. so.
Dexter, Ms. Cassimere, fr. cong. ch. 15 00
Edinburgh, O. Clothing, fr. la. benev. so. 15 00
Holland Patent, N. Y. A barrel, fr. la. sew. cir. of pres. ch. for Mr. Spalding, Oregon, 93 83
Lyme, N. H. A box, fr. fem. benev. so. for Wheelock. 20 00
Milan, O. Cloth, 5 00
Morristown, N. J. A box, for Mr. Wood, Constantinople.
Newark, N. J. A box, fr. Dr. Jackson, for Mr. Whiting, Beirût.
New Alstead, N. H. A bundle, fr. fem. so. of ind. 15 00
New Haven, Ct. A box, for Mr. Wright, Wheelock.
Norwich, Ms. Clothing, &c. fr. fem. benev. so.
Norwich, Ct. A hat, fr. C. Clark, for Mr. Hotchkin, 4 00
Raynham, Ms. A box, fr. fem. benev. so. dist. No. 2, for Sandw. Isl. miss. 20 00
Rindge, N. H. A box, fr. Mrs. Wilder and Mrs. Scollay, 9 00
Thetford, Vt. A barrel, fr. la. sew. cir. 30 25

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.

Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

Digitized by Google

THE

MISSIONARY HERALD.

VOL. XL. DECEMBER, 1844. No. 12.

American Board of Commissioners for Foreign Missions.

China.

JOURNAL OF MR. ABEEL.

A Chinese Dinner—Views respecting Death.

THE present journal is a continuation of one which was published in the Herald for June of the current year. The anticipations excited by past occurrences have thus far been fully realized. A wide door has been opened for the introduction of the gospel at Amoy, to say nothing of other places; and it is plainly our duty to enter without delay. Our fidelity in carrying the truth to those parts of China which are already accessible, may have an important bearing upon the ultimate removal of the barriers which still remain.

The first extract from Mr. Abeel's journal will exhibit some of the characteristics of Chinese society.

November 9, 1843. To-day I have dined with the five chief mandarins at Amoy, at the house of the Te Tuk (Admiral); there were about a dozen foreigners present. Instead of one table there were four, at each of which the guests and hosts were as equally distributed as possible. The tables were brought in, filled with fruits, preserves, melon-seeds, peach-kernels, two saucers of meat, and small cups for *sam shoo*, (distilled spirits.) The last I immediately succeeded in exchanging for tea; we were all of one mind at our table. Indeed I believe our mandarin friend had determined to impose this innoxious cheat upon his brethren and guests before I spoke.

A place was soon made in the middle of the table, and shark's fins and small pieces of meat were presented. Instead of a plate, with its usual accompaniments of knife and fork, an awkwardly shaped crockery spoon, a pair of chop sticks, and a lonely fork were placed before each of us. It was of course expected that we should be able, by the aid of these implements, to convey to our mouths whatever of the delicacies we most fancied. Our friend set us a good example by a rather spirited attack upon the shark's fins and other luxuries, supposing, no doubt, that he should in this way convince us of the excellence of the messes, and thus sharpen our appetites. The shark's fins were soon succeeded by a bowl of sea slugs. For some reason, I believe an insuperable one, we were deprived of the still greater luxury of birds' nests. Besides these, some thirty or forty dishes of fish, flesh, and fowl, including chickens, ducks, pigeons, beef, pork, and mutton or kid—some of them admirably cooked and made into the most palatable messes—were successively served up. There were but very few vegetables; and the rice and bread, or what the sailors call *duff*, made into rolls, were reserved for the close. Had the order been reversed, my English friends, who were totally unused to chopsticks, would have helped themselves more freely. The mandarins had been

Digitized by Google

feasted by the military commandant and naval commander in English style, and now they have returned the compliment in pure Chinese style. The awkwardness of both parties at the tables of their respective hosts reminds one of the fable of the fox and the crane.

The feelings of the Chinese in view of death are described in the following extract. What can be more barren, and unsatisfactory than such a religion?

December 27. Nothing new or important has occurred during the present month. The number of patients and visitors varies with the state of the weather.

Wishing to know something of the feelings and expedients of the Chinese in the hour of their greatest extremity, I have made the following inquiries of several companies and individuals. When you are very ill what do you do? "We pray to Budh for recovery." But when you find yourselves fast failing and expect to die, what do you do then? "We vow to Budh to burn quantities of gold paper, if he will restore us." But when you are certain you cannot recover, what then? "Why then there is nothing to be done." Do you never pray, after the conviction that you must die takes possession of your minds? No; there is no need of praying, there is nothing to pray for." Do you never pray for the future happiness of your souls? "No; we know nothing about the future state of our souls." Do you believe in their immortality? "Yes; but whither they wander, and what they become, we cannot tell."

However much they talk of heaven and hell and the transmigration of their souls, they have no correct idea of rewards and punishments. This is evidently in defiance of Budhism, which clearly inculcates the doctrine of future retribution. It shows how little influence this system has upon them. The common belief is that if the soul is in misery after death, it will be made manifest to the surviving relatives by their own uneasiness of mind, or by some adverse circumstances; and that when this fact is known to their friends, they will employ a priest of the Budh or Taon sect to perform certain ceremonies, by virtue of which the soul is released from misery and transferred to happiness. At such times they frequently change the place of interment, supposing that this will allay the troubled spirit. If relatives or friends entertain any regard for their dead, they act, as they suppose, on the safe side. Fearing the worst, they call a priest to recite his prayers and charms, for which the same compensation is given, whether the deceased requires them or not. These notions of the Chinese conflict with others which they profess to hold; but having no system and but very little interest in the whole subject, such incongruities and absurdities must be expected.

Interesting Conversations—Infanticide.

28. To-day a very interesting old gentleman has been with us; his mind appeared uncommonly open to conviction. He says that his countrymen believe because their fathers believed; but we have better reasons for our faith. The contrast between his views and our own, in relation to death and a future state, seemed to make a deep impression on his mind. I am convinced that the Chinese express no unmeaning compliment when they affirm, as they often do, that our religious belief is far more rational than theirs. The argument is so much with us that it more than makes up for the deficiency in our power of language. I seldom find an individual, however literary or bigoted, who can sustain himself in a discussion on religious subjects. He may get far beyond my depth in mystic lore and learned terms, but a question or two brings him to the surface again, and teaches him that in regard to true knowledge he is ignorant indeed.

Mr. Abeel received a call from a person, residing some twelve or fourteen miles from Amoy, who was desirous of regaining possession of certain property through Mr. Abeel's interference. The latter, it was supposed, might render important aid by magic arts.

I inquired whether infanticide was common in his part of the country. His reply was that comparatively few of the female children were spared, and that scarcely any family saved more than one; that the literary graduates were the only exceptions, for they not only preserved all their children, but exhorted their neighbors to follow their example; and yet no one listened to their advice. I asked him about his own children. He confessed that he had destroyed four daughters, and kept but one alive; poverty was his excuse. I told him I knew that he could give them away if he pleased, for there were always those who have no children, or who have sons for

Digitized by Google

whom they wish to obtain wives, and that such persons would gladly accept his gift. "Yes," he replied; "but who can know that they will not treat them as slaves." Thus they persuade themselves that they are doing a better service to their children by destroying them at once than by exposing them to the "tender mercies" of their heathen neighbors.

The foregoing statements merely confirm the previous accounts of Mr. Abeel. It is to be hoped, however, that infanticide is less prevalent in other parts of the empire. The following extract is of a more cheering character.

January 15, 1844. As far as mere preaching is concerned, we have an unbroken succession of Sundays. Would that those ministers who find preaching to be diet, exercise and medicine, would come and relieve the less etherial bodies of their brethren here. As the Chinese express it, "It would be all refreshment for them and nothing else." To-day there were two young men from Tong An, the capital of this district, who say that about seventy or eighty persons in that place worship toward the azure vault every morning and evening. At first I suspected that they were Mohammedans; but they said they were not. I inquired if they were papists; they replied, "No." I asked them if they had obtained their belief and practice from their fathers; they said they had seen some of our books, which taught this mode of worship. The most intelligent of them had once been present at our religious service; from that circumstance, in connection with the agency of our books, he said that his views had been corrected. He gave answers to questions which generally confound even those who say that they have read our books, that were very satisfactory. May it not be that the Lord is preparing this little company for the reception of the truth? It is most encouraging to know that God does at times accomplish his plans of mercy in hidden ways, and with the aid of very little instrumentality. I gave them the Scriptures and a selection of books, and promised them a visit if I could accomplish it.

An imperial commissioner was at Amoy, January 27, for the purpose of establishing the limits within which foreigners were to be confined. The negotiation between him and the British Consul, did not issue in any definite arrangement. Mr. Abeel had considerable conversation with him, particularly in relation to other countries; he also consented to receive a package of Christian books. "He is the most inquisitive Chinese of high rank," says Mr. Abeel, "that I have yet seen."

A Chapel opened in Amoy—Encouragement.

29. After much labor and patience we have succeeded in obtaining two hongs at Amoy. One is to be the chapel and general reception room; the other is for the in-door patients. There are very comfortable apartments above the chapel, and Doct. Cumming has taken possession of them. Doct. Hepburn and myself spend part of the day there, fulfilling our respective engagements. The work of teaching and healing go on admirably together. I generally take my place among the people, while the doctors examine the patients and perform their operations in a back room; so that we are not in each other's way.

Yesterday (Sabbath) the first religious services were held in the new chapel, and about seventy united with us in worshipping the true God. We are thankful for the arrangements we have been permitted to make, and humbly trust that the divine blessing may rest upon our efforts. Greatly do we need at least another missionary for the present crisis. In going to Amoy I am obliged to leave my former station at Koolongsoo, which is in many respects exceedingly important. The visitors are of a better class than at Amoy, and they are generally from different parts of the surrounding country. I have thus far returned early, and thus endeavored to perform missionary labor at both places; but it does not work well.

February 19. Yesterday (Sabbath) was the Chinese New Year. To-day we have been complying with the customs of the empire and making New Year's calls upon the mandarins. The old Admiral said he had been reading the New Testament, and approved of its doctrines. He inquired about the Romish churches at Macao, the images he had seen in them, &c. We disabused his mind of an impression, by no means uncommon, that we and they are the same. We called upon the aged father of Yew Ako, and were grieved to find that our former friend was dead. Did he improve the light he received, or did he die in his sins?

The individual referred to in the two following paragraphs has been already mentioned as receiving a package of Christian books from Mr. Abeel.

Digitized by Google

The Imperial Commissioner had not reached the capital before he was remanded to Amoy, to arrange in respect to the future residence of foreigners. There appears to be a fixed determination that we shall not remain at Koolongsoo. Perhaps I should rather say that there is a determination to report to the Emperor that another place has been selected, with a perfect indifference in the minds of all the mandarins whether we leave Koolongsoo or not. Indeed the magistrate of the place took me aside, and whispered that if foreigners would consent to another place, he would consent to their remaining here when the time for removal shall come.

Knowing that his Excellency had returned, we called upon him and had a peculiarly gratifying visit. He said he had been reading the Christian books, and begged to make a number of inquiries. His questions related principally to the characters and places he had met with. He had evidently read the New Testament with awakened attention, and gave me an opportunity to explain many most important truths, which I pray God may be impressed upon his heart.

20. I remained at Koolongsoo to receive holiday visitors. The house has been literally full two or three times successively. After spending the morning in conversing with those who came, we resumed our unfinished visits and called on the Hae Hong. He said that the Commissioner was much engaged in reading the Christian books. We sat a long time with him, discoursing fully and freely on the important truths of natural and revealed religion. It is a great privilege to have such opportunities for religious conversation with men of this class. Who that reads this will not put up a fervent prayer that he, with the Commissioner, the Admiral, and many others to whom books have been given, may be made to see his need of an interest in that redemption, the knowledge of which has been brought to their minds.

Mr. Abeel says, February 26, "This is the birth-day of the greatest god known to the Chinese; the great mass of the people believe that he was actually born on this day." "The literati, or at least many of them, say that it is merely a day sacred to his worship." Some of the streets in Amoy, on the above mentioned occasion, were thronged with multitudes of people who were amusing themselves and their gods with theatrical exhibitions. Mr. Abeel gathered a crowd around him, near one of the principal altars, and preached to them as long as he thought it expedient.

Imperial Commissioner—Meetings—Interesting Young Man.

29. I have spent nearly three hours with the Imperial Commissioner, giving him geographical information. He has constructed six or eight maps after an atlas I lent him. The great difficulty is to give him any approximation to the sounds of some proper names. England is Yin-Keih-Le. France is Fe-Lan-Se. Russia is Go-Lo-Sze. Many of the initial and final sounds of our syllables are entirely unknown to them. Hence I am obliged to be wide awake, or when he repeats the names I have given him, I do not recognize them.

On the following day Mr. Abeel visited a Budhist temple, eight or nine miles from Amoy, called the Dragon's Beard Pavilion. A number of men and women were burning incense and trying their fortunes before the image. The opportunity was embraced to show the folly and wickedness of worshipping "the mere wooden representation of such a stupid man as Budh was." No objection was made to this attack upon their religion, not even by the priests.

March 9. Patients and visitors at the hospital are increasing. I have given the Imperial Commissioner the benefit of three long visits during the week. Not to interfere with my other duties, I go to him after dinner. He is a very diligent and apt student. He has drawn out probably twenty maps. In my last visit I gave him many important statistics and facts, which I hope may be useful to him and to his countrymen. I am informed that he intends to publish the maps. The scene is now closed, and I earnestly pray that the Lord will render the instruction which has been communicated, subservient to his own merciful designs towards this people.

11. Yesterday our audience was larger than any we had previously collected at the chapel. I invited several of the neighboring women to join us, and they accepted the invitation. We numbered in all about one hundred souls.

19. About the same congregation as before. In every assembly I should think the large majority have either not attended before, or certainly are not in the habit of attending. Still they listen with apparent interest, and I trust hear enough at every service to teach them how they may be saved.

Digitized by Google

21. I have commenced a social meeting for reading the Scriptures, exhortation, and prayer; it is to be kept up every Thursday afternoon. The chief object is to give further instruction to those who regularly attend our Sabbath worship, and in some of whom I trust a good work is begun or beginning. The hospital is becoming a scene of increasing interest. During a large part of the morning, visitors are coming and going, generally in companies.

26. A young man, wearing a white button, whom we first met in company with the Imperial Commissioner, has spent many hours with us to-day. I had previously given him books, which he has examined with great care and intelligence. I have seldom met a heathen who has displayed such brilliancy and grasp of mind. He is the first one who has said that the laws of China forbid embracing a foreign religion. I told him that we and the papists, who have made themselves offensive to government, differed almost totally in our doctrines, mode of worship, and policy. He spoke with great force of the brevity of life and the folly of setting our hearts upon present advantages. While conversing about different countries, he said that I must regard no country as my home, but consider myself as a citizen of heaven. Such a sentiment, coming from a heathen, was impressive. May God in mercy save him, and direct his noble powers to the conversion of his countrymen!

Siam.

MISSIONARY EXCURSION OF MR. HEMENWAY.

Departure for Pechaburi—Bankochau.

THIS communication contains an account of an excursion made by Mr. Hemenway,—in company with the Rev. Mr. Buel, a missionary sustained by the Board of Foreign Missions of the Presbyterian Church,—to a number of villages lying southwest of Bangkok. The following extracts will convey a tolerably correct idea of the labor performed by missionaries during their tours in Siam, and also of the disposition of the people in respect to their message.

December 4, 1843. After some delay in getting our large Peguan boat fitted up with articles of furniture and provisions sufficient for ourselves and our six boatmen, for ten or fifteen days, we set out about two o'clock in the afternoon. Proceeding up the river about a quarter of a mile from our mission premises, we entered a large canal, which, after running about two miles in a westerly direction, intersects another running nearly north and south. Turning to the left, we proceeded down this canal,—first in a southerly, and afterwards in a south westerly direction,—without making any stop, till we were quite out of the suburbs of Bangkok, a distance of five or six miles. After spending a short time at a wat where we called to cook and take our dinner, we proceeded down the beautiful canal to Mahach'ai, which is situated on the Tachin River, some three or four miles from its mouth, and about twenty-five miles from Bangkok. We arrived at this place about nine o'clock in the evening. For a part of the way we saw, on either hand, beautiful fields of rice, nearly ripe; for a part of the distance also, there were groves of the atap growing most luxuriantly.

5. As we awoke this morning we found ourselves in a large canal, called the Maklong canal. During the latter part of the night the tide arose in the Tachin River, and our men, being on the watch, improved it by letting our boat float up above Mahach'ai, about three miles, to the town of Tachin, where we entered the above named canal. Being now some thirty miles from Bangkok, we determined to commence our labors for the spiritual welfare of those with whom we might meet. We halted, therefore, at the first village to which we came after daybreak.

The population of this place was less than one hundred souls; and here, as at the next village, there was little disposition to receive books, probably on account of the panic which prevailed in the early part of the year. The inhabitants were willing, however, to listen to oral exhibitions of the truth. At Bankochau, containing a population of about three hundred, the missionaries met with a kinder reception.

Entering the village at the east or upper end, Mr. Buel began to distribute Peguan tracts and preach to the inhabitants; while I went before him to inform the people of our object and to tell them that he would soon be along to furnish them with books.

After he had gone through the village with his Peguan books, we went together to visit a small wat at the west end of the village, where we found a few priests and boys. They treated us with much kindness, made many inquiries about our

Digitized by Google

country, and desired us to give them a book relating to its history, which we did. When we introduced the subject of religion they listened to what we said with much respect, and promised to read the books in Peguan and Siamese which we gave them, and also communicate their contents to the villagers, assembling them in the wat.

Ban Ba—Bangpli—Salt-Works.

The next place visited was Ban Ba, with a population of nearly five hundred.

At the upper end of the village, on the left hand, we found a small wat into which we entered. We conversed freely with its inmates in relation to the interests of the soul. They received our books, themselves as well as the people of the village being Siamese. On returning to our boat, which was moored against the village on the left, we found a company of forty or fifty on shore, composed of men, women, and children, who had gathered either to see the strangers, or get some books, or both. We thought it a favorable opportunity to declare unto them the fundamental truths of our religion, and this Mr. Buel did in a very happy manner. He succeeded in gaining the attention of almost the whole company for some ten minutes, while he unfolded to them the grand truths of revelation. But their desire to get our books would not permit them to remain silent and attentive to the preaching of the word for any length of time. We, therefore, supplied all with books who desired them, and afterwards went through the village, conversing with individuals or companies as we found them. Some mocked and made sport of the truths which we communicated, while others listened with apparent respect.

At the next village, having a population of two hundred and fifty souls, books were gladly received, and preaching was listened to with apparent interest. After passing a small cluster of houses, the occupants of which were afraid to receive the books offered them, Messrs. Hemenway and Buel came to Bangpli, which has about one hundred and fifty inhabitants.

6. We went through the Peguan part of the village, visiting from house to house and talking to the inhabitants about the great salvation; we also gave them some of our books. Afterwards we called at a small Peguan wat, near the lower end of the village, where we had an interesting interview with the priests. They listened very respectfully to the truth, being able to speak and understand the Siamese language. The head priest made many apologies because he had no tea to offer us, and urged us very strongly to take a little of his honey; but we declined. I trust a good impression was made both upon the inmates of the wat and the villagers.

Bangk'along, two miles from Bangpli, has a population of about two hundred and fifty souls.

As we wandered about this place, making known to the villagers the truths of the gospel, we discovered extensive salt-works stretching back from the river as far as the eye could reach, and covering many acres. The whole was laid out in beds of one quarter to one third of an acre each, formed by raising a mound of earth around them about eight inches in height. The beds are made perfectly smooth by a large wooden roller, so that as little earth as possible shall intermingle with the salt. The beds being thus prepared, the salt water is conducted to them by means of a canal extending to the Gulf; and when the beds are filled, the water is shut in and left to evaporate. The water, after being exposed to the sun for a time, produces a crystalized scum which is taken off and used medicinally both by Siamese physicians and by Doct. Bradley in his dispensary. By exposure to the sun the water gradually evaporates and leaves the salt on the beds, which is gathered, cleansed, and taken to market.

From this place to Maklong there are no villages upon the canal. For several miles, however, before reaching Maklong, Mr. Hemenway found houses scattered along the banks of the canal, with extensive orchards of cocoa-nut, plaintain, and other fruit-trees.

Maklong—Siamese Twins.

At the junction of Maklong River and Maklong Canal, about two miles and a half from the mouth of the former, is a city which is called by the same name. Its population is supposed to be about eight thousand. This city was described in the Herald for March, 1840, and also in the April number for the same year.

7. After breakfast we went out among the people who live on the left side of the canal, for the purpose of making known to them the truths of the gospel. But we found them noisy; for even at that early hour, they were under the influence

Digitized by Google

of strong drink. Some mocked when we attempted to tell them of a Savior's love; those who were more sober, however, listened to our message with a good degree of interest. In the course of our morning walk we met a very respectable looking man, who informed us that he was the individual who conducted the Siamese twins from this place to Bangkok, and delivered them to the captain who took them out of the country. He also told us that the mother of the twins was still living on the opposite side of the canal. We determined, therefore, to pay her a visit before leaving the place.

Returning to our boat for a fresh supply of books, we went in another direction, and soon came to a Siamese wat. Here we found some priests and boys to whom we gave books as they desired. Mr. Buel addressed a few words to them respecting the accounts of the origin of the world, as given in the Budhist sacred books and in our Bible. He told them that we could with no more propriety say that the world created itself, than that the building in which we were then standing, built itself. The priests seemed to perceive the justness of the reasoning, and none of them attempted to make a reply.

On our way back to our boat, our attention was arrested by the groans of some one in distress; and on going to the place whence they proceeded, we found a large brush heap, at the foot of a tall spreading tree, under which a sick Chinaman was lying, apparently in much pain. We lifted his musquetoe curtains, and inquired in Siamese concerning his disease. But he gave us no answer, and seemed not to notice that he was spoken to. Our hearts yearned over him as we left him. He was probably one of those unfortunate Chinamen who have no friends to look after them in sickness, and are cast out, therefore, and left to linger till death closes their sufferings.

Early in the afternoon we went in search of the mother of the Siamese twins, and were so happy as to find a man who conducted us directly to her house. On learning that we had brought intelligence respecting her absent children, whom she supposed to be dead, she gave us a hearty welcome. We assured her that they were living when we last heard from America, and that they had recently married sisters in one of the southern states. With this intelligence she was much gratified, and expressed much affection for them. As Mr. Buel's relatives live in the vicinity of her children, he offered to communicate, through them, any messages she wished to send to the twins. She is of lighter complexion than most Siamese women, and has every appearance of having once had great energy of character. It seems that both of her husbands were Chinamen, and that she herself had a Chinese father; so that the twins are in no sense Siamese, except that they were born in Siam.

Most of the afternoon was spent by the missionaries in going from house to house, visiting the wats, and conversing with little groups as they happened to meet them.

Banyisan—Bankrok—Budhist Priests.

From Maklong Messrs. Hemenway and Buel crossed the bay of Yisan to Banyisan, which is situated on a small creek, about a mile and a half from the bay, and has a population of about eight hundred.

The people seemed to be afraid of us for some cause; but whether they were still under the influence of the panic, or stood in fear of us because missionaries had never been in their village before, we could not determine. We gave away a few tracts and portions of the Scriptures, and had some opportunities to speak to little companies of the character of God, and of the salvation which he had provided through the incarnation, death, and resurrection of Jesus Christ. We visited a Siamese wat, but its inmates were mostly absent.

Were a missionary stationed at Maklong or Pechaburi, this village might be advantageously occupied as an out-station. Returning to the bay Messrs. Hemenway and Buel soon entered a small canal cut through the jungle to facilitate the intercourse between Bangkok and Pechaburi. From this they soon passed into a larger canal which terminates in the Pechaburi River. They found two or three small villages in the course of the afternoon, inhabited by a very illiterate population.

9. We came this morning to extensive orchards of fruit trees,—plaintain, cocoanut, and other trees. We estimated the length of that part of the canal which runs through these gardens, to be about four miles. The whole of this extent is called Bankrok. The houses are scattered along at short intervals, and are no where so closely situated as to merit the name of a village. We called at a number of the houses and gave away a few

Digitized by Google

tracts and portions of the Scriptures. Some appeared exceedingly glad to obtain them; while others appeared afraid to receive them, lest, somehow or other, they should be brought into trouble.

About eleven o'clock we passed out of the canal into the Pechaburi River. We soon found a wat, at which we halted for a few moments; and I took the opportunity to go on shore and present a few of our books to its inmates, and to some blacksmiths who were under the front building, sharpening knives and sickles. A part were glad to obtain them while others seemed afraid. I endeavored, in a few words, to speak to them of Him who died for sinners.

The missionaries next came to Banmi and Bankum, two villages upon the Pechaburi. Their reception at both places was similar to what it had been in other villages.

11. We spent the whole of yesterday, (Sabbath,) near the wat where we moored our boat on Saturday night. Before breakfast the priests and boys began to call at our boat and ask for books; we gave them a few. After breakfast we took a supply of books, and went to pay the head priest a visit. We found him engaged in examining some dried flowers, which he had preserved for medicine. Mr. Buel stated to him the object of our visit, and gave him, in the hearing of many priests, men and boys, a short sermon, embracing the fundamental doctrines of Christianity, and at the same time offered him tracts and portions of the Scriptures. But he refused them on the ground that they had been prohibited by the authorities of Bangkok. We assured him that such was not the fact; but still he preferred that we would go up to Pechaburi first and distribute our books there. After we returned to our boat he came down to see us, and sat on the bank of the river, and asked some questions about our belief. He wished to know whether our religion permitted its priests to marry. Mr. Buel answered that it did, and that it would be much better for Budhist priests to marry and rear respectable families, than to violate both the rules of their own priesthood and the law of Jehovah. Upon hearing this answer he turned to his fellow-priests, with a very significant smile, as though he would say to them, "That would be a better course."

Other conversations were held during the day; some of them interesting in their character.

Pechaburi—Conduct of the Governor.

On the following day the brethren proceeded to Pechaburi, sometimes called Prispree or Pripparee. A description of this place by Dr. Tracy was published in the Herald for April, 1840.

12. As soon as we could make the necessary preparations, we went to pay the Governor a visit. Having no one to guide us who was acquainted with the situation of his palace, we found ourselves in his presence before we were aware of it. He was walking in his yard, and apparently superintending the work of some of his servants. We walked directly toward him, and kindly inquired after his health; but without replying to us, he asked where we were from. We told him from Bangkok. He then asked why we had come. We told him that we had come to see the country, and distribute books. He then turned away from us, with a very disdainful air, and went into his palace; while his servants hurried us out of the yard, and conducted us to an open shed, a few rods distant, which seemed to us to be the place where the Governor transacted business relating to the judicial affairs of the town. Here we sat, some three hours and a half, waiting for an interview with the Governor; but he did not come to us, nor invite us into his palace.

While sitting there two men from Bangkok who were here to buy rice, the one for the king, the other for some governmental officer, called to see us and treated us with much kindness. The latter seemed to be as happy in meeting us here, as if we had been his kinsmen; although we did not remember to have seen him in Bangkok. He shook us both by the hand as he sat down by us and conversed for a half hour in a very agreeable manner. And although the Governor was not pleased to treat us as friends, still the marked respect which these two men showed us, must have made a favorable impression upon those who had gathered round the shed to gaze at the strangers, and make remarks about our clothing, &c. One man remarked in our hearing, that we had showed ourselves to be very bold and haughty men by going into the presence of the Governor in a standing posture. Another remarked that none could be compared to Englishmen for the execution of whatever they pleased. Having waited for an interview with the Governor as long as we thought best, we left the shed where we had been sitting, with the feel-

Digitized by Google

ing that our commission to proclaim the gospel was from one higher than any earthly potentate.

We returned to our boat, supplied ourselves with books, and spent some three hours in going through the principal streets of the town, conversing with the people and offering to give them our publications. Few, however, would take them. Perhaps not more than twenty-five or thirty books were taken among both Siamese and Chinese. The people seemed to stand in fear, either of their Governor, or of the authorities of Bangkok. We concluded, therefore, not to make a long stay in the place.

The return of Messrs. Hemenway and Buel to Bangkok now became necessary, in consequence of severe illness in the family of the latter. They reached home on Thursday, December 15.

Madras.

LETTER FROM MR. WINSLOW, AUGUST 17, 1844.

Death of Missionaries—Call for Laborers.

THE following extract will give a general view of the prospects and trials of different missions in India. That so many laborers should be removed at a time when they are so much needed, is one of those "secret things" which enter into the plan of Him who sees the end from the beginning. To those, however, who are looking forward to the ministry with the expectation of soon assuming its responsibilities, and to those also who have just consecrated themselves to this blessed work, the present condition of the missions in India speaks with an earnestness which cannot be mistaken. Every arrival brings the Macedonian cry from that dark land; and our brethren are falling in the very midst of the harvest, with their sheaves in their arms, because the burden thrown upon them is beyond their strength. And yet it has hitherto been found impossible to send an adequate supply of laborers to their relief. On whom has the mantle of the pioneers in this enterprise fallen?

In regard to India, while the field is fast ripening, and the harvest in many places even perishing, the laborers are diminishing rather than increasing. During the present year, in our missions, Mr. Dwight, Mr. Apthorp, Mrs. Cherry, Mrs. North, and Mrs. Allen have been removed by death; and Mr. Crane and family are now obliged to leave by reason of his sickness. Of other missions, not to go east of Madras, the following persons have been removed by death: in Ceylon, Messrs. Bailey and Daniel; in Bombay, Mr. Valentine, Mrs. Clarkson, Mrs. Mengé, and Mrs. Mellon; in this Presidency, Mr. Coombe, Mr. Kolhoff, Mrs. Kolhoff, and Mrs. Bower; also Mrs. Cryer, of the Wesleyan Missionary Society, in December last. This makes sixteen male and female laborers deceased, not to speak of those removed by sickness and other causes, while the arrivals have not been half that number. Indeed, on this side, only Mr. and Mrs. Gunn have arrived this year. At the same time, in the conversion of individual brahmins at Madras, Bombay, and Mangalore—at the latter place three—and in the spirit of inquiry excited, especially in the southern part of the peninsula, where many villages have put themselves under Christian instruction, and some hundreds of persons have been already baptized, there is abundant evidence that God is near us to work, if we have faith to be co-workers with him. The Madura mission received more members from heathenism to Christianity the last year, than in all the previous years of the mission; and they have had applications from villages to send them teachers, offering to put themselves under Christian instruction, more than they could supply, either with a schoolmaster or catechist. Mr. Muzzy wrote me the other day that he had received a request by deputation, that very morning, from a village, wishing to embrace Christianity; and he was hoping to send them a catechist. At Madras there is every opening, and a call on all sides,—by the opposition of the heathen who are violent against Christianity, and by the spirit of inquiry in many heathen and nominal Christians, who at least wish to know more of the gospel,—for vigorous efforts to extend Christianity. We ought to have the means of supporting three times as many schools as we now have, and of making them suitable places for preaching, and then of preaching in them regularly; also of conducting an efficient high school, and a boarding-school for girls. For want in part of convenient rooms, the latter has not been enlarged, and it consists only of six girls of respectable families; the former has but eighty lads, because no more can be properly instructed in the school-room, which is taken off from the bungalow chapel, and has only a mud floor and half walls. We have just sent out a subscription list for the purpose of collecting something towards

Digitized by Google

building rooms for the boarding-school at Royapoorum, and the English day school at Chintadrepettah. We shall get something from kind friends, though the numerous calls of late will oblige some to contribute less than they would wish.

Ahmednuggur.

A PREACHING TOUR PERFORMED BY MR. BALLANTINE.

Introductory Remarks—Reception in three Villages—Pudhegaum.

The brethren connected with this mission spent an usual amount of time, during the last cold season, in visiting different villages around Ahmednuggur, and making known the gospel. In the months of October and November, 1843, Mr. Ballantine made several short tours, accompanied by two or three native assistants. In December he concluded to take a wider range among the villages north of Ahmednuggur, visiting also Pudhegaum and Kolhar, places which are annually resorted to by multitudes, as mentioned in the Herald for July, 1843. He left home on Thursday, December 21; Mrs. Ballantine accompanied him for the purpose of giving instruction to females.

The following pages show very clearly that our brethren have much to encourage them in their labors. The interest which the mahars appear to take in the doctrines of the gospel, has been mentioned in previous communications from this mission. Reflecting readers will find it difficult to resist the conviction, that God has designs of mercy for this whole cast, which are to be accomplished at no distant day. It will also be perceived that many belonging to higher casts are willing to listen to the message of salvation. The brahmins themselves are apparently becoming more and more accessible to the preacher of righteousness. There is an imperative need, however, of more laborers in this field. What can be expected from occasional visits, made after long intervals, while there are so many counteracting influences constantly at work? And there is even more need of a vigorous faith in the hearts of all who desire the speedy salvation of the heathen. Were God "inquired of" by Christians, to hasten the redemption of this people from their debasing idolatry, who can doubt that their day of deliverance would soon come?

Mr. Ballantine commenced his labors at Shingvay; he arrived at this village on Friday morning.

The mahars here appear very favorable to Christianity, being connected with one of our native converts who formerly resided at this place. I have had frequent opportunities of addressing them on the subject of religion, within a few months past, and I have always found them ready to listen with attention and apparent interest. One of our native assistants spent the greater part of several months last year at this village; he reported that the people were very friendly and regular in attending upon his instructions. I know not, however, that any one among them exhibits any deep personal interest in the subject of religion, except a young man whom we formerly employed as a school teacher. Although not prepared to come out and join himself to the people of God, owing to peculiar circumstances connected with his family, he is not afraid to show his attachment to Christianity publicly, and to read the word of God to his people.

In the afternoon the women of the mahar cast, also some from the higher casts, came to our tents to receive instruction from Mrs. Ballantine. She had brought with her a native female Christian who was very active in bringing the females out of the villages, and a large company now assembled. After reading and talking to them some time, Mrs. Ballantine called to me to come and assist her. I had the privilege of addressing a large congregation of females, a privilege which I have very seldom enjoyed in the villages before. They listened attentively.

Mr. Ballantine proceeded next morning to Rahooree, a large and important village, distant some eight or ten miles. Here he spent the Sabbath. He was much annoyed by some brahmins, members of the government school, or connected with the native courts; but the mahars and those belonging to other casts appeared to give heed to the truths which they heard. A number of females were collected and addressed by Mrs. Ballantine. On Monday Mr. Ballantine, after travelling eight or ten miles, pitched his tent between two villages, Lakh and Jutap.

Here we had a good opportunity of making known the gospel to the people. Large companies of men and women came out to see us, some indeed of all casts. Among the women of high cast was one very intelligent elderly person, who listened with great interest to what was said to her, and declared her determination to have nothing more to do with the absurd practices of idolatry. I had no opportunity of conversing with the females here, being fully occupied in giving instruction to the men. We had now reached the region where the truth

Digitized by Google

seems to have begun to exert an influence, and where many, in different villages, have become satisfied that salvation is to be found in Christianity alone. In the afternoon I went with the native assistants into the town of Lakh, and had a long conversation with the people who assembled. No opposition was made, but all listened with attention.

Mr. Ballantine now ascertained that the pilgrimage at Pudhegaum, only two miles distant, was to take place the next day.

On Tuesday we went over to Pudhegaum, found a retired and shady place for pitching our tents, and were soon surrounded by crowds of people. In the afternoon the hook-swinging commenced. I had placed my preaching tent near the temple where the hooks were inserted in the backs of those who performed this ceremony. After they had made one circuit of the town on a cart, swinging round as they went, they were brought back to the temple and taken down; and, having presented an offering to the god within, their vow was accomplished. I saw one poor woman who, after being raised up on the pole, was very much frightened. The man attached to the other end of the pole was quite too heavy for her; and, after several ineffectual attempts to restore an equilibrium, the managers of the cart were compelled to give it up, and the poor deluded creatures were released from their painful situation. I afterwards saw two persons, a man and a woman, both apparently quite old, approach the temple preparatory to receiving the hooks. The principal officiating personage asked them why they desired to perform this ceremony. They both stated that they had made a vow to the god Khundoba, in circumstances of particular difficulty or danger, that if he would hear and deliver them, they would swing in his honor. "And did Khundoba hear your prayer," asked the priest. "Yes," replied they, "and now we wish to pay our vow." They then began to dance like persons out of their senses; and this being attributed to the influence of the god who was supposed to have entered into them, they were regarded as peculiarly favored.

A heathen Miracle.

One of the wonders wrought at this place is the drawing of thirteen carts. It is pretended that a single person draws the whole number at once, by means of a rope attached to hooks which are inserted in his back.

Just before dark I went to see the carts which were to be drawn. They were the common heavy, clumsy carts in general use in this country, each one almost a load for an ordinary yoke of oxen. The road on which they stood was slightly descending, and the whole row was to be drawn until the hindmost should reach the spot where the first now stood. In many of my tours I had heard this great miracle referred to as an unanswerable proof of the divinity of Khundoba, and I was anxious to see how the affair was managed. I waited some time, but found that there was little likelihood that the ceremony would take place so long as I remained on the ground. Besides I saw plainly that amid such a tumult of people I should be unable to discover the means used to propel the carts, especially as a crowd collected around me wherever I went, which, together with the darkness, prevented my seeing anything at the least distance from me; I therefore determined to return to my tent. Before leaving, however, I mounted on one of the carts, partly to get out of the way of the crowd, and partly to have a better view of what was going on. Men holding lighted torches were stationed on each side, who were endeavoring to keep back the people from approaching the carts, and were particularly careful that no woman should defile them. The darkness of the night, the flaming torches, the tumult, and the wild unearthly shouting, all conspired to fill me with feelings of horror and astonishment, that men should be able to exhibit so much of the appearance of devils. My mounting upon the carts, I afterwards learned, excited great fears in the minds of many, lest, in consequence of my having defiled them by my touch, the god would be unwilling or unable to assist in drawing them, and thus his credit suffer. But their fears proved to be groundless; the god gave as effectual assistance as he had done in former years.

On my way back to my tent, as I passed by the temple where the hooks were inserted in the backs of those who swung, I found the man who was to draw the carts, standing up before the temple and going through the ceremonies preparatory to the god's entering into him. He was an elderly man; and as there were but few around him, I went up and addressed him for some time. He made no reply, but looked at me with a wild stare, when some one near him said to me, "Why do you talk to him? He is not in his senses; the god has taken possession of

Digitized by Google

him." I really wished that I could drive the devil out of him, if not by exorcism, at least by the presentation of the truths of the gospel.

Soon after retiring to my tent, I heard a loud sbout and a rush of feet, and learned that the poor deluded man, having experienced the full influence of the god, had set off, with several others attending him, on the full run towards the carts, which stood at quite a distance on the other side of the town. The next morning I was told by some of our native attendants, that they had observed that the carts were not drawn by this man; indeed the rope attached to the hooks by which he pretended to draw them, was not even stretched when they moved along. They stated also that two men were stationed at each wheel; and whenever a shout was given by the leaders,—a shout in which the whole company was sure to join,—these men would put their hands to the wheels and move the carts along; and thus, not by a uniform motion, but by a succession of movements, they at length reached the destined point.

It is astonishing that any one can look upon this as a miracle; and yet there are many, even of those who put their hands to the wheels, who doubtless believe that the power of drawing all these carts is communicated to a single man by their god Khundoba; and like the Ephesians of old, they cry out lustily, "Great is our god Khundoba!" "Great is our god Khundoba!" This pilgrimage has grown up within a few years, the power of drawing the thirteen carts having been but recently communicated, or at least discovered; and now great numbers from a considerable distance, attracted by the fame of the great power of this god, come here to receive from him various benefits.

A number of persons went to Mr. Ballantine's tent to receive religious instruction, and remained till a late hour.

The Gospel preached—Other Villages visited.

On the following morning Mr. Ballantine proceeded to the place where the carts had been drawn the night before; the people immediately gathered about him, and he addressed them for an hour.

Although it was a very cool morning, the rays of the sun soon began to fall with such power on my head that I was compelled to go back to my tent. Here, for the greater part of the day, I had companies of people conversing with me, most of them favorable to our views, and desirous of hearing more respecting the gospel; some were persons who had long been thinking of embracing Christianity. None of our native Christians were here, except those whom we had brought with us; but many of their friends had come and were glad to see us.

This is the place where the gooroo resided, whom I mentioned in my journal of last year, and who has since become a Christian. His name is Khundoba, the same as that of the god worshipped here. He was with me, rendering important assistance. A large crowd of women of different casts came to see Mrs. Ballantine at her tent, and listened attentively to the truths they heard. Among them was one who had performed the ceremony of hook-swinging the day before. She showed the wound which the hooks had made in her back. Mrs. Ballantine told her of the folly and wickedness of swinging in honor of Khundoba. She acknowledged the truth of this, but said that she had never heard such things before, and did not know but that it was all right; henceforth, she said, she would never perform any of these horrid ceremonies. Oh! that the truth could reach the ears of all the poor degraded females of this country. It would be a dreadful blow to heathenism, were many of them to determine that they would have nothing more to do with idols.

I had an opportunity of addressing the females here, and was pleased with the attention they gave, and the interest and intelligence they manifested. One of them, a woman of high cast, the same who called on Mrs. Ballantine at the previous village, here called again, and brought some of her acquaintances with her. Her sister had been one of those who swung the day before; but she expressed a deep abhorrence of the ceremony and a determination to have nothing to do with such detestable rites.

On Wednesday afternoon Mr. Ballantine went to a village four miles distant. It was necessary for him to recross a river to reach the place; but the mahars were so anxious to receive a visit that they drew the carriage in which he rode through the river. Those who belonged to the higher casts were disposed to keep aloof, but the mahars were very friendly. The following day Mr. Ballantine went to another large village, about a mile distant, where he had a numerous congregation. Many women availed themselves of the opportunity to receive instruction. At the next village, Moloony, Mr. Ballantine spent the night.

Digitized by Google

I had here an opportunity of addressing a large congregation of brahmins and cultivators, though they made some opposition to the truth; they were evidently softened, however, by the tone in which they were addressed, and acknowledged that there were many things in the Hindoo books which were clearly inconsistent and unworthy of belief. The principal speaker among them was a brahmin, a distant relation of Narayan and Harripunt, and, on my leaving them, he kept Narayan and had a long conversation with him respecting Christianity. The mahars of this village we found wedded to their idols.

A Friend—Incidents at Bhokur—A native Christian.

The next morning we started for Bhokur; but after travelling two or three miles, we came to a village where a native Christian, employed by us, originally belonged, and where his brother, a man who has exhibited a great deal of interest in the truth, still resides. Here we were urged to stop until afternoon at least; and we were afterwards very glad that we complied with this request. The person mentioned above prepared a dinner for all our native Christians, and he would not be satisfied without contributing liberally to the supply of our own table. He is a very wealthy man for a mahar, and has a large farm which he is engaged in cultivating. After dinner the men and the women came in separate companies to receive instruction, and we had a delightful time. A little son of the individual mentioned above, eight or ten years old, was brought to Mrs. Ballantine by his mother; he repeated the Lord's prayer and an original prayer which his father had taught him. I was rejoiced to hear of this, as it showed that his professions are something more than mere talk; his religion has entered into the family circle, and his children are feeling its influence.

Mr. Ballantine arrived at Bhokur the same afternoon; and, wishing to have as much intercourse with the people as possible, he concluded to remain there till the following Monday.

On Saturday and Sabbath I had frequent opportunities of addressing the people of Bhokur. My hearers were generally mahars, though some of the higher casts also came to listen. On Sabbath several persons from the neighboring villages came to receive instruction. Among them was the man whom we saw on Friday at his own village; he brought his family with him. To all I read and explained the Scriptures, as far as I was able, and I was pleased to see so many proofs that most of my hearers were convinced of the truth of Christianity, although but few have a heart to embrace it.

Mrs. Ballantine had several opportunities of conversing with the women. Seating herself under the shade of some splendid tamarind trees, a short distance from the tent, near the wells where the women are accustomed to come and draw water, she was soon surrounded with a large number of females of even the highest cast. One, a brahminee who lost her husband in childhood, was able to read. She was a very intelligent woman, and was acquainted with the circumstance that one of the mahars of the village was a Christian. She also knew that he had thrown up his place as gate keeper of the village for the year, because he would not act contrary to his convictions of duty. She listened to the truth with great eagerness, and wished to know whether Mrs. Ballantine would not come back again another year, as she feared that she should soon forget all she had heard. Such was the language of other women also who were present. These persons would not come to our tents, but were glad to see Mrs. Ballantine under the shade of the trees, some distance off. Of course I was not permitted to approach near enough to address them; had I attempted it, they would all have disappeared at once.

The individual mentioned below became a Christian two years ago.

We were very much pleased to see the good influence exerted by Bheeka, the Christian convert. All appeared to have great respect for him; and even the higher casts, although they hated him, could say nothing against him. This year it was his turn to perform the duties of gate-keeper of the village, and, of course, to receive the emoluments connected with the place. The gate-keeper is the village messenger. He must remain near the gate, in the neighborhood of which the principal rest-house of the village is situated; and whenever a traveller comes along, and especially when any government officer arrives, he must obtain for him whatever he needs, or call any person residing in the place whom he may require. When an officer comes to the town to collect the revenue, or on

Digitized by Google

any other public business, the gate-keeper is at once sent off to the head man of the village, requiring his appearance. If the latter happens to be in circumstances in which the presence of the officer is not at all desirable, he sends back word that he is not at home, or has gone out into the fields or to another village. The head man of Bhokur sent such a message by Bheeka to the government officer, on one occasion, soon after the latter had begun to perform the duties of gate-keeper. Bheeka, however, would not be guilty of falsehood, and reported that the head man was at his house, but had directed him to say that he was not at home. This of course enraged the head man; but after that, he learned not to show himself to Bheeka, if he wished to avoid meeting a government officer.

Bheeka remarked that so far as this was concerned, he could have performed his duties without difficulty; for after they had learned his character, he had no further trouble. But he found embarrassments of another kind, in regard to which he did not know what to do. One was this. When an officer came to the place, he at once called upon the gate-keeper to furnish him with fuel. This it was the duty of the town to furnish all such officers gratuitously; but it has been the custom from time immemorial, for the gate-keeper to take it without leave from the houses of the villagers, wherever he could find it, no other provision being made for furnishing it. This, Bheeka said, he could not conscientiously do; although it was the custom, and although it was not for himself that the fuel was required, but for a public officer to whom the town was bound to furnish it gratuitously. If he did not obtain the fuel according to custom, he was sure to be beaten. Under these circumstances he determined to give up the place with all its emoluments.

Inquirers—Embarrassments of Converts.

On Monday Mr. Ballantine proceeded to Khokur, distant about two miles. In this village he had an interview with a brother-in-law of Bheeka, who has professedly become a Christian, and has since received baptism at Ahmednuggur. The higher casts in Khokur appear to be friendly to the missionaries; they have repeatedly requested the establishment of a school among them. In the afternoon of the same day, Mr. Ballantine arrived at Nipanee, distant about three miles from Khokur. Here he found three men, engaged in agriculture, who have appeared to be much interested in religious subjects for more than a year.

They all seem to be convinced of the truth of Christianity and profess to believe in Jesus Christ as the only Savior. They have renounced idolatry, and manifest a desire to be instructed in the principles of the Christian religion, and we, therefore, designate them as inquirers. Two of them requested to be received into the church two years ago; but since that time they have appeared to hesitate, probably through the influence of worldly considerations. Whether they are indeed born again, we are unable to say; one of them gives some evidence that he has felt the power of the truth in his heart, but he prefers to wait until the other two, who are his relatives, are prepared to come forward and be baptized with him. The natives of this country, especially in the villages, are very much disposed to act on the principle that "union is strength," in the business of becoming Christians.

We know less than we otherwise should, in regard to the character of these men, in consequence of having had so little intercourse with them. I had not previously seen them for a year; our native assistants, however, had often visited them, and given them instruction; and they have spoken favorably of them all, though more particularly of the one mentioned above, as giving the best evidence of conversion.

This man within the past year, on the occasion of the birth of a child, openly refused to perform the rite to the goddess of new-born children, which must always be attended to on the fifth or sixth day after birth. This is one of the superstitions which proves the hardest for the natives to break over, all casts being in the habit of regarding it as most important to the life and health of the child, to secure the favor of the goddess in the manner prescribed. This man, when told by his neighbors that the consequences of neglecting the customary rite would be disastrous, replied that he did not fear. A few months afterwards the child died; but this did not appear to shake his confidence in the least. The remarks made above in reference to the three men at Nipanee, apply to many other individuals in these villages. Those who renounce idolatry, acknowledge their belief in Jesus Christ as the only Savior, and desire farther instruction in the truths of religion, we regard as inquirers. Quite a number of such we met with in Bhokur and other villages through which we passed. A few of them give more or less evidence

Digitized by Google

of conversion. In consequence of the little intercourse we have with them,—they being necessarily occupied in their work at home, and we being unable to visit them more than two or three times a year,—we cannot know much of their character, except on the testimony of our converts who live near them, and of our native assistants who are sent out every month or two to visit them and give them instruction. We cannot do much personally towards instructing them; nor can we exert that influence over them which we might do were they nearer to us. Under these circumstances it is not strange that most of them should be slow in learning to prize, and in desiring to participate in, the full privileges of the gospel. Even those who give the best evidence of conversion generally hesitate to come forward alone and profess themselves the followers of the Lord Jesus Christ. Strong worldly motives keep them back. Being mostly dependent for their daily bread on their employment, and of course very much under the control of the village officers, they are afraid to take a stand which will expose them to the anger of men, who are able to do them great injury. We have reason to rejoice, therefore, that so many have had the courage to come out and profess Christianity amid the difficulties which beset them. As the number of these converts shall increase, these difficulties will become less and less; and we may hope that the progress of the gospel will then be more marked and rapid. Even now we have been much encouraged to find that so many who presented themselves as inquirers last year, when I visited them, had continued firm; only a few having gone back to idolatry. And wherever a Christian convert resides, there we have a new centre of influence; his friends and acquaintances are led to see the excellence of his religion; they obtain from him some knowledge of its truths and soon begin to feel that there is no Savior but Jesus Christ. Many in the villages we passed through, are in just this state of mind, which is obviously most favorable for the reception of the truth. Would that we had a greater number of laborers!

Kolhar—Return—Reflections.

On Tuesday and Wednesday Mr. Ballantine proceeded to Kolhar, a place visited by him the previous winter, and much resorted to by the natives at every occurrence of the annual pilgrimage. On his way thither he stopped at Bellapoor, where he addressed a number of women, and at Ookulgaum, where he preached to large assemblies of both sexes. On Thursday he visited two villages in the neighborhood of Kolhar, and found large companies of people of all casts who listened attentively to his message. At Kolhar he was joined by Mr. Burgess.

The scenes of last year were repeated on Friday, and I need not describe them again. The number of those who performed the rite of hook-swinging was more than double that of last year. How to account for this I know not. Mr. Burgess had the curiosity to make particular inquiries as to the reasons which induced many to swing. Some of these reasons were frivolous indeed. One young man had a quarrel with his employer and vowed to Bhawanee, the great goddess of this place, that if she would help him out of his trouble, he would swing in her honor. He finally acceded to all his employer's demands, borrowed money at a high rate of interest, and paid him all that he asked, and now he has performed his vow! During most of the time in the afternoon and evening, we were engaged in talking to the crowds of people who assembled around us, and in distributing books to the numerous applicants.

It will be remembered that in the account of Mr. Ballantine's visit to Kolhar last year, he described the discussions of the gooroos, which always occur on the morning after the principal ceremonies. In company with Mr. Burgess he attended these discussions on Friday morning; our brethren had a favorable opportunity to make known the gospel of Christ. On the following day, Mr. Ballantine proceeded to Guhoo, ten miles from Kolhar, where he spent the Sabbath. Mr. Burgess remained at the latter place.

No missionary had stopped at this place before. One of the principal mahars of the village I had often seen; he is friendly to Christianity. Indeed he followed me to the nearest village the next day, and seemed much interested in listening to the truth. The women also seemed very much gratified with the instruction they received, and begged to know whether we would not come again and teach them more about these things. At the next village which I visited, I found two or three interesting mahars, one of whom appeared truly desirous to become a Christian. The brahmins also were more than usually liberal and disposed to listen to the truth. Women of different casts came out to receive instruction. This village has been visited

Digitized by Google

several times by Mr. Abbott, who regards it as an interesting place.

On Wednesday Mr. Ballantine reached Ahmednuggur, "having spent three weeks among the villages, very pleasantly, telling the people in their own tongue the wonderful works of God." He closes with the following general remarks:

This tour was interesting to us for several reasons. We were happy to have the opportunity of seeing and conversing with so many who appeared sincerely desirous to know the truth. We were especially happy to be permitted to make known the way of salvation to so many women, who scarcely ever see the face of a missionary, or hear the words of eternal life. They seemed every where to listen to our instructions with astonishment and pleasure, and gave a ready assent to what we said. They often remarked that they had never heard these things before, and expressed much anxiety that we should often visit their villages.

The experience gained by this tour shows that the presence of a female missionary is very important, in securing access to those who would otherwise never have the opportunity of hearing the truth. Many of the women remarked to Mrs. Ballantine, "We will come to your tent and hear your instructions, but we cannot go and hear Saheb." Of course when they were seated, listening to her, I could generally go and address them without difficulty, though sometimes high cast women would get up and leave when I did so. The importance of communicating the truth to females in this country, as in all others, is very great. We feel this to be especially the case in regard to the wives of our converts and inquirers. The men have frequent opportunities of hearing the gospel, but not so the women. The consequence is that much the larger portion of our church-members are men. As yet we have had but one instance of a wife's becoming a Christian before her husband; and she had been a long time employed in our mission families. I was, therefore, very desirous to have the opportunity of becoming acquainted with this class of families, hoping that the instruction given to the wives would lead them to join with their husbands, rather than oppose them in their efforts to break away from the shackles of Hindooism. We were very successful in obtaining the opportunities we desired; nearly all the wives of our converts and inquirers, in the villages we visited, as well as many others of their female friends, had the privilege of learning directly for themselves the way of salvation through Christ Jesus. But the impression produced by one visit can be but feeble; and so long as our number is so small, we cannot hope to repeat it often. Would that some of our countrymen and country-women, constrained by the love of Christ, might be induced to devote their lives to making known the way of salvation to the people in these interesting villages!

LETTER FROM MR. BALLANTINE, AUGUST 19, 1844.

Persecution of Native Helpers.

ALTHOUGH there is much to encourage our brethren of the Ahmednuggur mission in the prosecution of their labors, it will be understood, of course, that opposition may arise from various quarters, postponing, but not preventing, their final success. The present letter, taken in connection with the foregoing communication, will show what kind of opposition may be expected by those who are known as friends of the missionaries.

In my account of a tour performed by me last winter, I mentioned that there had been some opposition, in Bhokur and the adjacent villages, to the exhibition of Christian truth. In May, Harripunt and Narayan, with one or two other native Christians, visited those villages, and received very rude treatment. In three or four places, the head men refused to allow them to procure water from the public wells, actually making a display of force to prevent them. The inhabitants of different villages seem to have concerted a plan of operations, in order to keep our native assistants from coming out and giving religious instruction. The young men conducted themselves with meekness, and said that they desired to do no one any injury; but they asked on what authority they were denied the use of the water, to which all travellers have access. The people replied by asking them if they could show a particular order of Government, allowing them to take the water. At Wadgaum the inhabitants became exceedingly violent. Harripunt had arrived there ill with fever, and had gone into the temple near the gate where travellers usually put up, and laid down to rest. But the villagers came together, led on by the head man and the brahmin clerk of the village, and

Digitized by Google

ordered them to leave the place. Harripunt told them that he was suffering from fever, and he hoped they would allow him some spot where he could lie down; that he was not particular about occupying that temple, but would go to any house they would point out. The head man answered that he should not be allowed to remain in the town; he must depart beyond the limits of the village without delay. So saying he took hold of his hand and pulled him out; he also threw his turban into the street and directed others around to take up his baggage and put it out of the temple; which was accordingly done. Of course no resistance was made, and the young men immediately set off for the next village. On coming to Bhokur, the people there also told them they should not be allowed to stop in the place, nor take water from the well.

Having such evidence that all the neighboring villages had joined against them, they returned home with as little delay as possible. The native Christians, and others favoring Christianity in the villages, appeared to be greatly alarmed, and sent word to me that unless some notice should be taken of the affair, new difficulties would arise; our native assistants, they said, would not be able to visit that region with safety unless it was plain that Government would protect them from such injuries. I accordingly made known the circumstances to the magistrate, who sent for the principal offenders and examined into the case. Before the investigation took place, however, they came and begged us to forgive the injury they had done, and let the matter drop. We told them we should most willingly do so, if they would give us a writing, stating that they had been guilty of the offence laid to their charge, and promising to make no further opposition of any kind to our native Christians. This they refused to do, saying that they were indeed guilty of having done wrong, but that they could not make such a confession in writing.

Of course the magistrate was allowed to pursue the case, but I told him that we had no desire to have the offenders punished, as that would defeat our own object; but we wished that the inhabitants in the villages might have an opportunity of knowing that native Christians shared in the protection of Government as well as others. The magistrate, after investigating the case, found the offenders guilty of what they had been charged, and told them that, being the chief officers of the village, they deserved severe punishment; that, however, on our intercession, he would pardon their offence in the present instance; but that if they were ever guilty of a similar offence again, he would inflict on them double punishment. In conclusion he directed them to come and pay their compliments to me before going back to their village. They accordingly came, and I had a long and interesting conversation with them on the subject of religion, and on the object we had in view in endeavoring to teach men Christianity. They then left me in a very pleasant state of feeling, apparently, and returned home. The result was very happy. In a week or two afterwards, Harripunt and Narayan went out to the same villages again, and met with as kind a reception as they could wish. No opposition whatever was made to their getting water out of the wells, nor to their putting up in the best rest-houses to which travellers were accustomed to resort. On the contrary, all classes of people listened respectfully to their instructions, and they had frequent opportunities of conversation with them. Even in Bhokur the people were desirous that we should establish a school.

A Robbery—Encouragement.

Mr. Ballantine mentions another occurrence, which shows what fears possess the hearts of many inquirers, and restrain them from the Christian profession.

At Wadgaum another occurrence has taken place more recently, which, although very unhappy in itself, will, I hope, result in good. The man living at that place, whom I mentioned as giving some evidence of piety, was robbed about two months ago of nearly all his property. He had accumulated about one hundred and fifty rupees in money and ornaments,—quite a large sum for one of the laboring class in this country,—and it was well known among the people that he had received a considerable sum, only a few days before, for some grain. Accordingly one night,—when he happened to be absent, and his brothers, residing in the same place, had gone to a neighboring village, not a man being left in the quarters of the mahars,—a large company of men, some of them his own relations, living some miles distant, came to his house, broke it open, seizing his wife by her hair, and pulled her about, demanding where her husband's money was deposited. As she was unable to tell them, they

Digitized by Google

inflicted several severe cuts upon her arms and breasts with a sword—she had at that time an infant about a month old—and then proceeded to secure all the money and valuables they could find. They succeeded in obtaining above a hundred rupees' worth of property, which they took away with them. The poor man, on coming home the next day, found himself almost a beggar, and his wife in a state of great suffering.

The thieves were soon discovered, and they have been brought here for trial. Both the man and his wife are of course compelled to attend while the matter is undergoing investigation; and I hope that the opportunity which they now enjoy, will, in connection with recent occurrences, be blessed to them. I have endeavored to impress upon his mind the consequences of cherishing a worldly spirit, and the importance of laying up our treasure in heaven, where thieves do not break through and steal. He acknowledges that he deserves a far greater punishment from God than he has received, and says that he is determined to trust in Jesus alone as his Savior. He thinks that the people in his village hate him, and he almost fears to return and live there again. Whether the robbery was to be attributed to hatred of him, because of his avowed desire to become a Christian, or whether it is to be regarded rather as springing from that love of money which is the root of all evil, I am unable to say. Perhaps the offenders were actuated by both motives.

Mr. Ballantine, under date of August 22, writes that this man has applied for baptism, and will probably be received into the church in a few days.

For a few weeks past we have had more than usual encouragement in our work at this station. We have now seven or eight candidates for church-membership, most of whom appear well. One of these is a gooroo, or religious teacher, belonging to a village about thirty miles distant, toward the northeast, who is well known throughout all this region, as he has quite a large number of disciples in Ahmednuggur and the other villages. He has recently given up Hindooism and begun to preach Jesus Christ to his disciples as the only Savior of lost men. Within a few days he has come to live with me, in order to learn the way of God more perfectly. He is a great friend of Bhagoo, our native assistant, who has abored with him faithfully for two months past. So far as I have conversed with him, I have been much pleased with his appearance. He seems to be one whose heart God has touched. One young man, a mahar, belonging to a village near Bhokur, was baptized in July.

Nestorians.

JOURNAL OF MR. PERKINS.

An Aged Disciple—Reception of the Word.

The August Herald contained a number of extracts from the journal of Mr. Perkins, the first which have been published since his return to his former field of labor. The present communication brings down his record of passing occurrences to the middle of the present year. The earlier entries in this journal relate more particularly to the religious interest which prevailed at Oroomiah, to some extent, at the commencement of the year. As some account of this event has already been published in the Herald, only one extract has been made from this part of the journal.

January 10, 1844. To-day I have preached in the seminary. The solemnity of the audience was greater than I have ever before witnessed among this people. John's aged father took my hand, as I was passing out of the meeting, his countenance beaming with joy in view of the change which, we trust, has taken place in his son. He has given more or less evidence, ever since we have been in this country, of being a child of God.

One point of interest in the case of this father, among many others, which has lately come to my knowledge, is his unwillingness that his son should enter the ministry without piety. Though it is a favorite object with the old man that John, his only son, whom he so long ago presented to me to be educated, should preach the gospel, "Never shall you be ordained," said he, "neither as a priest nor as a deacon, till you feel in your heart what you proclaim to others." This case is the more interesting, as so little is thought of piety in the clergy by the mass of the Nestorians.

Mr. Perkins mentions the case of a deacon who has lately given some evidence of being born again. He is active and earnest in his efforts to lead his countrymen to the knowledge of the truth. His style of address is remarkably figurative; at times it is very forcible. While endeavoring to incite some children to seek the salvation of their

Digitized by Google

souls, he reasily said, "Could you hold your hand in that fire a minute? Oh no. But the wicked will dwell in hell forever; and any sufferings that could be inflicted in this world, would be like a feather-bed compared with the anguish of the lost which is never to end!"

March 9. I preached at Ardishai and also at Takky, a village near the former place. The congregations were large and attentive, and the mass of them seemed deeply interested. As I left the church at Takky, the people mutually congratulated each other on the privilege of attending such meetings, in something like the following terms: "We and our fathers have long talked about the Russians or the English coming to rescue us from the dominion of the Mohammedans; but truly we have received, in this preaching of the gospel, something far better than deliverance from bondage." It is gratifying to see some of the Nestorians thus inclined to turn their eyes from an arm of flesh to Him who alone can effectually help them.

Under date of May 5, Mr. Perkins says that he preached at Saatloo and also at Aliava; at both places the congregations were attentive. He expresses the hope that "some impressions may have been made, particularly at Aliava, which will result in good."

May 19. To-day I have preached at the village of Beezuagee. Most of the men had gone to the city, and the women were baking. The Sabbath is market day with multitudes of the Nestorians; and in their domestic economy the task of baking is a daily one. Those who have come most directly under the influence of our mission have ceased, however, to go to the bazar on the Sabbath; and a few cases exist,—and the number is increasing,—where a sufficient stock of bread is prepared on Saturday to supersede the necessity of baking on the Lord's day. The remnant whom we found in the village, formed a small congregation. A few mountaineers were also present, and they listened so attentively to the word preached—a great novelty to them—that Priest Dunka could not help reiterating the desire which he has often expressed of going into the mountains and laboring there as a missionary.

27. I have preached to-day at the village of Dizzatica. Members of our mission have seldom preached at that village. A congregation of one hundred and fifty or two hundred assembled and listened very attentively to the word of God. A young Mohammedan noble who resides in the village, requested permission to attend meeting, which was granted. He understands but little of the Nestorian language, and was, therefore, not much edified. He sat, however, entirely still, and appeared respectful. The fact of his attending our meeting in a Christian church is interesting, as indicating the waning tendency of Mohammedan bigotry.

On my return I stopped at the village of Saatloo. On this peculiarly hard soil, the congregation was, as usual, quite small; and the chief man of the village was, as usual, intoxicated. Until a reformation shall be effected in him, we can hardly hope for a more favorable state of things in Saatloo, as his influence is dominant over the other villagers. I lectured him to-day on the subject of his intemperance; but he was too much under the influence of wine at the time to be much benefited.

Mount Seir—Visitors—Native Preachers.

29. Mount Seir is at present a place of great attraction to the nobility of the city, and indeed to all classes. Large parties are ranging over this mountain almost every day to gather flowers and esculent plants and herbs, which are very abundant here at this season. Clad in its vernal robe, this beautiful mountain is also in itself a charming object, especially in connection with the grand and almost enchanting views which it commands. Nor is it a less attractive object to bees and honey merchants than to seekers of pleasure. About a thousand hives are now ranged horizontally, in rows of three tiers each, within the sound of my voice as I sit at my study window; and the atmosphere of the whole mountain murmurs all summer with their music.

The pleasure parties who visit Mount Seir usually honor us with a call; and we are thus in circumstances to see more company at this season than if we resided in the city. This morning a party of Mohammedans called on us. They were the wives and children of a khan, and had been to Mar Sergis, an ancient and much venerated Nestorian church, about two miles distant from our residence. The principal wife of the khan was cured, or rather fancies that she was cured, of epilepsy, a few years ago, by a visit to that church. Since that time the family have been in the habit of visiting it once every year, and carrying a thank-

Digitized by Google

offering to deposit in it as a token of gratitude to its patron saint, Mar Sergis. The family, though Mohammedans, spoke of this Christian church with the utmost veneration.

Not long after the Mohammedan visitors had taken their departure, there came a company of Nestorians; they were about thirty in number, nearly equally divided between men and women, from a village seven miles distant. They had been to the summit of the mountain, and were on their way home,—the women being all heavily laden with sacks of roots and herbs upon their backs. On entering our yard, the females were invited to unlade and visit our ladies. The men meanwhile amused themselves in our garden; and they soon sent a message to me that they would all be much gratified to have me preach to them. The proposition was of course gladly accepted; and all, both men and women, were soon seated in my study, where they listened about an hour, while I addressed them, as faithfully as I could, from the parable of the marriage supper. There is, I think, an increasing desire among the mass of this people to hear the word of God, of which this incident is only one indication.

In connection with the foregoing statement, the facts which are mentioned in the following paragraph, will be read with peculiar interest.

A number of natives are now entering with deep interest and systematic efficiency into the work of preaching the gospel. Mar Yohannan, Priest Abraham, and others, who have for years been able assistants, hold on their way nobly, and seem more and more deeply anxious for the salvation of their perishing people. And several young men who have recently become hopefully pious, are also engaging with much interest in the proclamation of the gospel. This is particularly true of John, the boy who lived with me several years before I visited America, but who never gave evidence of piety till a few months ago. His conversion was a very decided one, and his subsequent course has been such as to warrant the hope that he is to become a burning and shining light among his people. He attends three meetings every Sabbath, at as many different villages, from six to ten miles distant from the city. His humility, watchfulness, and prayerfulness are proportionate to his zeal in his Sabbath labors. Few missionaries could do more for the salvation of the Nestorians than this young man is now accomplishing. The Lord multiply the number of such native laborers!

Prospect—A Thunder-storm—A new Dynasty expected.

Our labors were never more successfully and vigorously prosecuted than at the present time. Six members of our mission are now able to preach the gospel in the language of the people, who every where throw open their churches to receive us. Our village schools are almost fifty in number; our seminary and girl's boarding school are full, and our press is actively engaged in printing the Scriptures.

These statements show that the reverses which have befallen the mission to the Mountain Nestorians have not as yet materially affected the labors of our brethren in Persia. Indeed it is hoped that native preachers will be raised up at Oroomiah, who will hereafter carry the gospel into the mountains.

28. A few days ago a heavy thunder-storm occurred, during which a bazar in the city was struck with lightning. The merchants were much frightened by the occurrence, thunder showers being rare in Persia. Regarding it as an immediate judgment from God for their extortion and oppression, they are said to have immediately lowered their prices on common articles of provision, such as wheat, meat, &c.

The fact stated below will take its place among "those signs of the times," which indicate that the promises of God are hastening to their accomplishment.

June 8. I have been visited by a *hâjee* from the city, with whom I have had a long and friendly acquaintance. Among other things he remarked that the eleventh year of the reign of the present King is now passing; that it was predicted, many generations ago, that during this year his reign and life would terminate, and the empire pass into the hands of infidels. "All," said the hâjee, "are confidently expecting these events to occur the present year. And not only the rabble, but the highest of our people, the Moollahs even, are exceedingly anxious that our country should be possessed by the English, who are a clean and noble race; but they would even rather have the Russians for masters than live under our present rulers." This feeling, so extensively prevalent among the Mo-

Digitized by Google

hammedans, will doubtless contribute much to hasten an event, which numberless indications now portend as near at hand. How important is it that the Nestorians be prepared by light and religion to act well their part, in the event of such changes, not as revolutionizers, but as diffusers of the leaven of the gospel, whenever and wherever, new doors for its proclamation shall be opened!

This hâjee also remarked,—after alluding to a Nestorian girl who had recently become a Mussulman, and, regretting the step, had fled to our premises to seek refuge from her pursuers,—that it seemed to him of little consequence what a person is in name, if his heart is only right towards God; that heaven, according to his idea of it, is not made up of people from one nation or sect, nor from two, but of those who are worthy to occupy a place there, whatever be their religion. This is certainly a very liberal admission for a Mohammedan to make; particularly for one who claims the sanctity of a pilgrim to Mecca.

Since the journal from which the foregoing extracts have been taken, was forwarded by Mr. Perkins, events have occurred which appear to be somewhat inauspicious to the plans and labors of the missionaries. There is some danger that opposition may come from an unexpected quarter. It is hoped, however, that He who has bestowed upon this mission so many tokens of his favor, will continue to remember it in mercy.

Syria.

LETTER FROM MR. THOMSON, SEPTEMBER 8, 1844.

Persecution at Hasbeiya—Movement among the Maronites.

THE last number of the Herald contained a letter from Mr. Thomson, giving a minute account of the persecution which the Protestants at Hasbeiya have been called to endure. The present communication brings still later intelligence respecting this important event.

The Greek community at Hasbeiya, in their furious zeal to exterminate the Protestants, have resisted the order of the Pasha and risen in rebellion against the government. The leaders, therefore, all stand charged with this high crime, and regular troops will be sent against them. Thus, through their madness, the question has assumed a political aspect.

Reflecting upon the matter, I think I can see the finger of God in the sudden and violent expulsion of our people from Hasbeiya. There is scarcely any doubt that there would have been fearful scenes of bloodshed in that village, had the leading Protestants remained in the place. In a time of such wild disorder, moreover, they would almost inevitably have become involved in some of the questions which now require the presence of military force. But now the case is clear. All these deeds of violence have taken place in their absence, and they are in no way responsible for them. Not even the semblance of an accusation can be brought against them.

The Hasbeiyans are all at Abeih; they are very zealous in attending upon religious instruction. We have our new chapel finished. Our bell is rung regularly on the Sabbath, and for evening worship every day in the week; no man questions our right to do so. Thus we have the external form of a Protestant church, without asking leave of any one.

In connection with the foregoing statements, Mr. Thomson mentions an interesting movement in a different quarter.

I believe I have already mentioned to you an application from the leading men of a village, called Kefr Yukdah, for schools and religious instruction. They belong to a family, called Maloof, one of the most numerous and warlike tribes in the country; they are able to raise fifteen hundred fighting men. The village is situated in the heart of the Maronite region; but the people are Greek and Greek Catholics. These men, after remaining with us several days, took books and returned. The leader opened a school at his own expense, and wrote repeatedly, giving an account of his operations and requesting us to visit them. We were too much occupied with other labors to attend to them, but sent them books, and also directed our book distributer to visit them. About ten days ago the leader came to my house and gave the following account of his troubles.

After the Greek Catholic Bishop had sent repeated orders to break up the school, he finally made a visit to Kefr Yukdah, and tried in every way, by argument, entreaty, threat, and excommunication, to force them to return to their church. He tried to obtain possession of the books in order to burn them. Not succeeding according to his wishes, he applied to the Emirs of Biskinteh for

Digitized by Google

assistance. One of the Emirs set out by night, with forty men, to seize Asaad el Maloof, their head man. He received information of the visit, a few minutes before they reached his house; and as he had no time to escape, he hid in a small cave under his house. The Emir and party remained three days in his house, and ate up every article of provisions that it contained, and then left. Asaad had remained during all these three days without food or drink. After the Emir left he escaped and fled to us. He appears to be thoroughly Protestant and evangelical in his views, and is remarkably well read in the Scriptures and our religious books. His brothers and about fifteen heads of families are with him in this movement.

Asaad received a letter from them on Saturday, stating that a large deputation of the Maloof family, from different villages, went in a body to the Emir, and called him to a severe account for what he had done to their relative. They parted in anger, declaring that as the Emir took the sword of persecution to oppress people on account of religion, their sword was as long as his; and they would see whether he would dare to repeat such an insult to their house. These men are not Protestants, but are friendly to Asaad and his company, and very jealous for the honor of their family. This matter is causing much talk, and waking up a spirit of inquiry which we endeavor to meet by frequently sending our book distributer among them. Notwithstanding the very disturbed state of the country, perhaps there is more religious inquiry at present than at any previous period in the history of our mission. The fifteen associated with Asaad contemplate removing to Abeih, or to some other adjacent village, if they cannot succeed in securing their rights and liberties at Kefr Yukdah. I receive almost daily information of some new movement amongst the people towards a religious revolution, and the different hierarchies tremble for their thrones. This is the true origin of that fiery zeal with which they persecute the people of Hasbeiya. It is worthy of remark that nearly all the religious movements among this people occur in the mountains. The cities are wholly given up to idolatry. Oh! that we had more faith, love, and zeal ourselves, more of us to labor, and twenty more native helpers like some whom we now have. The Lord of the harvest send forth laborers into this great vineyard!

Proceedings of other Societies.

Foreign.

JUBILEE OF THE LONDON MISSIONARY SOCIETY.

The readers of the Herald are probably aware that this society has just completed the fiftieth year of its existence. This event has been celebrated by a series of services in London, which are to be followed by similar services throughout the kingdom. On the 25th of September, a public meeting was held in Exeter Hall, which was attended by a very large assembly of the friends of missions, belonging to different evangelical denominations. Sir Culling Eardley Smith took the chair, and, after the divine blessing had been implored by Dr. Vaughan, addressed the meeting in a speech, of which the following extract forms a part.

If I asked myself what honor the Lord has specially put upon the Church Missionary Society, I should say, that God has honored that eminent society in assisting to break the bonds of cast in India, and in evangelizing slavery at its source in Africa; or, in other words, in conveying the gospel to those countries whence the slaves are derived. I should say, with regard to the Methodist and Baptist societies, that God has eminently honored them in contributing to break the chains of the slave in the West. Our American brethren have been permitted, in the providence of God, to hold up the standard of the cross in the midst of the fallen eastern churches; and our brethren of the Free Church of Scotland have been honored to carry the peculiar and distinguishing education of their native land into Hindostan. But ask our friends and ask our enemies at home, ask Italy and ask Germany, what, in the year 1844, is the topic specially connected with the London Missionary Society, and I think that, with one heart and one voice, they will tell you that it is the aspect of popery. I have recently been watching it at its head-quarters; and I stand before you today to tell you, and through you to tell the friends of missions, that popery is still what it always was. I come to tell you that that system, vigorous as it is at its extremities, and corrupt as it is everywhere, is, nevertheless, trembling at its centre; and if God does but give you grace to enter upon that effort to which you are called—it is not

Digitized by Google

my opinion only, but that of many persons capable of discerning the signs of the times—that the appointed epoch for the fall of the great enemy of Christianity is drawing near. I care not who notes my words; I repeat them, the fall of the great enemy of Christianity is not far distant.

The speaker proceeded to mention many interesting facts in relation to popery, which must be omitted for want of room. The Rev. E. Bickersteth, a member of the Established Church, offered the following resolution:

That this meeting, in commencing the fiftieth year in the history of the London Missionary Society, humbly presents its grateful adoration to God for the decisive and abundant proofs of his favor with which he has vouchsafed, during that period, to crown its varied interests and operations; it glorifies the riches of his grace in those holy and devoted men whose memory it holds in affectionate veneration as the fathers of the institution; it ascribes to the anointing power of his love the spirit of zeal and benevolence which has been excited and sustained among the society's ardent and long-tried friends; it recognizes his wise and gracious providence in the wide fields for missionary effort, once inaccessible, but now open to the labors of the Christian churches; it attributes to his power and grace the sanctified gifts and arduous achievements which have characterized the men sent forth by the Society as messengers of mercy to the heathen; and, above all, this meeting, viewing the vast amount and the inestimable value of the society's success, in the actual conversion of the heathen to the faith of Christ, would devoutly adore and bless the God of Israel, who only doeth wondrous things, while it would cherish, from past success, an assurance of the glorious extension of his kingdom, with which the future labors of his Church will be rewarded.

The mover made an address, from which the following extract is taken.

I feel that I may claim an interest in the jubilee of your society, having been now not far short of thirty years a member of this institution; having rejoiced in your success from time to time, I feel, that on this ground I have at least half a share in that blessed work of love. The church of Christ is larger than any particular church—blessed be God—whether established or non-established, whether Episcopalian or non-Episcopalian. I consider that church government is very far removed from being an essential of the church of Christ; the great essentials are faith in the Lord Jesus and love to all his people; and I desire, therefore, to breathe a spirit of real love to all my brethren who love the Lord Jesus Christ in sincerity. I rejoice that many faithful evangelical brethren in my own church have, from the beginning, aided the society. The letters of my old friend Melville Horne, now gone to his rest, were one of the means through which this society originated. My venerated friend, Mr. Scott, now gone to his rest, preached one of your annual sermons; and Tomlinson and many other brethren, from year to year, have preached annual sermons for your society, and my dear fellow-laborer in the Church Missionary Society, Mr. Pratt—now, alas! laid aside from active labors, which I fear he will never more resume, [he has since died]—has, with myself, for many years, been a supporter and friend of your society.

Rev. Dr. Bunting—a Wesleyan Methodist—in supporting the resolution said:

It was the honor of this institution, first of all, to embody, on any extensive scale, the missionary principle and feeling in the shape of a large, united society. I am aware that our Baptist friends had thought of a committee before your society was formed; I am aware that there was an ancient society in the Establishment for the propagation of the gospel, and it is one of your happy achievements to have awakened the zeal of that society; but yours was the first association in which the missionary principle and missionary feeling were embodied and regularly organized, and the consequence has been the formation of many other societies. I think you had not existed many years when the Church Missionary Society was formed; and not above two or three years when societies were formed in Saxony, Switzerland, and some other parts of the continent, societies which yet exist, and which are, to a considerable extent, still useful. But above all it was this society that stirred up the missionary feeling of the churches of America. In doing that, you have effected a most wonderful achievement; that which, in the hands of Providence, is likely to produce an important effect in accomplishing the great object of the conversion of all the heathen to Christ. Where have we had more noble missionaries than those from America? Where is the female missionary character so finely illustrated as in some of those females that belonged to the American missionary church?

The second resolution was as follows:

That this meeting bows before the righteous though mysterious providence of God, which has permitted the power of persecution and oppression to fall upon the Christians of Madagascar and Tahiti; and humbly acknowledges that the imperfections and evils of the best services offered to his sacred cause might justly provoke his holy chastisements. Towards its suffering Christian brethren in those islands the meeting cherishes the most affectionate sympathy and prayerful solicitude; and, in relation to Tahiti, it cannot withhold the expression of its severest reprobation at the perfidy and cruelty perpetrated by the agents of France on the defenceless Queen and her oppressed people; and the meeting humbly expresses its strongest desire and assurance that the Directors of the London Missionary Society will not fail to employ, as opportunity may be afforded, all means consonant with the spirit of Christianity, for affecting the complete deliverance of Tahiti from the injury and galling oppression under which she is now suffering.

The Rev. Dr. Leifchild, in offering this resolution, said:

The affair at Tahiti and the melancholy situation of Madagascar impress me with no alarm. I have no doubt that what has happned at Tahiti will be overruled for good; I have no doubt but that good will come out of it, which will swell your jubilee notes. Some have said: "Well, but the society is going back there." Going back! The tide goes back, but only to return with a mightier sweep. Going back! Yes, Joshua and his men went back from the little city of Ai, but only for the purification of the camp, and to return with redoubled vigor to conquest and future triumph throughout the length and breadth of the land. Going back! Yes, at evening the sun dips below the horizon, muffled with clouds, to

Digitized by Google

hide himself for a while, but only to rise again with augmented splendor.

The Rev. James Hamilton of the Scotch Free Church followed in support of the same resolution. The Rev. John Angel James then moved:

That this meeting, consisting of ministers, members of churches, and other friends of the London Missionary Society, willingly embraces the occasion of its jubilee to renew the pledge of ardent attachment and practical devotedness to the sacred object of all its labors, the diffusion of the gospel throughout the world; and cordially approving of the special objects proposed to be accomplished by the Jubilee Fund, this meeting will cheerfully co-operate with the directors in all practicable measures for augmenting its amount.

This resolution was supported by the mover in a very effective speech, in the course of which he remarked:

My honored and beloved brethren! Upon us depends, under God, the success of the effort which is now being made for the London Missionary Society; upon us depends, under God, chiefly, the success of the society in all its future operations. I tremble for myself, I tremble for you, as I utter this awful sentiment; it depends upon us, under God, mainly, whether the blessing shall ooze and trickle upon the world in scanty or occasional drops, or whether it shall flow in mighty streams. We are icebergs to the cause, or we are central fires in the midst of our population. Think of the power of the pulpit; we teach hundreds, perhaps thousands, of living, acting, and immortal minds at once. A single sermon may be an electric shock, that shall cause all these to feel, to vibrate, at the same moment, in the cause of the Redeemer. Oh! my brethren, let us look up for grace to fulfil the expectations that are formed of us; and how are we to help the cause, but by taking it into our own hearts? How important a sentiment was that which was addressed to us from the pulpit last night, "The zeal of a missionary is the zeal of every Christian;" but with much greater propriety might it be said, "The zeal of the missionary is the zeal of the minister." It was told us that our churches ceased to be Christian churches, if they ceased to be missionary churches; and that they never will cease to be missionary churches till we have ceased to be missionary ministers. Let us take it into our hearts; let us leave it with ministers to be a topic of social intercourse; let us communicate information; let us consider ourselves trusted with the sacrifice; if the sacred fire go out upon the altar, the crime of the extinction will be laid at our door. Let us look to the missionary cause, by looking to our own flocks, and seeing that they prosper; for it is they that supply the springs to the missionary cause. These springs lie in our churches, our congregations, our Sunday schools; if we neglect these, it is like the folly of constructing vast, complicated machinery for water-works, while the river-head and reservoir are neglected. Let us go on, let us trust our people, they may be trusted. Mine have often disappointed me, but it has always been by doing more than I expected them to do. There is a mine of wealth in every church; all we want is the courage to go down the shaft, and the skill to explore the vein. Trust the pulpit; trust the God that sends you to the pulpit; you go in the name of Jehovah for money, you go with the Bible; do not appear to be like men that distrust your people, your Bible, or your God. There is money if you will try for it, and if you try for it you will get it. But do not be abashed; do not be afraid, if occasionally you meet a spectral form of antiquated cautiousness now and then lingering about our churches, who, when we talk of a collection, looks frowningly, shakes his grey locks, and mutters in sepulchral voice, "Bad times, number of collections." Do not be afraid to go on; these are but rarely now found, and they will be found still more rarely. But then, my brethren, let me remind you, if our people follow, we must lead; and we must no more imagine that we are released from the obligation of liberality, benevolence, and munificence, by preaching for public institutions, without giving, than we are released from the obligations of justice, purity, and truth, merely by the fact of our inculcating them. Covetousness is hateful everywhere; more hateful in the church than in the world; and most hideous, and most hateful, because most mischievous, in the pulpit.

After some remarks from the Rev. Joseph Angus (Baptist), the Rev. W. L. Alexander of Edinburgh proposed the following resolution:

That this meeting most cordially rejoices in the manifold and indubitable marks of the divine benediction which have been granted to the labors of all evangelical missionary institutions of the various Protestant communions in Britain, Europe, and America; and most earnestly prays that, through the enlarged communications of the Holy Spirit, their labors may be greatly extended, and their success increased a hundred fold.

Addresses were also made by Rev. Dr. Dixon (Wesleyan Methodist), Rev. Dr. Harris, and Rev. A. Tidman, Secretary of the London Missionary Society.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

Mission to the Armenians.—Mr. Wood, writing from Constantinople, September 5, says, "We are pursuing our work in quietness and with undiminished evidence of the divine favor. The leaven of the gospel is obviously diffusing itself more and more through the vast mass of corruption into which it has been cast; and the whole aspect of things is such that we cannot doubt that a pure and spiritual Christianity is to be widely and permanently established in these regions."

At Broosa an unsuccessful effort has been made to procure the removal of the missionaries. Attempts have also been made to intimidate some of the native brethren; but they have met this trial of their faith with becoming firmness.

Digitized by Google

Mr. Benjamin arrived at Trebizond, August 16. Under date of September 11, he represents the opposition to evangelical views of religion as being quite active.

NESTORIANS IN PERSIA.—The intelligence from Oroomiah is to August 16. The troubles which had grown out of the unreasonable course of the brothers of the Patriarch, had assumed a somewhat milder aspect than in the previous month. The brothers, under the pressure of entire destitution since their flight from the mountains, expected the mission to contribute largely towards their support; which of course it could not do. Other external influences, political, popish, &c., had combined to disturb the mission. At the date above mentioned, Mr. Perkins wrote that the feelings of the clergy and people were with our brethren; and another member of the mission says that Mar Yohannan is co-operating with them with the same apparent friendliness as heretofore. Information of a latter date cannot have reached this country from Oroomiah at the time when the report that the mission had been broken up by the Patriarch gained a place in the newspapers. The Patriarch, who is at Mosul, has no doubt been subjected of late to very unfavorable influences; but if he has acquired the disposition to act an unfriendly part towards his American friends and benefactors, he has no power to banish the mission from Oroomiah; and it may be that if he should wrongfully attempt to defeat its pious and benevolent plans, the Lord will interpose by an outpouring of his Spirit upon the ecclesiastics and people, who have had great opportunities to hear the faithful preaching of the gospel, and thus maintain his cause.

MADURA.—The circumstances of this mission are still exceedingly trying. "The Lord has opened door after door of usefulness," says Mr. Tracy, July 22, "and has added by his blessing labor after labor, till we are sinking beneath the load." And yet where are the men who are ready to share in the toils of this afflicted mission? "Must we," says Mr. Tracy, "send back to Romanism and idolatry the villages that have thrown themselves upon our hands for instruction in the way of life? Must we disband our schools and send the children back to the thick darkness and pollution of heathenism? We must do all this unless help come, and that speedily."

CEYLON.—This mission has been very much weakened by the necessary return of some of its members and the death of Mr. Apthorp. Those who remain upon the field, are not able to perform the amount of labor which the providence of God is casting upon their hands; and there is much reason to fear that the ranks of our brethren will be still further thinned, unless they can be speedily reinforced.

CHINA.—The death of Mrs. Ball has been announced in some of the newspapers as having occurred June 6; although no communication has been received from the missionaries in relation to this bereavement, there is no reason to call in question the truth of the published statement. The eldest daughter of Mrs. Ball made a profession of religion on the first Sabbath in May; all the Protestant missionaries at Hongkong were present.

Home Proceedings.

MISSIONARY MEETING AT ROME, NEW YORK.

A MEETING of the friends of missions was held at Rome, New York, October 4, the Synod of Utica being then in session at that place. Dr. Armstrong, Doct. Scudder, and Rev. Samuel Hutchings were present. B. P. Johnson, Esq., of Rome, was appointed Chairman, and Rev. A. E. Campbell, of Cooperstown, Secretary. Rev. S. Haynes, Dr. Armstrong, Rev R. W. Condit, D. H. Little, and W. Barnes, Esqs., having been appointed a business committtee, reported the following resolutions:

1. That it is the duty and privilege of the friends of Christ, represented in this meeting, to be more thorough, systematic, and liberal in their contributions to the support of missions, and to use all proper efforts to increase the number of active friends and supporters to this cause, and especially to cultivate a missionary spirit in families and Sabbath schools and among the rising generation.

2. That in order to do this, it is earnestly recommended to pastors and other friends of the cause to promote such congregational and juvenile missionary associations, and such large organizations auxiliary to the Board, as may tend to secure system and steadiness of contributions, and to encourage the plan of every one frequently and steadily laying aside funds for this purpose, as the Lord has prospered him, according to the apostolic precept.

3. That it is important to secure a greatly increased circulation of the Missionary Herald and Dayspring; and for this purpose it is recommended to the friends of the cause to avail themselves of the offer of the Prudential Committee, to deliver the Dayspring in packages at central points on the great thoroughfares, at the expense of the Board, and to encourage a monthly distribution of it in families and Sabbath schools.

4. That it be earnestly recommended to the friends of the cause to give themselves to prayer for the outpouring of the Spirit on the churches and on the missions, and especially to give increased attention to the Monthly Concert of prayer for the conversion of the world.

5. That we look to pastors and others called to take the lead in this meeting, to make such preparation for it, and furnish themselves with such helps to render it interesting and profitable, as may secure a full and punctual attendance upon it.

Digitized by Google

Interesting discussions arose upon these resolutions, and many facts, illustrating different points in the missionary enterprise, were elicited. While the first and second resolutions were under consideration, Rev. Messrs. Searle, Haynes, Boardman, J. S. Pettengill, King, C. Jones, Pettibone, Benham, Condit, and Campbell made statements in reference to the state of missionary feeling in their respective congregations, and the measures which had been adopted to carry into operation the principles embodied in the directions of the Apostle to the Christians of Achaia. The Rev. Messrs. Haynes, Waugh, C. E. Goodrich, and Brisbin stated several facts of interest in relation to the influence of the Herald and Dayspring. At the close of the discussion on the foregoing topics, the following resolutions were adopted:

1. That, as the sense of this meeting, it is expedient to organize missionary associations auxiliary to the American Board of Commissioners for Foreign Missions in each county where associations do not already exist.

2. That a committee of five be appointed at this time to correspond with the friends of the Board within the bounds of the Presbytery of Utica and Oneida Association, and, if deemed expedient, to call a Convention to perfect an organization to carry out the objects of the Board, and to publish such of the proceedings of this meeting as may be proper.

DONATIONS,

RECEIVED IN OCTOBER.

Board of Foreign Missions in Ref. Dutch Ch.
W. R. Thompson, New York, Tr. 250 00

Auburn & Vic. N. Y. H. Ivison, Jr. Agent.
Auburn, 1st pres. ch. 126 29
Cato, do. 38 00
Cayuga, Fem. miss. so. 21,85; pres. ch. 17,05; 38 90
Genoa, 1st pres. ch. 40; m. c. 12,70; 52 70
Homer, Cong. ch. 103,20; la. 71,80; 175 00
Union, 1st cong. ch. 5 00
435 89
Ded. dis. 1 28—434 61

Berkshire Co. Ms. Aux. So. T. Green, Tr.
Gt. Barrington, Housatonic cong. ch. 24 00
Lee, m. c. for Choc. hymn book, 3 40—27 40

Boston, Ms. By S. A. Danforth, Agent, 919 10

Brookfield Asso. Ms. A. Newell, Tr. 2,706 00

Caledonia Co. Vt. Conf. of Chs. E. Jewett, Tr.
St. Johnsbury, 3d cong. ch. m. c. 21; friends, 100; Mr. Case, 5; 126 00

Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.
Dunkirk, Pres. ch. 8 00

Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.
Fitzwilliam, m. c. 31,54; gent. 43,25; la. 89,40; av. of thimble, 33c.; (of wh. to const. Mrs. Mary Sabin an H. M. 100;) 164 52

Cumberland Co. Me. Aux. So. D. Evans, Tr.
Bridgeton, R. L. Lewis, 15 00
Portland, High-st. ch. m. c. 40,62; an absent mem. 5; 2d cong. ch. m. c. 73,06; 118 68—133 68

Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.
Ipswich, Mrs. M. H. Lord, for *Dorcas Adams*, Ceylon, 20 00
Newbury, Byfield, Mr. Durant's so. 34 00—54 00

Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.
Essex, Cong. so. 41 36
Salem, Howard-st. ch. m. c. 13; Tab. m. c. 21,45; a friend, 5; 39 45—80 81

Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.
Bridgeport, m. c. 125 00
Darien, Coll. 93 02
Fairfield, Coll. 96,34; s. s. for *Minet S. Fairfield*, Ceylon, 20; Miss Mills, for *G. A. Mills*, do. 20; m. c. 16,16; 152 50
Greenfield, Gent. and la. 57 10
Greenwich North, Gent. 44; la. to const. James W. Smith, of Sandw. Islands an H. M. 100; m. c. 15; 159 00
New Canaan, Gent. 60,10; la. 50,27; m. c. 45,98; 165 35
Norfield, Coll. 37 65
Norwalk, 1st so. gent. 88,15; la. 72, 11; m. c. 66,66; 2d so. coll. 24,64; m. c. 16,80; 268 36
Ridgebury, Coll. 22 12
Stamford, Coll. 105; m. c. 95; North so. Rev. H. Fuller, 5; 205 00
Weston, Coll. 22,20; m. c. 16,80; wh. and prev. dona. const. Rev. Charles T. Prentice an H. M. 39 00
Wilton, Coll. and m. c. 60,10; C. Marvin, 20; 80 10—1,404 20

Franklin Co. Vt. Aux. So. C. F. Safford, Tr.
Fairfax, I. Southard, 2 00
Fairfield, Mem. of cong. ch. 1 00
Sheldon, W. Morse, 2 00
St. Albans, Cong. ch. and so. 145 06—150 06

Franklin Co. Ms. Aux. So. L. Stone, Tr.
A friend, to const. Rev. Francis Wood, of Prescott, an H. M. 50 00
Ashfield, Cong. ch. m. c. 24 00
Irvingsville, Ch. 11 65
Leverett, do. 4 50
Northfield, Trin. ch. 14 63
Rowe, Ch. 29 05—133 83

Geneva & Vic. N. Y. C. A. Cook, Agent.
Adams Basin, Pres. ch. 7 00
Albion, do. 41 14
Bethel, do. s. s. 5 00
Canandaigua, Cong. ch. 8 00
Canoga, Pres. ch. 16 00
Chapinsville, 1 62
Elba, Pres. ch. and Rev. Mr. Corwin, 25 00
Geneva, Pres. ch. m. c. 69,07; coll. 77,50; E. Dwight, 20; Rev. Dr. Hay, 12; 178 57
Mt. Morris, Pres. ch. 25 00
Oxford, Cong. ch. 41 96
Painted Post, Miss E. M. 2 00
Red Creek, Pres. ch. 8 62
Webster, Rev. L. Brooks, 5 00—364 91

Grafton Co. N. H. Aux. So. W. Green, Tr.
Hanover, Fem. sew. so. for sch. in Ceylon, 30 00
Lebanon, Mr. Cooke's so. m. c. 50 00—80 00

Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Centreville, 15 00
Durham, D. Baldwin, 10; fem. cent so. 40; 50 00
Pine Orchard, A friend, 100 00—165 00

Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.
Greenwich, s. s. class, 2; indiv. for schs. in S. India, 2,72; 4 72
Plainfield, m. c. 10 00—14 72

Harmony Conf. of Chs. Ms. W. C. Capron, Tr.
Douglas, 1st ch. m. c. and coll. 40; E. par. m. c. and coll. to const. Mrs. Tryphena C. Rice an H. M. 100; 140 00
Millbury, Union ch. m. c. and coll. 27 00
Millville, m. c. and coll. 30 65
Northbridge, 1st ch. m. c. 14,80; gent. 11,95; la. 80,25; wh. const. Ebenezer Cadwell an H. M. 107 00
Sutton, m. c. 90 72
Upton, m. c. and coll. 62,87; la. 30, 15; 93 02
Westboro', Cong. so. 41 50
Whitinsville, m. c. to const. Horace Armsby an H. M. 140 00
Coll. at ann. meeting, 50 00—719 89

Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.
Avon East, Gent. 34,03; la. 31,87; 65 90
Bristol, Gent. 131,36; la. 107,08; 238 44
Burlington, Coll. 20 86
Canton, Gent. 36,92; la. 26,33; 63 25
Enfield, Gent. 64,06; m. c. 21,05; Mrs. Love Thompson, wh. const. her an H. M. 100; 185 11

Digitized by Google

Hartford, Centre so. gent. 722; la. 455,67; m. c. 5,36; N. so. (of wh. from la. to const. Mrs. Mary M. Bushnell an H. M. 100;) 740,36; 1,923 99
Manchester, Gent. 184,40; la. 75,59; 259 99
Unionville, m. c. 14 61
West Hartford, A. P. Talcott, 20 00
Windsor, La. 39 33—2,830 78

Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, Eastbury so. la. 14,41; m. c. 5,59; 20 00
Southington, Gent. (of wh. from T. Higgins, to const. Miss Jennet C. Higgins an H. M. 100;) 386,49; la. 148,51; 535 30
Wethersfield, Newington so. gent. 66,53; la. (of wh. for *Joshua Belden* and *Joab Brace*, Ceylon, 40;) 69; young la. Eunean so. (of wh. for *Mary L. Deming*, Ceylon, 20;) 28,25; m. c. 18,80; A. C. 13; A. C. 10; M. W. 10; J. S. 10; Rev. J. B. 10; L. C. B. 10; inf. class, 50c. 246 08—901 38

Lincoln Co. Me. Aux. So. Rev. E. Seabury, Tr.
Bath, Winter-st. ch. m. c. 35 00
Wiscasset, Cong. ch. 17 00—52 00

Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.
Bethlem, Coll. 81 07
Colebrook, do. 87; la. 41,50; 128 50
Cornwall, S. so. coll. wh. const. Rev. Hiram Day an H. M. 67,94; N. so. coll. 40,25; 108 19
Goshen, 1st so. coll. 184; m. c. 53; (of wh. from E. Lyman, to const. Rev. Lavalette Perrin an H. M. 50;) N. so. a friend, 6; 243 00
Harwinton, Coll. 120,50; m. c. 21,62; 141 12
Hitchcocksville, Gent. and la. wh. const. Rev. Luther H. Barber an H. M. 56 51
Litchfield, 1st so. coll. 289,94; m. c. 20,96; South Farms so. coll. 108, 19; m. c. 17,97; Northfield so. coll. 39,15; m. c. 26,10; cent so. 10,63; 512 94
Plymouth, 1st so. coll. 125,50; m. c. 31,75; E. Langdon, wh. and prev. dona. const. George Langdon an H. M. 50; Hollow so. coll. 116,10; m. c. 59,86; 383 21
Sharon, Coll. (of wh. fr. J. C. Smith, to const. Rev. John Beecher an H. M. 50; D. Gould, for *D. R. Gould*, Ceylon, 20;) 115,75; Ellsworth so. 20,68; 136 43
South Britain, Coll. 105 76
Torringford, Coll. 71,16; m. c. 4,25; 75 41
Torrington, Coll. 23 32
Warren, do. 66 03
Washington, do. 100,62; New Preston so. coll. 166,11; m. c. 5,22; 271 95
Watertown, Coll. 142,52; m. c. 44, 39; s. s. 3,79; a youth, dec'd, for miss. to India, 5; 195 70
Winchester Centre, Coll. 24,04; Winsted so. coll. 86,65; Esther Alvord, dec'd, 45; 155 69
Wolcottville, Coll. 20 00
Woodbury North, do. 123 61
Coll. at anniversary, 71 00
2,899 74
Ded. unavailable notes, 149 74—2,750 00

Lowell & Vic. Ms. W. Davidson, Tr.
Lowell, 1st cong. ch. 116,71; John-st. ch. m. c. 80; 196 71

Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. so. 49; an indiv. 5; 54 00

Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.
Fitchburg, J. T. Farwell, wh. const. John A. Farwell an H. M. 100 00

Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr. 16 00

Middlesex Asso. Ct. H. C. Sanford, Tr.
Deep River, Gent. 26,78; la. 13,06; m. c. 44,40; 84 24
East Haddam, Gent. 43,69; la. 26,91; m. c. 15,78; young gent. and la. cir. of char. 16; 101 61

East Hampton, Coll. 18 60
Petapaug, La. 94 00—227 85

Monroe Co. & Vic. N. Y. E. Ely, Agent.
Adams Basin, Pres. ch. 5 75
Bergen, 1st cong. ch. 36 35
Greece, S. B. B. 5 00
Rochester, 1st pres. ch. 284,92; 3d do. 17; la. sew. so. Washington-st. ch. for *Sarah Boardman*, Ceylon, 20; 321 22
Strikersville, Cong. ch. 10 00—378 32

New Haven City, Ct. Aux. So. A. H. Maltby, Tr.
New Haven, Union m. c. 39,16; Yale coll. do. 16; 3d ch. do. 11,58; Church-st. do. 8,75; av. of gold ring, 1; young la. Bible class, in Centre ch. for Herrick sch. Ceylon, 30; a friend, 20; 126 49
Westville, Cong. ch. and so. 15 00—141 49

New Haven Co. East, Ct. Aux. So. A. H. Maltby, Agent.
Clinton, Cong. ch. m. c. 19 34
East Haven, Gent. 54,95; la. 51,21; 105 46
Meriden, Cong. ch. 78 76—203 56

New Haven Co. West, Ct. Aux. So. A. Townsend, Jr. Tr.
Derby, which const. Rev. George Thatcher an H. M. 127,02; m. c. 68; for miss. sch. 37,66; 232 68
Hamden, Mt. Carmel, 26,66; m. c. 25; East Plains, gent. 31,56; la. 19, 31; m. c. 16; 120 53
Humphreysville, wh. and prev. dona. const. Andrew W. D. Forest an H. M. 93 40
Middlebury, 65 23
Milford, 1st so. gent. 100,21; la. 72, 96; ch. coll. 41,65; juv. so. 5,67; s. s. for sch. in Ceylon, 30; united m. c. 52,85; 303 34
Naugatuc, Coll. 26,14; m. c. 48,25; 74 39
Orange, 70 00
Oxford, 37 09
Waterbury, Coll. 126,09; m. c. 44,91; av. of ring, 1; 172 00
West Haven, Coll. 76,31; m. c. 27, 13; C. Phillips, 10; a lady, 10; 123 44
Woodbridge, Coll. 17; m. c. 22,06; 39 06—1,331 07

New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Mrs. Maver, 5; Miss R. Brooklyn, M. C. P. 2;) 2,43; 284 07

Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.
Roxbury, Eliot ch. and so. m. c. 16 44

Norwich & Vic. Ct. Aux. So. J. Otis, Tr.
Bozrah, Gent. 5 50
Franklin, do. 8 25
Griswold, 1st so. 80 00
Lisbon, Coll. 15 00
Montville, for Choc. hymn book, 13 75
Norwich, 1st. so. la. 26 32—148 82

Old Colony Asso. Ms. H. Coggeshall, Tr.
New Bedford, N. cong. ch. to const. Rev. Robert S. Hitchcock an H. M. 131 00

Orange Co. Vt. Aux. So. H. Hale, Tr.
Brookfield, Gent. 20; m. c. 4,25; Mrs. P. Paine, 15; Mrs. E. B. L. 10; Mrs. A. W. 10; 59 25
Corinth, Cong. ch. and so. 34 67
Randolph Centre, Cong. ch.' and so. 14,63; s. s. 1,50; 16 13
Thetford, 1st cong. ch. and so. gent. 37; la. 30,88; m. c. 43,29; juv. asso. 5; 116 17
Tunbridge, Rev. D. H. Williston, 50 00
Vershire, Cong. ch. and so. 17 12
W. Randolph, Cong. ch. and so. 22 00—315 34

Orleans Co. Vt. Conf. of Chs. T. Jameson, Tr.
Brownington, Ch. and so. 5 00

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. and la. 47 15
Cohasset, m. c. 7 17—54 32

Penobscot Co. Me. Aux. So. E. F. Duren, Tr.
Levant, m. c. 10 63
Prospect, 2d cong. ch. and so. 20 00—30 63

Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.
Candia, m. c. 9 50
Chester, Cong. ch. and so. 82; S. Bell, 10; 92 00
South New Market, m. c. 7 00—108 50

Digitized by Google

Rutland Co. Vt. Aux. So. W. Page, Tr.
Castleton, Gent. and la. 34,47; juv. asso. 3,22; 37 69
Fairhaven, W. C. KITTREDGE, wh. and prev. dona. const. him an H. M. 50 00
West Rutland, Ch. and so. 15 00
Whitehall, N. Y. A teacher, 10 00—112 69

Strafford Co. N. H. Aux. So. E. J. Lane, Tr.
Contrib. at ann. meeting, 14 61
Dover, Cong. ch. and so. 5; m. c. 1,75; 6 75—21 36

Syracuse & Vic. N. Y. J. Hall, Agent.
Fayetteville, Pres. ch. 59 00
La Fayette, Cong. ch. 27 55
Otisco, do. 50 97
Preble, Pres. ch. 45 30—175 82

Union Conf. of Chs. Me. S. Andrews, Tr.
Fryeburg, J. W. 50c. R. B. 50c. 1 00

Valley of the Mississippi, Aux. So. G. L. Weed, Tr. 100 00

Western Reserve, O. Aux. So. Rev. H. Coe, Agent.
Rome, 4,15; Kingsville, 3,18; Plymouth, 19; Windham, 28; la. 10; Atwater, 14; Nelson, 3,95; Rootstown, 11,75; Johnson, Rev. O. S. Eells, 5; Vienna, 13,95; Milan, 37; Defiance, 5; Mrs. E. H. 10; Medina, Rev. I. H. 10; Sharon, 4,67; Chester, 12; Cuyahoga Falls, 4,34; Tallmadge, Rev. W. Hanford, 15; Wellington, 5; Rev. D. W. Lathrop, 15; Dover, R. O. 10; 239 59

Windham Co. North, Ct. Aux. So. G. Danielson, Tr.
Westford, m. c. 3,34; Mrs. A. S. W. 2; Mrs. A. S. 1; 6 34

Windsor Co. Vt. Aux. So. Rev. E. C. Tracy, Tr.
Norwich, S. so. m. c. 10 00

Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.
Hubbardston, Fem. benev. so. for *Samuel Gay*, Ceylon, 20 00

Total from the above sources, $18,800 81

VARIOUS COLLECTIONS AND DONATIONS.

A friend, per J. H. 10; do. 4,04; P. H. pen money, 5; 19 04
Adrian, Mich. 1st cong. ch. m. c. 30 00
Babylon, N. Y. Pres. ch. 5 00
Beecher's Island, Pa. Pres. ch. 5 00
Beenton, N. J. Pres. ch. m. c. 7 00
Bridgehampton, N. Y. Fem. benev. so. 18; fem. select sch. 2; 20 00
Bristol, Mich. North ch. 6 18
Burlington, Ms. A friend, 1 00
Canandaigua, N. Y. La. miss. so. to const. Mrs. MARY ANTES an H. M. 104 00
Canterbury, N. Y. Pres. ch. 23; a friend, 5; 28 00
Carbondale, Pa. Pres. ch. 32 00
Chazy, N. Y. m. c. 3 21
Chelsea, Ms. Winnisimmet ch. and so. m. c. 51 05
Chicago, Ill. 2d pres. ch. 91,14; disc. 95c. 90 19
Cohoes, N. Y. 1st pres. ch. to const. Rev. L. H. PEASE an H. M. 50 00
Coshocton, O. Miss N. Woodbridge, 10 00
Danville, Ky. Mrs. M. Bell, 5 00
Dundee, Ill. m. c. 2 81
East Cambridge, Ms. m. c. 6 10
East Pharsalia, N. Y. Mrs. L. Carruth, 10; C. Carruth, 5; 15 00
Farmington, Me. J. Abbott, 3 00
Fort Towson, Ark. m. c. 37 25
Gainsboro', C. West, R. H. Close, 30 00
Gettysburg, Pa. Rev. Dr. Schmucker, 14 00
Granby, L. C. m. c. 3 00
Griggsville, Ill. Cong. ch. m. c. 12 00
Hadley, Ms. m. c. 17 00
Harpersfield, N. Y. Pres. ch. 2 69
Holland Patent, N. Y. L. H. 10; Mrs. E. B. H. S. 5; 15 00
Hudson, N. Y. D. Dalzell, 5 00
Jackson, Pa. Z. Bisbee, 1 00
Jamaica, N. Y. Pres. ch. m. c. 38 26
Kinsman, O. J. Chrystie, 5 00
Livingstonville, N. Y. Pres. ch. 10 25
London, Eng. Rev. R. Herschell, 24 00
Lumberland, N. Y. 1st cong. ch. 2 25
Maine, N. Y. D. Chamberlain, 5 00
Malden, Ms. Pres. ch. m. c. 36 01
Mendham, N. J. Pres. ch. 8 00
Michigan, S. 3 00
Middlebury, O. Pres. ch. 21,35; m. c. 10,20; 31 55
Miller's Place, N. Y. A friend, 3 00
Mt. Pleasant, Pa. Pres. ch. 7 50
Newark, N. J. 1st pres. ch. la. 24,75; 3d pres. ch. m. c. 40,31; a bro. and sister, 1; 66 06
Newburgh, N. Y. 2d pres. ch. m. c. 13 50
New Castle, Ky. J. N. Perry, 5 00
New England, A friend, 50 00
New Lebanon, N. Y. R. Woodworth, a rev. pen. 50 00
Newton, Ms. E. par. m. c. 13 79
Norfolk, Va. J. D. Johnson, wh. const. Rev. JOSEPH C. STILES of Richmond, an H. M. 50 00
Ohio City, O. Juv. miss. so. for Madras miss. 13 58
Peekskill, N. Y. Payson pres. ch. 6 00
Philadelphia, Pa. Clinton-st. pres. ch. 10; J. Borland, 25; Miss Singer, 50; Mr. Leeds' fam. off. for hea. youth, 15; Miss Wetherill, for do. 4; union mite so. 38,75; a friend, 5; Miss Harland, for sch. in Syria, 4; 151 75
Plattsburg, N. Y. Pres. ch. m. c. 95 00
Prattsburg, N. Y. W. 1 00
Quincy, Ill. 1st pres. ch. 94 34
Rome, N. Y. 1st cong. ch. 20; m. c. in the Synod of Utica, 20; 40 00
Succasunna, N. J. 1st pres. ch. 3 00
Tom's and Piney Creek, Md. Pres. cong. D. Gamble, 20; M. Wetherow, 10; indiv. 25; 55 00
Troy, N. J. Fem. benev. so. 43 00
Turin, N. Y. M. L. Cummings, 1 00
Union Co. Pa. R. Van Valzah, 5 00
Volatie, N. Y. Pres. ch. m. c. 5 00
Wading River, N. Y. Cong. ch. 2 77
Waterford, Pa. Pres. ch. 8 18

$20,238 12

LEGACIES.

Darien, N. Y. William Humphrey, by L. Humphrey, Ex'r, (prev. rec'd 200;) 100 00
Guilford, Ct. Sally Chittenden, by E. L. Leete, Ex'r, 200 00
Ithaca, N. Y. Manuel R. Williams, wh. const. TIMOTHY S. WILLIAMS an H. M. 100 00
Phillipston, Ms. Rev. Joseph Chickering, by H. Chickering, Adm'r, 100 00
Swanton, Vt. Betsy Jackson, by C. F. Safford, 50 00
West Durham, N. Y. Miss Ann Scovell, by S. Scovell, Ex'r, (prev. rec'd 100;) 40 00
Union Co. Pa. Andrew McClenahan, by J. F. Linn, (prev. rec'd 505,91;) 160 00

850 00

Amount of donations and legacies acknowledged in the preceding lists, $21,088 12. *Total from August 1st to October 31st,* $46,020 40.

DONATIONS IN CLOTHING, &c.

Bozrah, Colchester, & Lisbon, Ct. A barrel and tierce, fr. ladies for Choc. miss. 95 89
Byron, N. Y. A barrel, for Mr. Robinson, Bankok.
Castile, N. Y. A box, fr. fem. miss. so. for Seneca miss.
Cuyahoga Falls, O. Writing paper, 25 50
Dorset, Vt. A box, fr. Mrs. Jackson, for Mr. Hamlin, Constantinople.
E. Abington, Ms. A box, fr. young la. benev. so. for Wailuku sem. Sandw. Isl. 23 00
Fitchburg, Ms. A box, fr. J. T. Farwell, for Mr. Thurston, Sandw. Isl.
Greenfield, Ms. A box, fr. 1st cong. so. 60 00
Haddam, Ct. A box, fr. young la. sew. so. for Mrs. Ives, Sandw. Isl.
Hallowell, Me. A box, for Mrs. Coan's school, Sandw. Isl.; two do. fr. E. Bond, for Mr. Bond, do.
Hopkinton, N. H. A box, fr. la. cir. of ind. for Mr. Rowell, Sandw. Isl. 21 50
Moravia, N. Y. 175 yards cotton cloth, fr. a lady.
Newark, N. J. A box, fr. Dr. Jackson, for Mr. Whiting, Beyroot.
New Haven, Ct. A box, for Mr. Ball and Mr. Brown, China.
New York City, A box, fr. N. Hedges, for T. D. Hunt.
Stockbridge, Ms. A box, fr. indiv. for Mr. Byington, Choc. miss.
Syracuse, N. Y. A box, for M. M. Smith, Sandw. Isl.
Windham, O. Clothing, fr. la. 35 00

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google